THREE TREATISES

OF

The Vanity of the Creature.
The Sinfulnesse of Sinne.
The Life of Christ.

BEING THE SVBSTANCE OF SEVERALL SERMONS PREACHED AT LINCOLNS INNE:

BY EDWARD REYNOLDES, PREACHER to that Honourable Society, and late Fellow of *Merton* Colledge in *Oxford.*

GAL. 2.20.
Not I, but Christ liveth in me.

LONDON,
Imprinted by *Felix Kyngston*, and are to be sold by *Henry Curteyne.*
1631.

THREE TREATISES

OF

THE UNITY OF THE CHURCH.

THE NATURE OF SCHISM.

THE LIFE OF FAITH.

BEING THE SUBSTANCE OF SEVERAL SERMONS PREACHED AT LINCOLN'S INN.

BY EDWARD KNOTT, JUNIOR,
Sometime Fellow of Merton College in Oxford.

LONDON,
Printed by Felix Kyngston, and are to be sold by Henry Seile.
1631.

HONORATISSIMO ET CELEBERRIMO DOCTISSIMORVM Iuriſprudentium Collegio, Hoſpitij *Lincolnienſis* Magiſtris Uenerabilibus, Socijſque univerſis, Auditoribus ſuis faventiſſimis,

EDWARDVS REYNOLDES EIDEM HETÆRIÆ A SACRIS CONCIONIBVS; Tres hoſce Tractatus:

De Rerum Secularium vanitate.
De Peccato ſupra modum peccante.
De Chriſti in Renatis vitâ ac vigore:

MINISTERII IBIDEM SVI ἀποτασμάτια quædam, Exile quidem & perexiguum, perpetuæ tamen obſervantiæ, Summæq; in Chriſto Dilectionis pignus, Humiliter & Devotè D.D.D.

HONORATIS-
SIMO ET CELEBER-
RIMO DOCTISSIMORVM
Iurisprudentiæ Collegio, Hofpiti
Amicorumque Magnifis Decertabilibus;
Socijque unicis, Audioribus fuis
Fœnuſculis,
EDWARDVS REYNOLDES
BIDEM HETERIA
SACRIS CONCIONATVS,
Tres dolce Tradi-
tas:
De Aeterna Secularium conditura,
De Prorata fupra modum petenda,
De Cibarijs in Aquatili vita effugienda.
MINISTERII IBIDEM SVI
quondam, Exile quidem & per-
exiguum, perpetua tamen obſervan-
tia Sumarq; in Chriſto Dilectionis
Pignus, Humilime & Devotè
D.D.D.

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FINIS.

Christian Reader, Importunitie of Friends hath over-rul'd me to this Publication; and importunitie of busines crossing me in the putting of these pieces together, hath made the whole savour of my distractions, and caused more escapes in the Print, then otherwise should have been. The principall I have here corrected; those which are smaller may in the reading be easily discerned.

Page 92. line 17. for Ieroboam, reade *Iehosaphat*. p. 122. l. 16. f. dependant, r. *dependence*. p. 130. l. 16 f. hastned, r. *hartned*. p. 134. l. 21. f. enticeth, r. *entitleth*. p. 140. l. 14. f. bow, r. *bough*. p. 148. l. 9. f. he, r. *me*. p. 159. l. 33. f. honour in, r. *honour of God in*. p. 167. l. 6. blot out *the*. p. 212. l. 15. leave out *these*. p. 278. l. 20. f. rageing r. *raigning*. p. 295. l. 18. f. darkenes, r. *darke*. p. 299 l. 28. f. possessions, r. *passions*. p. 355. l. 16. f. we r. *hee*. p. 401. l. 34. f. fulfill, r. *fulfild*. p. 405. l. 26. f. terrifire, r. *testifies*. p. 407 l. 27. f. discourses, r. *discoveries*. p. 434. l. 23. after, even as wee are knowne. adde, *Secondly, in regard of accomplishment and consummation*. p. 440. l. 33. f. reiect, r. *iect*. p. 442. l. 16. f. that faith, or made unable, r. *faith, or made that unable*. p. 464. l. 34. f. it, r. *them*. p. 484. l. 34. f. as, r. *was*. p. 485. l. 19. f. conviction. r. *conclusion*. p. 487. l. 26. f. were, r. *weare*. p. 501. l. 11. f. the, r. *these*.

THE VANITIE OF THE CREATVRE, AND VEXATION OF THE SPIRIT:

By EDWARD REYNOLDS, Preacher to the Honourable Society of *Lincolns* Inne.

LONDON,
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THE VANITIE OF THE CREATVRE.

ECCLESIASTES 1. 14.

I have ſeene all the workes that are done under the ſunne, and Behold, All is Vanitie and Vexation of Spirit.

TO have a ſelfe-ſufficiencie in being and operation, and to bee unſubordinate to any further End above himſelfe, as it is utterly repugnant to the Condition of a Creature, ſo amongſt the reſt to *Man* eſpecially; who beſides the limitedneſſe of his nature, as he is a *Creature*, hath contracted much deficiencie and deformitie as he is a *Sinner*. God never made him to be an End unto himſelfe, to be the Center of his owne motions, or to be happy onely by reflection on his owne excellencies. Something ſtill there is without him, unto which he moves, and from whence God hath appointed that he ſhould reape either preſervation in, or advancement and perfection unto his nature. What that

is upon which the desires of man ought to fixe as his Rest and End, is the maine discoverie that the Wise Man makes in this Booke. And he doth it by an historicall and penitentiall review of his former Enquiries; from whence he states the point in Two maine Conclusions. The first the *Creatures Insufficiencie*, in the beginning of the Booke, *Vanitie of Vanities, All is vanity.* The second *Mans Duty* to God, and Gods All-sufficiencie unto man, in the End of the Booke, *Let us heare the Conclusion of the whole matter, Feare God, and keepe his Commandements, for this is Totum hominis*, the whole Duty, the whole End, the whole Happinesse of Man. The former of these two, namely the Insufficiency of the Creature to satiate the desires, and quiet the motions of the Soule of man, is the point I am now to speake of, out of these words.

Eccles.12.13.

For understanding whereof, wee must know that it was not God in the Creation, but sinne and the curse which attended it, that brought this Vanity and Vexation upon the Creature. God made Every thing in it selfe very Good, and therefore very fit for the desires of man some way or other to take satisfaction from. As prickes, and quauers, and rests in musicke serue in their order to commend the cunning of the Artist, and to delight the Eare of the hearer, as well as more perfect notes: so the meanest of the Creatures were at first fill'd with so much goodnesse, as did not onely declare the glory of God, but in their ranke likewise minister content to the minde of man. It was the sinne of man that fill'd the Creature with Vanitie, and it is the Vanitie of the Creature that fils the Soule of man with Vexation. As sinne makes man come short of Glory, which is the rest of the Soule in the fruition of God in himselfe; so doth it make him come short of Contentation too, which is the rest of the Soule in the fruition of God in his Creatures. Sinne tooke away Gods favour from the Soule, and

Rom.8.20,22.

Rom.3.23.

and his Bleſſing from the Creature. It put bitterneſſe into the Soule that it cannot reliſh the Creature, and it put Vanity into the Creature, that it cannot nouriſh nor ſatisfie the Soule:

The Deſires of the Soule can never be ſatisfied with any Good, till they finde in it theſe two qualities or relations, wherein indeed the formalitie of Goodneſſe doth conſiſt; namely *Proportion* and *Proprietie*. Firſt nothing can ſatisfie the deſires of the Soule till it beares convenience and fitneſſe thereunto; for it is with the minde as with the body, the richeſt attire that is if it be either too looſe or too ſtraite, however it may pleaſe a mans pride, muſt needs offend his body. Now nothing is Proportionable to the minde of man, but that which hath reference unto it as it is a ſpirituall Soule. For though a man have the ſame ſenſitive appetites about him which we finde in beaſts; yet, in as much as that Appetite was in man created ſubordinate unto reaſon, and obedient to the ſpirit; the caſe is plaine, that it can never be fully ſatisfied with its obiect, unleſſe that likewiſe be ſubordinate and linked to the Obiect of the ſuperior faculty, which is God. So then the Creature can never bee Proportionable to the Soule of Man, till it bring God along with it. So long as it is emptie of God, ſo long muſt it needs be full of *Vanitie* and *Vexation*.

But now it is not ſufficient that there be *Proportion*, unleſſe withall there be *Propriety*. For *God* is a *Proportionable Good* unto the nature of divels as well as of men or good angels, yet no good comes by that unto them, becauſe he is none of their God, they have no intereſt in him, they have no union unto him. Wealth is as commenſurate unto the mind and occaſions of a beggr as of a prince; yet the goodneſſe and comfort of it extends not unto him, becauſe he hath no propriety unto any. Now ſinne hath taken away the *Proprietie* which we have in Good, hath unlinked that golden chaine, whereby the Creature was

joyned unto God, and God with the Creature came along unto the minde of man. So that till we can recover this Vnion, and make up this breach againe, it is impossible for the Soule of man to receive any satisfaction from the Creature alone. Though a man may have the possession of it, as a *Naked Creature*, yet not the fruition of it, as a *Good Creature*. For *Good the Creature* is not unto any but by vertue of the Blessing and Word accompanying it. And man naturally hath no right unto the Blessing of the Creature; for it is Godlinesse which hath the Promises, and by consequence the Blessing as well of this as of the other life. And God is not in his favour reconciled unto us, nor reunited by his Blessing unto the Creature, but onely in and through Christ. So then the minde of a man is fully and onely satisfied with the Creature, when it findes *God* and *Christ* together in it: God making the Creature suteable to our inferior desires, and Christ making both God and the Creature Ours; *God* giving *Proportion*, and *Christ* giving *Propriety*.

These things thus explained, let us now consider the *Insufficiencie* of the Creature to conferre, and the *Vnsatisfiableness* of the flesh to receive any solid or reall satisfaction from any of the workes which are done under the Sunne. Man is naturally a proud Creature, of high projects, of unbounded desires, ever framing to himselfe I know not what imaginarie and phantasticall felicities, which have no more proportion unto reall and true contentment, then a king on a stage to a king on a throne, then the houses which children make of cards, unto a princes palace. Ever since the fall of *Adam* he hath an itch in him to be a god within himselfe, the fountaine of his owne goodnesse, the contriver of his owne sufficiencie; loth hee is to goe beyond himselfe, or what hee thinkes properly his owne, for that in which hee resolveth to place his rest. But alas, after hee hath toil'd out his heart, and wasted his spirits, in the most exact inuen-

tions

tions that the Creature could miniſter unto him, *Salomon* here, the moſt experienc'd for enquirie, the moſt wiſe for contrivance, the moſt wealthy for compaſſing ſuch earthly delights, hath, after many yeeres ſifting out the fineſt flowre, and torturing nature to extract the moſt exquiſite ſpirits, and pureſt quinteſſence, which the varieties of the Creatures could afford, at laſt pronounced of them all, That they are *Vanitie and vexation of ſpirit:* Like Thornes, in their gathering they pricke, that is their *Vexation*, and in their burning they ſuddenly blaze and waſte away, that is their *Vanitie*. Vanitie in their duration, fraile and periſhable things; and Vexation in their enjoyment, they nothing but moleſt and diſquiet the heart. *The eye*, ſaith *Salomon*, *is not ſatiſfied with ſeeing, nor the eare with hearing*. Notwithſtanding they be the wideſt of all the ſenſes, can take in more abundance with leſſe ſatiety, and ſerue more immediately for the ſupplies of the reaſonable Soule, yet a mans eye-ſtrings may even cracke with vehemencie of poring, his eares may be filled with all the varietie of the moſt exquiſite ſounds and harmonies, and lectures in the world, and yet ſtill his Soule within him be as greedy to ſee and heare more as it was at firſt. Who would have thought that the favour of a prince, the adoration of the people, the moſt conſpicuous honours of the court, the liberty of utterly deſtroying his moſt bitter adverſaries, the ſway of the ſterne and univerſall negotiations of ſtate, the concurrency of all the happineſſe, that wealth, or honour, or intimateneſſe with the prince, or Deity with the people, or extremitie of luxurie could afford, would poſſibly have left any roome or nooke in the heart of *Haman* for diſcontent? and yet doe but obſerve, how the want of one Iewes knee (who dares not give divine worſhip to any but his Lord) blaſts all his other glories, brings a damp upon all his other delights, makes his head hang downe, and his mirth wither: ſo little leaven was able to

ſowre all the Queenes banquet, and the Kings favour. *Ahab* was a king, in whom therefore wee may juſtly expect a confluence of all the happineſſe which his dominions could afford; a man that built whole cities, and dwelt in Ivorie palaces, and yet the want of one poore Vineyard of *Naboth* brings ſuch a heavineſſe of heart, ſuch a deadneſſe of countenance on ſo great a perſon, as ſeemed in the judgement of *Iezabel* farre unbeſeeming the honour and diſtance of a prince. Nay *Salomon*, a man every way more a king both in the minde and in the ſtate of a king then *Ahab*, a man that did not uſe the Creature with a ſenſuall, but with a criticall fruition, *To finde out that good which God had given men under the ſunne*, and that in ſuch abundance of all things, learning, honour, pleaſure, peace, plenty, magnificence, forraine ſupplies, roiall viſits, noble confederacies, as that in him was the patterne of a compleat prince beyond all the plat-formes and Ideas of *Plato* and *Zenophon*; and yet even he was never able to repoſe his heart upon any or all theſe things together, till he brings in the feare of the Lord for the cloſe of all. Laſtly, looke on the people of Iſrael; God had delivered them from a bitter thraldome, had divided the ſea before them, and deſtroied their enemies behind them, had given them bread from heaven, and fed them with angels foode, had commanded the rocke to ſatisfie their thirſt, and made the Cananites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the ſweeteneſſe of his mercies, beſides the aſſurance of great promiſes to bee performed in the holy land: and yet in the midſt of all this wee finde nothing but murmuring and repining. God had given them meat for their faith, but they muſt have meate for their luſt too; it was not enough that God ſhewed them mercies, unleſſe his mercies were dreſſed up and fitted to their palate, *They tempted God, and limited the holy one of Iſrael,*

Pſal. 78. 41.

Israel, saith the Prophet. So infinitely unsatisfiable is the fleshly heart of man either with mercies or miracles, that bring nothing but the Creatures to it.

The ground whereof is the *Vast disproportion* which is betweene the Creature and the soule of man, whereby it comes to passe, that it is absolutely impossible for one to fill up the other. The soule of man is a substance of unbounded desires: and that will easily appeare if wee consider him in any estate, either *Created* or *Corrupted*. In his *Created estate* he was made with a Soule capable of more glory, then the whole earth or all the frame of nature, though changed into one Paradise, could haue afforded him: for he was fitted unto so much honour as an infinite and everlasting Communion with God could bring along with it. And now God never in the Creation gave unto any Creature a proper capacitie of a thing, unto which hee did not withall implant such motions and desires in that Creature as should be somewhat suteable to that capacitie, and which might (if they had beene preserved intire) haue brought man to the fruition of that Good which he desired. For notwithstanding it be true, That the glory of God cannot be attain'd unto, by the vertue of any action which man either can, or ever could haue performed: yet God was pleased out of *Mercie*, for the magnifying of his name, for the Communicating of his glory, for the advancement of his Creature, to enter into Covenant with man, and for his naturall obedience to promise him a supernaturall reward. And this, I say, was even then out of Mercie; in as much as *Adams* legall obedience of workes could no more in any vertue of its owne, but onely in Gods mercifull contract and acceptance, merit everlasting life, then our Evangelicall Obedience of faith can now. Only the difference betweene the mercie of the first and second Covenant (and it is a great difference) is this. God did out of mercie propose Salvation unto *Adam* as

an Infinite Reward of ſuch a finite Obedience, as *Adam* was able by his owne created abilities to have performed. As if a man ſhould give a Day-laborer a hundred pound for his daies worke, which performe indeed hee did by his owne ſtrength, but yet did not merit the thouſandth part of that wages which he receives: But Gods mercy unto us is this, That he is pleaſed to beſtow upon us not onely the reward, but the worke and merit which procured the reward, that he is pleaſed in vs to reward another mans worke, even the worke of Chriſt our head; as if when one onely Captaine had by his wiſedome diſcomfited and defeated an enemie, the prince notwithſtanding ſhould reward his alone ſeruice, with the advancement of the whole armie which he led. But this by the way. Certaine in the meane time it is, that God created man with ſuch capacities and deſires, as could not be limited with any or all the excellencies of his fellow and finite Creatures.

Nay looke even upon *Corrupted nature*, and yet there we ſhall ſtill diſcover this reſtleſneſſe of the minde of man, though in an evill way, to promote it ſelfe: whence ariſe diſtractions of heart, thoughts for to morrow, rovings and inquiſitions of the ſoule after infinite varieties of earthly things, ſwarmes of luſts, ſparkles of endleſſe thoughts, thoſe ſecret flowings, and ebbes, and tempeſts, and Eſtuations of that ſea of corruption in the heart of man, but becauſe it can never finde any thing on which to reſt, or that hath roome enough to entertaine ſo ample and ſo endleſſe a gueſt? Let us then looke a little into the particulars of that great diſproportion and Inſufficiencie of any or all the Creatures under the ſun to make up an adequate and ſuteable Happineſſe for the ſoule of man.

Salomon here expreſſeth it in Two words, *Vanitie* and *Vexation*. From the firſt of theſe wee may obſerve a *threefold diſproportion* betweene the Soule and the Creatures.

Creatures. First in regard of their *nature and worth*, they are baſe in compariſon of the Soule of man: When *David* would ſhew the infinite diſtance betweene God and man in power and ſtrength, he expreſſeth the baſeneſſe of man by his vanitie, To be laid in the ballance, *they are altogether lighter then vanitie.* Pſal. 62. 9. And ſurely if we waigh the Soule of man and all the Creatures under the Sunne together, we ſhall finde them lighter then Vanitie it ſelfe. All the Goodneſſe and honour of the Creature ariſeth from one of theſe *Two grounds:* Either *from mans coining or from Gods*, either from *Opinion* impoſed upon them by men, or from ſome *Reall qualities*, which they have in their nature. Many things there are which have all that worth and eſtimation which they carry amongſt men, not from their owne qualities, but from humane inſtitution, or from ſome difficulties that attend them, or from ſome other outward Impoſition. When a man gives monie for meate, we muſt not thinke there is any naturall proportion of worth betweene a piece of ſilver and a piece of fleſh; for that worth which is in the meate is its owne, whereas that which is in the monie is by humane appointment. The like we may ſay for great titles of honour and ſecular degrees, though they bring authoritie, diſtance, reverence with them from other men, yet notwithſtanding they doe not of themſelves, by any proper vertue of their owne, put any ſolid and fundamentall merit into the man himſelfe. Honour is but the raiſing of the rate and value of a man, it carries nothing of ſubſtance neceſſarily along with it: as in raiſing the valuations of gold from twenty ſhillings, to twenty two, the matter is the ſame, only the eſtimation different. It is in the Power of the king to raiſe a man out of the priſon like *Ioſeph*, and give him the next place unto himſelfe. Now this then is a plaine argument of the great baſeneſſe of any of theſe things in compariſon of the Soule of man, and by conſequence of their great diſability to ſatisfie

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tisfie the ſame: for can a man make any thing equall to himſelfe? can a man advance a piece of gold or ſilver into a reaſonable, a ſpirituall, an eternall ſubſtance? A man may make himſelfe like theſe things, he may debaſe himſelfe into the vileneſſe of an Idoll, *They that make them are like unto them*; hee may under-value and uncoyne himſelfe, blot out Gods Image and Inſcription, and write in the image and inſcription of earth and Satan, he may turne himſelfe *into braſſe and iron and reprobate ſilver*, as the Prophet ſpeakes; but never can any man raiſe the Creatures by all his eſtimations to the worth of a man: we cannot ſo much as change the color of a haire or adde a cubite to our ſtature, much leſſe can we make any thing of equall worth with our whole ſelves. We read indeed of ſome which have ſold the righteous, and that at no great rate neither, for *a paire of ſhoes*. Ioel 3.6. Amos 2.6. but we ſee there how much the Lord abhorr'd that deteſtable fact, and recompenc'd it upon the necke of the oppreſſors. How many men are there ſtill that ſet greater rates upon their owne profits, or libertie, or preferments, or ſecular accommodations, then on the Soules of men, whoſe perdition is oftentimes the price of their advancements? but yet ſtill Saint *Pauls* rule muſt hold, *For meate deſtroy not the worke of God*, for money betray not the bloud of *Chriſt*, deſtroy not him with thy meate, with thy dignities, with thy preferments, for whom *Chriſt* died. We were not redeemed with ſilver and gold from our vaine Converſation, ſaith the Apoſtle 1. Pet. 1.18. and therefore theſe things are of too baſe a nature to be put into the ballance with the ſoules of men; and that man infinitely undervalues the worke of God, the Image of God, the bloud of God, who for ſo baſe a purchaſe as monie, or preferment, or any earthly and vaine-glorious reſpect doth either hazard his owne, or betray the Soules of others commended to him.

Rom. 14.15.20.

And therefore this ſhould teach all thoſe upon whom the

the Lord hath beſtow'd a greater portion of this Opinionative felicitie, I meane, of money, honour, reputation, or the like; Firſt *not to Truſt* in uncertaine Riches, not to relie upon a foundation of their owne laying for matter of Satisfaction to their Soule, nor to boaſt in the multitude of their riches, as the Prophet ſpeakes, Pſal. 49. 6. (for that is certainely one great effect of the Deceitfulneſſe of Riches, ſpoken of Matth. 13. 22. to perſwade the Soule that there is more in them then indeed there is) and the Pſalmiſt gives an excellent reaſon in the ſame place, *No man can by any meanes redeeme his brother, nor give to God a ranſome for him, for the Redemption of their Soule is Pretious.*

And ſecondly, it may teach them as not to Truſt, ſo *not to Swell* with theſe things neither. It is an argument of their windineſſe and emptineſſe that they are apt to make men ſwell; whereas if they cannot change a haire of a mans head, nor adde an inch to his ſtature, they can much leſſe make an acceſſion of the leaſt dramme of merit, or reall value to the owners of them. And ſurely if men could ſeriouſly conſider, That they are ſtill members of the ſame common bodie, and that of a twofold body, a civill and a myſticall body, and that though they haplie may bee the more honorable parts in one body, yet in the other they may be the leſſe honorable; that the poore whom they deſpiſe may in *Chriſts* body have a higher roome then they (as the Apoſtle ſaith, Hath not God choſen *the poore in this world, Rich in faith*, *Iam.* 2. 5.) I ſay, if men could compare things rightly together, and conſider that they are but the greater letters in the ſame volume, and the poore the ſmaller, though they take up more roome, yet they put no more matter nor worth into the word which they compound, they would never ſuffer the tympanie and inflation of pride or ſupercilioufneſſe, of ſelfe-attributions, or contempt of their meaner brethren to prevaile within them. Wee ſee in

in the naturall body though the head have a Hat on of ſo many ſhillings price, and the foot a Shooe of not halfe ſo many pence, yet the head doth not therefore deſpiſe the foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and ſurely ſo ſhould it be amongſt men, though God have given thee an Eminent ſtation in the body, cloath'd thee with purple and ſcarlet, and hath ſet thy poore neighbour in the loweſt part of the body, and made him converſant in the dirt, and content to cover himſelfe with leather, yet you are ſtill members of the ſame common body, animated with the ſame ſpirit of *Chriſt*, moulded out of the ſame dirt, appointed for the ſame inheritance, borne out of the ſame wombe of natural blindneſſe, partakers of the ſame great and pretious promiſes (there was not one price for the Soule of the poore man, and another for the rich, there is not one table for *Chriſt's* meaner gueſts, and another for his greater, but the faith is a [a] Common faith, the ſalvation a [b] Common ſalvation, the [c] rule a Common rule, the [d] hope a Common hope, one Lord, and one Spirit, and one Baptiſme, and one God and Father of all; and [e] One foundation, and [f] One houſe, and therefore wee ought to have [g] Care and Compaſſion one of another.

Ex eodem utero ignorantiæ. Tertul.

Secondly, conſider that Goodneſſe and value which is fix'd to the being of the Creature, implanted in it by God and the inſtitution of nature, and even thus we ſhall finde them abſolutely unable to ſatisfie the deſires of the reaſonable and ſpirituall ſoule. God is the Lord of all the Creatures, they are but as his ſeverall monies, he coin'd them all. So much then of his Image as any Creature hath in it, ſo much value and worth it carries. Now God hath more communicated himſelfe unto man, then unto any other Creature; in his Creation we finde man made after the [h] ſimilitude of God, and in his reſtauration we finde God made after the [i] ſimilitude of man, and man once againe after the [k] ſimilitude of God. And now

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[a] Tit.1.4.
[b] Iud.verſe 3.
[c] Gal.3.16. Phil.3.16.
[d] Epheſ.4 4.
[e] 1.Cor.3.11.
[f] Epheſ 2.19. Eph.3.15. 1.Tim.3.15.
[g] 1.Cor.12.25.

[h] Gen.1.27.
[i] 1.Tim.3.16. Rom.8.3.
[k] Epheſ.4.24. Col.3.10.

it is needleſſe to ſearch out the worth of the Creature, Our Saviour will decide the point, *What ſhall a man gaine though he winne the whole* [1] *World, and loſe his owne ſoule, or what ſhall a man give in exchange for his ſoule?* To which of the Creatures ſaid God at any time, Let us create it after our image? of which of the Angels ſaid He at any time, Let us reſtore them to our image againe? there is no Creature in heaven or earth, which is recompence enough for the loſſe of a Soule. Can a man carrie the world into hell with him to bribe the flames, or corrupt his tormentors? No ſaith the Pſalmiſt, *His glory ſhall not deſcend after him*, Pſal. 49. 17. but can hee buy out his pardon before he comes thither? no neither, *the Redemption of a Soule is more pretious*, verſ. 8. we know the Apoſtle counts all things Dung, Phil. 3. 8. and will God take dung in exchange for a ſoule? Certainely, Beloved, when a man can ſow grace in the furrowes of the field, when he can fill his barnes with glory, when he can get bagges full of ſalvation, when he can plow up heaven out of the earth and extract God out of the Creatures, then he may bee able to finde that in them which ſhall ſatisfie his deſires. But till then, let a man have all the exquiſiteſt Curiolities of nature heap'd into one veſſell, let him be moulded out of the moſt delicate ingredients, and nobleſt principles that the world can contribute, let there be in his body a concurrency of all beauty and feature, in his nature an Eminence of all Sweetneſſe and ingenuity, in his minde a conſpiration of the politeſt, and moſt choice varieties of all kinde of learning, yet ſtill the ſpirit of that man is no whit more valueable and pretious, no whit more proportionable to Eternall Happineſſe, then the ſoule of a poore and illiterate begger. Difference indeed there is, and that juſtly to bee made betweene them in the eyes of men, which difference is to expire within a few yeeres: and then after the duſt of the beautifull and deformed, of the learned

[1] Matth. 16. 26.

ned and ignorant, of the honorable and baſe are promiſcuouſly intermingled, and death hath equall'd all, then at laſt there will come a day when all mankinde ſhall be ſummon'd naked, without difference of degrees before the ſame tribunall; when the Crownes of kings and the ſhackles of priſoners, when the robes of princes and the ragges of beggers, when the gallants braverie and the peaſants ruſſet, and the ſtatiſts policie, and the Courtiers luxurie, and the ſchollers curioſity ſhall be all laid aſide; when all men ſhall be reduc'd unto an equall plea, and without reſpect of perſons ſhall bee doom'd according to their workes; when *Nero* the perſecuting emperor ſhall be throwne to Hell, and *Paul* the perſecuted Apoſtle ſhall ſhine in glory, when the learned Scribes and Phariſes ſhall gnaſh their teeth, and the ignorant, and as they terme them, curſed people ſhall ſee their Saviour: when the proud antichriſtian prelates, that dyed their robes in the bloud of the Saints, ſhall be hurried to damnation, and the poore deſpiſed martyrs whom they perſecuted ſhall waſh their feet in the bloud of their enemies; when thoſe puntoes, and formalities, and cuts, and faſhions, and diſtances, and complements, which are now the darling ſinnes of the upper end of the world, ſhall be prov'd to have beene nothing elſe but well-acted vanities: when the pride, luxurie, riot, ſwaggering, interlarded and complementall oathes, nice and quaint laſciviouſneſſe, new invented courtings and adorations of beauty, the ſo much ſtudied and admired ſinnes of the gallantrie of the world, ſhall be pronounc'd out of the mouth of God himſelfe to have beene nothing elſe but glittering abominations; when the adulterating of wares, the counterfeiting of lights, the double waight and falſe meaſures, the courteous equivocations of men greedy of gaine, which are now almoſt woven into the very arts of trading, ſhall be pronounced nothing elſe but myſteries of iniquitie and ſelfe-deceivings: when the curious

curious ſubtilties of more choiſe wits, the knottie queſtions, and vaine ſtrife of words, the diſputes of reaſon, the variety of reading, the very circle of generall and ſecular learning purſued with ſo much eagerneſſe by the more ingenious ſpirits of the world, ſhall bee all pronounc'd but the thinne cobwebs, and vaniſhing delicacies of a better temper'd prophaneneſſe; and laſtly, when that poore deſpiſed profeſſion of the power of Chriſtianitie, a trembling at the Word of God, a ſcrupulous forbearance not of oathes onely, but of idle words, a tenderneſſe and aptneſſe to bleed at the touch of any ſinne, a boldneſſe to withſtand the corruptions of the times, a conſcience of but the appearances of evill, a walking mournfully and humbly before God, a heroicall reſolution to be ſtrict and circumſpect, to walke in an exact and geometricall holineſſe in the midſt of a crooked and perverſe generation, the ſo much conclamated and ſcorned peeviſhneſſe of a few ſilly, unpolitique, unregarded hypocrits as the world eſteemes them, ſhall in good earneſt from the mouth of God himſelfe bee declared to have beene the true narrow way which leadeth to ſalvation, and the enemies thereof ſhall, when it is too late, be driven to that deſperate and ſhamefull confeſſion, *We fooles counted their life madneſſe, and their end to have been without honour; how are they now reckoned amongſt the Saints, and have their portion with the Almighty?*

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A ſecond Branch of the diſproportion between the ſoule of man and the Creatures, ariſing from the *Vanitie* thereof, is their *Deadneſſe, unprofitableneſſe, inefficacie* by any inward vertue of their owne to convey or preſerue life in the Soule. Happineſſe in the Scripture phraſe is called *Life*, conſiſting in a Communion with God in his Holineſſe and glory. Nothing then can truely bee a prop to hold up the Soule, which cannot either preſerue that life which it hath, or convey unto it that which it hath not. Charge thoſe, ſaith the Apoſtle, that are rich in this world,

Ier. 16. 19.

world, that they bee not high minded, neither trust in *uncertaine Riches*, but in the *living God*, 1. Tim. 6. 17 he oppoſeth the life of God to the vanitie and uncertainety, the word is, to the *Inevidence of Riches*, whereby a man can never demonſtrate to himſelfe or others the certainety or happineſſe of his life. The like oppoſition we ſhall finde excellently expreſſed in the Prophet *Ieremie*, *My people have committed two evils, they have forſaken me the fountaine of Living water, and have hewed them out ciſterns, broken ciſterns that can hold no water.* Ier. 2. 13. That is, my people are willing to attribute the bleſſings they enjoy, and to ſue for more rather unto any cauſe then unto me the Lord. *She did not know*, ſaith the Lord elſewhere, *that I gave her her corne and her wine, and multiplied her ſilver and gold, &c. but ſaid of them, theſe are my rewards which my lovers have given me.* But ſaith the Lord, ſo long as they truſted me, they reſted upon a ſure fountaine that would never faile them; with thee, ſaith the Pſalmiſt, is the *Fountaine of life:* And ſo ſaith the Apoſtle too, *Let your converſation be without coveton ſneſſe*, that is, Doe not make an Idoll of the Creature, doe not heape veſſels full of monie together, and then thinke that you are all ſure, the Creature hath no life in it, nay it hath no truth in it neither, there is deceit and cozenage in riches; but ſaith he, Let your converſation be with contentment, conſider that what you have is the *dimenſum*, the portion which God hath allotted you, that foode which he findeth moſt convenient for you; he knowes that more would but cloy you with a ſurfet of pride or worldlineſſe, that you have not wiſedome, humility, faith, heavenly mindedneſſe enough to concoct a more plentifull eſtate; and therefore receive your portion from him, truſt his wiſedome and care over you, *For he hath ſaid, I will not faile thee nor forſake thee.* Well then, ſaith the Lord, ſo long as they reſted on me, they reſted upon a ſure ſupply (All his mercies are *ſure mer-*

Hoſ. 2. 8. 12.

Pſal. 36. 9.

Matth. 13. 22.

Prov. 30. 8.

Heb. 13. 5.

mercies) upon a *Fountaine* which would never faile them: But when once they forsake mee, and will not trust their lives in my keeping, but with the prodigall will have their portion in their owne hands, their water in their owne *Cisterns*, their pits prove unto them but like *Iobs* torrent, deepe and plentifull though they seeme for a time, yet at length they make those ashamed that relied upon them. And so I finde the Prophets assuring us, that *Israel* which put so much confidence in the carnall policies of *Ieroboam* for preserving the kingdome of the ten tribes from any re-union with the house of *David*, was at last constrained to blush at their owne wisedome, and to be *ashamed of Bethel their confidence*. Briefly then for that place, there are two excellent things intimated in those two words of *Cisterns* and *Broken Cisterns*. First the wealth and honour which men get not from the Lord, but by carnall dependencies, are but *Cisterns* at the best, and in that respect they have an evill quality in them, they are like dead water, apt to putrifie and corrupt; being cut of from the influence of God the Fountaine of life, they have no savour nor sweetnesse in them. Besides they are *Broken Cisterns* too, as they have much mud and rottennesse in them, so they are full of chinkes, at which whatever is cleere and sweet runnes away, and nothing but dregges remaine behinde. The worldly pleasures which men enjoy, their youthfull vigor that carried them with delight and furie to the pursuite of fleshly lusts, the content which they were wont to take in the formalities and complements of courtship and good fellowship, with a storme of sickenesse, or at farthest a winter of age blowes all away, and then when the fruite is gone, there remaines nothing but the diseases of it behinde, which there surfet had begotten, a conscience worme to torment the soule.

Act. 13. 34.

Iob 6. 18.

1. King. 12. 26.

Ier. 48 13.
Esai 30 3.
Esai. 20. 5.

Thus the life which wee fetch from the Cisterne is a *vanishing life*, there is still, after the use of it, lesse left be-

hinde then there was before: but the life which we fetch from the fountaine is a fixed, an *Abiding life*, as S. *Iohn* speakes, or, as our Saviour cals it, a *Life that Abounds*, like the pumping of water out of a fountaine, the more it is drawne, the faster it comes.

1. Ioh. 3. 15.

Ioh. 10. 10.

We grant indeed that the Lord, being the Fountaine of life, doth allow the Creature in regard of life temporall some subordinate operation and concurrencie in the worke of preserving life in us. But we must also remember, That the Creatures are but *Gods Instruments* in that respect: and that not as servants are to their masters, Living instruments, able to worke without concurrence of the superior cause; but *Dead instruments*, and therefore must never be separated from the *Principall*. Let God subduct from them that concourse of his owne which actuates and applies them to their severall services, and all the Creatures in the world are no more able to preserue the body or to comfort the mind, then an axe and a hammer and those other dead instruments are able by themselues alone to erect some stately edifice. It is not the corne or the flowre, but the staffe of bread which supports the life, and that is not any thing that comes out of the earth, but something which comes downe from heaven, even the blessing which sanctifies the Creature: for man liveth not by bread alone, but by the word which proceedeth out of Gods mouth. The Creature cannot hold up it selfe, much lesse contribute to the subsistence of other things, unlesse God continue the influence of his blessing upon it. As soone as Christ had cursed the figge-tree, it presently withered and dried up ἐκ ῥιζῶν, *from the rootes*; to shew that it was not the roote alone, but the blessing of Christ which did support the figge-tree. The Creatures of themselues are *indifferent to contrarie operations*, according as they have been by God severally applied. Fire preserved the three children in the furnace, and the same fire lick'd up the instruments

Mark. 11. 20.

of

of the perſecution. Fire came downe from heaven to deſtroy Sodome, and fire came downe from heaven to advance *Elias*; the ſame ſea a Sanctuarie unto Iſrael and a grave unto Egypt; *Ionah* had been drown'd if he had not been devour'd, the latter deſtruction was a deliverance from the former, and the ravine of the fiſh a refuge from the rage of the ſea; pulſe kept *Daniel* in good liking, which the meat of the kings table could not doe in the other children: for indeed *Life is not a thing meerely naturall, but of promiſe*, as the Apoſtle ſpeakes; Let the promiſe be removed, and however a wicked man lives as well as a righteous man, yet his life is indeed but a breathing death, onely the cramming of him to a day of ſlaughter: When the bleſſing of God is once ſubducted, *though men labour in the very fire*, turne their vitall heate with extremity of paines into a very flame, yet the cloſe of all their labour will prove nothing but *Vanitie*, as the Prophet ſpeakes. We ſhould therefore pray unto God that we may live not onely by the Creature, but by the word which ſanctifieth the Creature, that wee may not leane upon our ſubſtance, but upon Gods promiſes, that we may not live by that which we have onely, but by that which we hope for, and may ſtill finde God accompanying his owne bleſſings unto our Soule.

1. Tim. 4. 8. 2. Tim. 1. 1.

Habac. 2. 13.

But here the vanitie and wickedneſſe of many worldly men is juſtly to be reproved, who *Reſt on the Creature* as on the only ſtaffe and comfort of their life, who count it their principall joy when their corne, and wine, and oyle encreaſeth, who magnifie their owne arts, ſacrifice to their owne net and drag (which is the *Idolatrie of Covetouſneſſe*, ſo often ſpoken of by the Apoſtle, when all the truſt, and hope, and glory, and rejoycing which men have is in the Creature, and not in God.) They boaſt, ſaith the Pſalmiſt, in the multitude of their Riches. Nay ſo much ſottiſhneſſe there is in the nature of man, and ſo much ſophiſtrie in the Creature, that the proud

Habac. 1 15. 16. Epheſ. 5. 5. Col. 3. 5.

Pſal. 49. 6.

Luk.12.19. foole in the Goſpell from the greatneſſe of his wealth, concludes *the length of his life, Thou haſt much laid up for many yeeres*, and *the certainety of his mirth* and pleaſure, *Take thine eaſe, eate, drinke, and be merry. Their inward thought is that their houſes ſhall endure for ever, and* Pſal.49.11. Pſal.10.6 *their dwelling places to all generations.* And *David* himſelfe was over-taken with this folly, *I ſaid in my proſperity, I ſhall never be moved.* Yea ſo much ſeed is there of pride in the heart of man, and ſo much heate (as I may ſo ſpeake) & vigour in the Creature to quicken it, as that men are apt to *Deifie themſelves* in the reflection on their owne greatnes, & to *deifie any thing elſe* which contributes to the enlargement of their ambitious purpoſes. *Vid Briſſon. de Regno Perſ. lib. 1. pag. 8. 14.* The greatneſſe of the Perſian Emperors made them all uſurpe religious worſhip from their ſubiects. The like inſolence we finde in the Babiloniſh monarchs, they exalted themſelves above the height of the clouds, and made themſelves equall to the moſt high, Eſai.14.14. yea their pride made them forget any God ſave themZeph.2.15. ſelves, *I am, and there is none beſides me*, Eſai.47.7.8. It was the blaſphemous arrogance of Tyrus the rich citty, *I am a God, I ſit in the ſeate of God, I have a heart like the heart of God*, Ezek.28.2.6. neither are theſe the ſinnes of thoſe times alone; the fountaine of them is in the nature, and the fruites of them in the lives of thoſe, who dare not venture upon the words: For albeit men with their Pſal.9.20. mouths profeſſe God, there is yet a bitter roote of Atheiſme and of Polutheiſme in the mindes of men by nature, which is mightily actuated by the abundance of Matth.6.21. earthly things. Where the treaſure is there is the heart, where the heart there the happineſſe, and where the happineſſe there the God.

Now worldly men put their truſt in their riches, ſet their heart upon them, make them their ſtrong citty, and Pſal.49.6. Pſal.62.10. Prov.10.15. therefore no marvell if they be their Idoll too. What is the reaſon why oftentimes wee may obſerue rich and mighty

mighty men in the world to bee more impatient of the Word of God, more bitter ſcorners of the power of religion, more fearefully given over to the purſuite of fleſhly luſts and ſecular purpoſes, to vanity, vaine-glory, ambition, revenge, fierce, implacable, bloudy paſſions, braſen and boaſting abominations, then other men, but becauſe they have ſome ſecret opinion that there is not ſo great a diſtance betweene God and them, as betweene God and other men; but becauſe the abundance of worldly things hath brawned their heart, and fatted their conſcience, and thickned their eyes againſt any feare, or faith, or notice at all of that ſupreme dominion and impartiall revenge which the moſt powerfull and juſt God doth beare over all ſinners, and againſt all ſinne? What is the reaſon why many ordinary men drudge and moile all the yeere long, thinke every houre in the Church ſo much time loſt from their life, are not able to forbeare their covetous practiſes on Gods owne Day, count any time of their life, any worke of their hand, any ſheaffe of their corne, any penny of their purſe throwne quite away, even as ſo much bloud powr'd out of their veines, which is beſtow'd on the worſhip of God, and on the ſervice of the Altar; but becauſe men thinke that there is indeed more life in their monie, and the fruits of their ground, then in their God or the promiſes of his Goſpell? Elſe how could it poſſibly be, if men did not in their hearts *make God a lier*, as the Apoſtle ſpeakes, That the Lord ſhould profeſſe ſo plainely, *from this day upward, ſince a ſtone hath beene layed of my houſe*, ſince you have put your ſelves to any charges for my worſhip, *I will ſurely bleſſe you*, and againe, *Bring all my tithes into my houſe, and prove me if I will not open the windowes of heaven, and powre a bleſſing upon you that there ſhall not be roome enough to hold it*: and againe, *He that hath pitty on the poore lendeth unto the Lord, and that which he hath given, will he pay him againe*: and againe, *If thou wilt*

Ier.43.2.
Obad.ver.3.

Pſal.17.10.
Pſal.10.4,5.
Iob 20.7.19.

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1.Ioh.5.10.

Hag.2.15.19.

Mal.3.10.

Prov.19.17.

Deut. 28. 2. 14. *wilt hearken unto me, and obserue to doe all these things, then all these blessings shall come on thee and over-take thee, blessings in the city and in the field, &c.* If men did in good earnest personally, and hypothetically, beleeve and embrace these divine truths, How could it be, that men should grudge Almighty God and his worship every farthing which he requires from them of his owne gifts, that they should dare let the service and house of God lie dumbe and naked, that they should shut up Matth. 25. 42. their bowels of compassion against their poore brethren, and in them venture to denie Christ himselfe a morsell of bread or a mite of monie, that they should neglect the obedience, prophane the name, word, and worship of God, use all base and unwarrantable arts of getting, and all this out of love of that life, and greedinesse of that gaine, which yet themselves, in their generall subscription to Gods truth, have confessed, will either never be gotten, or at least never blessed, by such cursed courses? so prodigious a property is there in worldly things to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations. Ier. 22. 21. *I spake unto thee in thy prosperity, saith the Lord, but thou saidst, I will not heare.* Hos. 13. 6. *According to their pasture, so were they filled, they were filled and their heart was exalted, therefore have they forgotten me.* Deut. 6. 10, 11, 12. Deut. 8. 10. 18. *Take heede, lest when thou hast eaten and art full, thine heart be lifted up, and thou forget the Lord thy God.* Therefore it is that we reade of the *Poore rich in faith*, and of the *Gospell preached to the Poore*, and *revealed unto babes*; Iam. 2. 5. Matth. 11. 5. 25 because greatnesse and abundance stops the eare, and hardens the heart, and makes men stand at defiance with the simplicitie of the Gospell.

Now then that we may be instructed how to use the Creature, as becommeth a *dead and impotent thing*, wee may make use of these few directions. First, have thine Eye ever upon the *Power of God*, which alone animateth

teth and raiſeth the Creature to that pitch of livelihood which is in it, and who alone hath infinite wayes to weaken the ſtrongeſt, or to arme the weakeſt Creature againſt the ſtouteſt ſinner. Peradventure thou haſt as much lands and poſſeſſions, as many ſheepe and oxen as *Iob* or *Nabal*; yet thou haſt not the lordſhip of the clouds, God can harden the heavens over thee, hee can ſend the mildew and canker into thy corne, the rot and murren into thy cattell; though thy barnes bee full of corne, and thy fats overflow with new wine, yet he can breake the ſtaffe of thy bread, that the flowre and the winepreſſe ſhall not feed thee; though thou have a houſe full of ſilver and gold, he can put holes into every bagge, and chinkes into every Ciſterne, that it ſhall all ſinke away like a winter torrent. God can either denie thee a power and will to enjoy it, and this is as ſore a diſeaſe as poverty it ſelfe: or elſe hee can take away thy ſtrength that thou ſhalt not reliſh any of thy choiſeſt delicates; he can ſend a ſtone or a gowte that ſhall make thee willing to buy with all thy riches a poore and a diſhonorable health; and, which is yet worſt of all, he can open thy conſcience, and let in upon thy Soule that lyon which lies at the dore, amaze thee with the ſight of thine owne ſinnes, the hiſtorie of thine evill life, the experience of his terrours, the glimpſes and preoccupations of hell, the evident preſumptions of irreconciliation with him; the frenzie of *Cain*, the deſpaire of *Iudas*, the madneſſe of *Achitophel*, the trembling of *Felix*, which will damp all thy delights, and make all thy ſweeteſt morſels as the white of an Egge; at which pinch, however now thou admire and adore thy thicke clay, thou wouldeſt count it the wiſeſt bargaine thou did'ſt ever make, to give all thy goods to the poore, to goe bare-foote the whole day with the Prophet *Eſay*, to dreſſe thy meate with the dung of a man, as the Lord commanded the Prophet *Ezekiel*, to feede with *Micajah* in a dungeon on bread

πάντες τὴν χρῆσιν ἴχομεν, διαστρέφειν δὲ οὐδεὶς. *Chryſoſt. Hom. 2. ad pop. Antioch.*

Hoſ. 9. 2.

Eccles. 6. 1, 2.

Quantumlibet delectent jactantia divitiarum, & tumor honorum, & voragopinarum, & bella theatricorum, &c. Aufert omnia iſta una febricula, & adhuc viventibus totam falſam beatitudinẽ ſubtrahit; remanet inanis & ſaucia conſciencia. Aug. de Catechiz. Rud. ca. 16.

Gen. 47.

of affliction and water of affliction for many yeeres together, that by these or any other meanes thou mightest purchase that inestimable peace, which the whole earth, though changed into a Globe of Gold, or Center of Diamond cannot procure. So uttterly unable are all the Creatures in the world to give life, as that they cannot preserue it intire from forraine or domestique assaults, nor remove those dumps and pressures which doe any way disquiet it.

Secondly, to remove this *naturall deadnesse* of the Creature, or rather to recompence it by the accession of a Blessing from God, use meanes to reduce it unto its primitive Goodnesse. The Apostle shewes us the way. 1. Tim. 4. 4. *Every Creature of God is good, being sanctified by the Word of God and by Prayer.* In which place, because it is a text then which there are few places of Scripture that come more into dayly and generall use with all sorts of men, it will be needfull to unfold; 1. What is meant by the sanctification of the Creature. 2. How it is sanctified by the Word. 3. How wee are to sanctifie it to our selves by Prayer.

For the first, The Creature is then sanctified, when the curse and poison which sin brought upon it is remooved, when we can use the Creature with a cleane conscience, and with assurance of a renewed and comfortable estate in them. It is an Allusion to legall purifications and differences of meates, Levit. 11. No Creature is impure of it selfe, saith the Apostle, Rom. 14. 14. in its owne simple created nature: But in as much as the sinne of man forfeited all his interest in the Creature, because *eo ipso* a man is legally dead; and a condemn'd man is utterly depriu'd the right of any worldly goods (nothing is his *ex jure*, but onely *ex largitate*) and in as much as the sinne of man hath made him, though not a sacrilegious intruder, yet a prophane abuser of the good things which remaine, partly by indirect procuring them, partly by despising the author

thor of them, by muſtering up Gods owne gifts againſt him in riot, luxurie, pride, uncleaneneſſe, earthly mindedneſſe, &c; hereby it comes to paſſe that *to the uncleane all things are uncleane, becauſe their mindes and conſciences are defiled.* Now the whole Creation being thus by the ſinne of man uncleane, and by conſequence unfitted for humane uſe, as Saint *Peter* intimates, *I never eate any thing common or uncleane,* it was therefore requiſite that the Creature ſhould have ſome *Purification*, before it was unto men allowed: Which was indeede legally done in the Ceremonie, but really in the ſubſtance and body of the Ceremonie by Chriſt, who hath now unto us in their uſe, and will at laſt for themſelves in their owne being, deliver the Creatures from that *vanity and malediction*, unto which by reaſon of the ſinne of man they were ſubjected, and faſhion them unto *the glorious liberty of the Children of God*, make them fit palaces for the ſaints to inhabit, or conferre upon them a glory which ſhall bee in the proportion of their natures a ſuteable advancement unto them, as the glory of the Children of God ſhall be unto them. The bloud of Chriſt doth not onely renew and purifie the ſoule and body of man, but waſheth away the curſe and dirt which adhereth to every Creature that man uſeth; doth not only cleanſe and ſanctifie his church, but reneweth all the Creatures, Behold, ſaith he, *I make All things New*; and if any man be in Chriſt, not onely He is a New Creature, but ſaith the Apoſtle, *All things are become New.* Thoſe men then who keepe themſelves out of Chriſt, and are by conſequence under the Curſe, as their perſons, ſo their poſſeſſions are ſtill under the curſe, as their conſciences, ſo their eſtates are ſtill uncleane; they eate their meate like Swine rol'd up in dirt, the dirt of their owne ſinne, and of Gods malediction. So then the Creature is then ſanctified, when the curſe thereof is waſhed away by Chriſt.

Tit. 1. 15.

Act. 10. 14.

Rom. 8. 20, 21.

Eph. 5. 26.

Revel. 21. 5.

2. Cor. 5. 17.

Now

Now ſecondly, let us ſee *How the Creature is ſanctified by the Word.*

By Word wee are not to underſtand the Word of Creation, wherein God ſpake and all things were made Good and ſerviceable to the uſe of man. For ſinne came after that Word, and defaced as well the goodneſſe which God put into the Creature, as his Image which he put into man. But by Word I underſtand firſt in generall *Gods Command and Bleſſing* which ſtrengtheneth the Creature unto thoſe operations for which they ſerue: in which ſenſe our Saviour uſeth it, Matth. 4. 4. and elſewhere, *If ye call thoſe Gods unto whom the Word of God came*, that is, who by Gods Authority and Commiſſion are fitted for ſubordinate ſervices of Gouernement under him, *ſay ye of him whom the Father hath* [1] *ſanctified*, that is, to whom the Word of the Father and his Commiſſion or Command came, to whom the Father hath given Authoritie by his [2] Power, and fitneſſe by his [3] Spirit to Iudge, and ſave the world, *Thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?* Secondly, by that Word I underſtand more particularly *the Fountaine of that Bleſſing*, which the Apoſtle cals in generall the Word of Truth, and more particularly, *The Goſpell of Salvation*, and this word is a ſanctifying Word; *Sanctifie them by thy truth, thy Word is Truth*: and as it ſanctifies us, ſo it ſanctifies the Creatures too, it is the Fountaine not onely of Eternall, but of Temporall Bleſſings. And therefore we finde Chriſt did not onely ſay unto the ſicke of the Palſie, *Thy ſinnes are forgiven thee*, but alſo *Ariſe and walke*, intimating, that Temporall Bleſſings come along with the Goſpell, it hath the *Promiſes as well of this life as that to come. I never ſaw the righteous forſaken*, ſaith the Prophet *David* (ſuteable to that of the Apoſtle, He hath ſaid, I will never leave thee nor forſake thee) *nor their ſeed begging their bread*; That is, never ſo wholly by God forſaken, if they were the ſeed of the Righteous, in-

Ioh. 10. 35. 36.

[1] Heb. 5. 5. Ioh. 6. 27. 37. 40. Act. 4. 27. Ioh. 10. 18.

[2] Ioh. 5. 22. 27. 30. Matth. 28. 18.

[3] Eſai. 11. 2. 3, 4. Ioh. 3. 34, 35.

Eph. 1. 13.

Ioh. 17. 17.

Matth. 9. 2, 6.

1. Tim. 4. 8. Pſal. 37. 25. Heb. 13. 5.

inheritors of their fathers hope and profeſſion, as to make a conſtant trade of begging their bread, and ſo to expoſe the promiſes of Chriſt, that they which ſeeke the kingdome of heaven ſhall have all other things added to them, unto reproach and imputation from wicked men. Or thus, *I never ſaw the righteous forſaken, or their ſeede forſaken* by God, though they beg'd their bread, but even in that extremitie God was preſent with them, to ſanctifie to their uſe, and to give them a comfortable enjoyment of that very bread which the exigencie of their preſent condition had conſtrained them to begge. Thus we ſee in generall, That *the Bleſſing or Command of God*, and the fountaine of that bleſſing, the *Goſpell of Salvation*, doe ſanctifie the Creature. Matth. 6 33.

But yet neither by the Bleſſing nor the Goſpell is the Creature effectually *ſanctified unto us*, till it be by us apprehended with the Word and Promiſe, and this is done by *Faith*; for the Word, ſaith the Apoſtle, profited not thoſe that heard it, becauſe it *was not mingled or temper'd with faith*. For Faith hath this ſingular operation, to particularize and ſingle out God and his Promiſes unto a mans ſelfe; So then *the Creature is ſanctified by the Word and Bleſſing beleeved* and embraced, whereby we come to have a neerer right and peculiarity in the Creatures which we enjoy: for being by Faith united unto Chriſt and made one with him (which is that noble effect of faith to incorporate Chriſt and a Chriſtian together) we thereby ſhare with him in the inheritance, not onely of Eternall life, but even of the common Creatures. Fellow Heires we are and Copartners with him; therefore in as much as God hath appointed him to be *Heire of All things*, as the Apoſtle ſpeakes, we likewiſe, in the vertue of our fellowſhip with him, muſt in a ſubordinate ſenſe be Heires of all things too. *All is yours*, ſaith the Apoſtle, and you are Chriſts, and Chriſt is Gods. *Fidelibus totus mundus divitiarum eſt*, The Saints, ſaith Saint *Auſtin*, Heb. 4. 2.

ἁγιάζει καὶ ἰδιοποιεῖται. in 1. Cor. homil. 2. Chryſoſt.

Epheſ 3. 17. Gal. 2. 20.

Rom. 8. 17.

Heb. 1. 2.

1. Ioh. 1. 3.

1. Cor. 3. 21, 23. Rom. 8. 32. *Aug. epiſt.* 89.

Austin, have All the world for their possession. And if it be here demanded how this can be true, since wee finde the Saints of God often in great want, and it would doubtlesse bee sinne in them to usurpe another mans goods upon presumption of that promise that Christ is theirs, and with him all things: To this I answere, first in generall, As Christ though he were the Heire of All things, yet for our sakes became poore, that we by his poverty might be made rich: so God oftentimes pleaseth to make the faithfull partake not onely in the priviledges, but in the poverty of Christ, that even by that meanes they may be rich in faith and dependance upon God, as Saint *Iames* spake, *Having nothing, and yet possessing All things.* Secondly, All is ours in regard of Christian liberty, though our hands are bound from the possession, yet our Consciences are not bound from the use of any. Thirdly, Though the faithfull have not in the right of their inheritance any monopolie or ingrossement of the Creatures to themselves, yet still they have and shall have the service of them All. That is thus; If it were possible for any member of Christ to stand absolutely in neede of the use and service of the whole Creation, All the Creatures in the world should undoubtedly waite upon him, and bee appropriated unto him. The Moone should stand still, the Sunne goe backe, the Lions should stop their mouths, the Fire should give over burning, the Ravens should bring him meate, the Heavens should raine downe bread, the Rockes should gush out with water, all the Creatures should muster up themselves to defend the Body of Christ. But though no such absolute necessity shall ever be, yet ordinarily we must learne to beleeve, That those things which God allowes us are best suteable to our particular estate, God knowing us better then we doe our selves: that as lesse would haply make us repine, so more would make us full, and lift up our hearts against God, and set them on the world;

2. Cor. 8. 9.

Iam. 2. 5.

2. Cor. 6. 10.

so

ſo that All is ours, not abſolutely, but ſubordinately, ſerviceably according to the exigence of our condition, to the proportion of our faith and furtherance of our Saluation.

The third particular inquire into was, *How we doe by Prayer ſanctifie the Creature to our ſelves?* This is done in theſe three courſes. 1. *In procuring them.* We ought not to ſet about any of our lawfull and juſt callings without a particular addreſſing onr ſelves unto God in Prayer. This was the practiſe of good *Eleazer Abrahams* ſervant, when he was emploi'd in finding out a wife for his maſters ſonne, * *O Lord God of my maſter. Abraham I pray thee ſend me good ſpeed this day:* and this alſo was the practiſe of good *Nehemiah* in the diſtreſſes of his people, * *I prayed unto the God of heaven, and then I ſpake unto the king.* And ſurely the very Heathen themſelves ſhall in this point riſe up in judgement againſt many prophane Chriſtians, who looke oftner upon their gold then upon their God, as *Salvian* ſpeakes. We reade often in their writings that in any generall [a] Calamitie they did joyntly implore the peace and favour of their idolatrous gods; that in any [b] matter of conſequence they made their entrie upon it by Prayer, commending the ſucceſſe thereof to the power and providence of thoſe deities which they beleeved. In ſo much that we read of [c] *Pub. Scipio* a great Romane, that he ever went to the Capitole before to the Senate, and began all the buſineſſes of the Common-wealth with Prayer. How much more then ought we to doe it, who have not onely the *Law and Dictate of nature* to guide us, who have not deafe and impotent idols to direct our Prayers to, as their gods were; but have firſt *The Law of Chriſt* requiring it; [d] *Pray Alwayes. Pray without ceaſing. In every thing by Prayer and Supplication with Thankeſgiving, let your requeſts be made knowne to God.* Who have ſecondly the *Example of Chriſt* to enforce it, for not onely Mor-

* Gen. 24. 12.
* Nehem. 2. 4.
[a] *Morbus graſſantibus vel prodigys nunciatis Pacem Deûm expoſci moris erat, vide Briſſon. de Formul. lib. 1. pa. 81. edit. 1592*
[b] *Plin. Panegyr. Bene ac ſapienter majores inſtituerunt ut rerum agendarum, ita dicendi initium à Precationibus capere, &c. Sueton. in Aug. cap. 35. vid. Briſſon. de Form. lib. 1. pag. 42. Et Coquæi commentaria in Aug. de Civit. Dei. lib. 2. cap. 8. num. 2.*
[c] *Livius lib. 26. A. Gel. noct. Attic. lib 7. cap. 1. Cujus ab Adoleſcentia vita de ſcribitur Dys dedit, templiſq; nutrita. Aug. de Civit. Dei. lib. 3. cap. 21.*
[d] Eph. 6. 18. 1. Theſſ. 5. 17. Phil. 4. 6.

[a] Morning and [b] Evening was it his [c] Custome to Pray; but upon every other solemne occasion. Before his [d] Preaching, before his [e] Eating, before the [f] Election of his Disciples, before his [g] Transfiguration in the mount, [h] before and [i] in his Passion; Who have thirdly from Christ *That Legitimate, Ordinarie, Fundamentall Prayer*, as [k] *Tertullian* cals it, *The Lords Prayer*, as a Rule and Directorie by him framed to instruct us how to Pray, and to bound and confine our extravagant and vast desires; Who lastly have also the *Altar of Christ* to receive, the Incense of Christ to perfume, the Name and Intercession of Christ to present our Prayers unto God by, who have Christ sanctifying, and, as I may so speake, praying our prayers unto his Father for us; as we read of the Angell of the Covenant, who had *a golden Censer and much incense*, to offer up the Prayers of the Saints, which was nothing else but the mediation of Christ bearing *the iniquitie of our holy things*, as *Aaron* was appointed to doe; nothing but his intercession for us at the right hand of his Father. I say, how much more reason have we, then any Gentile could have, to consecrate all our enterprises with Prayer unto God? Humbly to acknowledge how justly he might blast all our businesses, and make us labour in the fire; that unlesse he keepe the City the watchman watcheth but in vaine; that unlesse hee build the house their labour is in vaine that build it; that unlesse he give the increase, the planting of *Paul*, and the watering of *Apollo* are but emptie breath; that it is onely his blessing on the diligent hand which maketh rich without any sorrow; that unlesse he be pleased to favour our attempts, neither the plotting of our heads, nor the solicitousnesse of our hearts, nor the drudgerie of our hands, nor the whole cōcurrence of our created strength, nor any accessorie assistances which we can procure will be able to bring to passe the otherwise most obvious and feasible Events: and therefore to implore his Direction

in

a Marke 1.35.
b Matth. 14.23.
c Luk. 22.39.
d Mark. 1.35.38.
e Mark. 6.41.
f Luk. 9.12,13.
g Luk. 9.28.
h Matth. 26.36. Ioh. 17.1.
i Heb 5.7.
k *Tertul. de orat. cap. 9.*

Revel. 8.3,4.

Exod. 28.38.

Rom. 8.34.

in all our counſels, his concurrence with all our Actions, his bleſſing on all our undertakings, and his glory as the ſole end of all that either we are or doe. For by this meanes we doe Firſt acknowledge our dependencie on God as the firſt cauſe, and give him the glory of his ſoveraigne *Power and Dominion* over all ſecond agents, in acknowledging that without him we can doe nothing, and the power of God is the Ground of Prayer. Secondly, by this meanes we put God in minde *of his Promiſes*, and ſo acknowledge not our dependence on his power only, but on his Truth and Goodneſſe too: And the Promiſes and Truth of God are the foundation of all our Prayers. That which encouraged *Daniel* to ſet his face to ſeeke unto God in Prayer for the reſtitution of libertie out of Babylon was Gods Promiſe and Truth revealed by *Ieremie* the Prophet, that hee would accompliſh but ſeventie yeeres in the deſolation of Ieruſalem. That which encouraged *Iehoſaphat* to ſeeke unto God againſt the multitude of Moabites which came up againſt him, was his Promiſe that he would heare and helpe thoſe that did pray towards his houſe in their affliction. That which encouraged *David* to pray unto God for the ſtability of his houſe, was the Covenant and Truth of God, *Thou haſt revealed to thy Servant, ſaying, I will build thee an houſe, therefore hath thy ſervant found in his heart to pray this Prayer unto thee. And now, O Lord, thou art That God*, that is, the ſame God in thy fidelity and mercy, as then thou wert, *and thy words be true, and thou haſt promiſed this goodneſſe to thy ſervant; therefore let it pleaſe thee to bleſſe the houſe of thy Servant, &c.* Excellent to this purpoſe is that which S. *Auſtin* obſerues of his mother, who very often and earneſtly prayed unto God for her ſonne when he was an Hereticke, *Chirographa tua ingerebat tibi*, Lord, ſaith he, ſhe urged thee with thine owne hand-writing, ſhe challenged in an humble and fearefull confidence the performance of thine owne obli-

2. Chron. 20. 6.
2. Chron. 14. 11
Matth. 8. 2.
Eſai. 43. 26.
Dan. 9 1, 2, 3.
2 Chron. 20. 9.
2. Sam. 7. 27, 28, 29.
Aug. Confeſſ. lib. 5. cap. 9.

obligations. Thirdly and lastly, by this meanes wee hasten the *performance of Gods decreed mercies*; we retardate, yea quite hinder his almost purposed and decreed Iudgements. The Lord had resolved to restore Israel to their wonted peace and honour, yet *for all these things will I be enquired vnto by the House of Israel to doe it for them*, saith He in the Prophet. The Lord had threatned destruction against Israel for their Idolatry, *had not Moses stood before him in the breach to turne away his wrath*, as the Psalmist speakes. And we reade of the Primitive Christians, that their prayers procured raine from heaven, when the Armies of the Emperours were even famished for want of water, and that their very persecutors have begg'd their prayers.

Ezek.36.37.

Psal.106.

Iustin Martyr Apolog.

Tertul.Apol.c.5.

Secondly, as by prayer the Creature is sanctified in the procurement (for no man hath reason to beleeue that there is any blessing intended vnto him by God in any of the good things which doe not come in vnto him by prayer) so in the next place the Creature is *by Prayer sanctified in the fruition thereof*; because, to enjoy the portion allotted us, and to rejoyce in our labour, is *the Gift of God*, as *Salomon* speakes. The Creature of it selfe is not onely *Dead*, and therefore unable to minister life by it selfe alone, but, which is worse, by the meanes of mans sinne, it is *Deadly* too, and therefore apt to poyson the receivers of it without the corrective of Gods Grace. Pleasure is a thing in it selfe lawfull; but corruption of nature is apt to make a man a lover of pleasure, more then a lover of God, and then is that mans pleasure made unto him the metropolis of mischiefe, as *Clemens Alexandrinus* speakes. A good name is better then sweet oyntment, and more to be desired then much riches; but corruption is apt to put a flie of vaine-glory and selfe-affectation into this oyntment, to make a man foolishly feed upon his owne credit, and with the Pharisies to doe all for applause, and preferre the praise of men before the

Eccles.5.19.

2.Tim.3.4.

Eccles.7.1.
Prou.22.1.

Matth.23.5.
Ioh.5.44.12.43.

glory

glory of God; and then our ſweet oyntment is degenerated into a curſe; ***Woe bee unto you, when all men ſhall ſpeake well of you.*** Riches of themſelves are the good gifts and bleſſings of God, as *Salomon* ſaith, ***The bleſſing of the Lord maketh rich,*** but corruption is apt to breed by this meanes covetouſneſſe, pride, ſelfe-dependency, forgetfulneſſe of God, ſcorne of the Goſpell, and the like; and then theſe earthly bleſſings are turned into the curſe of the earth, into Thornes and Briers, as the Apoſtle ſpeakes, ***They that will be rich pierce themſelves thorow with many ſorrowes.*** Learning in it ſelfe is an honourable and a noble endowment; it is recorded for the glory of *Moſes*, that hee was learned in all the wiſedome of the Egyptians: but corruption is apt to turne learning into leauen, to infect the heart with pride, which being arm'd and ſeconded with wit breakes forth into perverſe diſputes, and corrupts the minde. Therefore Saint *Paul* adviſed the Chriſtians of his time, to ***beware leſt any man ſpoile them through Philoſophy and begvile them*** with entiſing words. And the ancient Fathers counted the [a] Philoſophers the Seminaries of hereſie. Proofe whereof, to let paſſe the Antitrinitarians and Pelagians, and other ancient Heretikes, who out of the niceneſſe of a quaint wit perverted Gods truth to the patronage of their lyes; and to paſſe by the Schoolemen and Ieſuites of late Ages, who haue made the way to heaven a very labyrinth of crooked ſubtilties, and have weav'd Divinity into Cobwebs; wee may have abundantly in thoſe Libertines and Cyrenians, who diſputed with *Stephen*, and thoſe Stoicks that wrangled with Saint *Paul* about the reſurrection. And now learning being thus corrupted is not onely turned into wearineſſe, but into very notorious and damnable folly, ***for thinking themſelves wiſe***, ſaith the Apoſtle, ***they became fooles, and their folly ſhall be made knowne unto all men.*** To get wealth in an honeſt and painefull Calling is a great

Luk.6.26.

1.Tim.6.10.

Act.7.22.

Col.2.4.8.

[a] *Tertul.de præſcript.cap.7. de Idolatr.cap. 10. Hieron.contr. Lucifer.cum præfat. Eraſmi. vid.Pet.Erodium.Decret.lib. 1.Tit.6.§.2. Hook.l.5.§.3.*

[b] *See Reynolds Confer.with Hart.c.2.diuiſ. 3 pag.72.*

Act.6.and 17. Eccleſ.12.12. Rom.1.22. 2.Tim.3.9.

great blessing: for the diligent hand maketh rich; but corruption is apt to perswade unto cozenage, lying, equivocation, false weights, ingrossements, monopolies and other Arts of cruelty and injustice, and by this meanes our lawfull Callings are turned into abominations, mysteries of iniquity, and a pursuit of death. Every creature of God is good in it selfe, and allowed both for necessitie and delight; but corruption is apt to abuse the Creatures to luxury and excesse, to drunkennesse, gluttony and inordinate lusts, and by this meanes a mans *table is turned into a Snare*, as the Psalmist speakes. Now then since all the world is thus bespread with ginnes, it mainely concernes us alwayes to pray, that we may use the world as not abusing it, that wee may enjoy the Creatures with such wisedome, temperance, sobriety, heavenly affections, as may make them so, many ascents to raise us neerer unto God, as so many glasses in which to contemplate the wisedome, providence, and care of God to men, as so many witnesses of his love, and of our duty. And thus doth prayer sanctifie the Creature in the use of it.

Deut.25.14.16. Prov.20.10.23. Prov.21.6.

77

Lastly, and in one word, Prayer sanctifies the Creatures in the *review and recognition of them*, and Gods mercy in them, with thanksgiving and thoughts of praise, as *Iacob*, Gen.32.9.10. and *David*, 2.Sam.7.18. 21. looked upon God in the blessings with which hee had blessed them. And now since Prayer doth thus sanctifie the Creatures unto us, wee should make friends of the unrighteous Mammon, that wee may by that meanes get the prayers of the poore Saints upon us and our estate, that the eye which seeth us may blesse us, and the care that heareth us may give witnesse to us; that the loynes and the mouthes, the backes and the bellies of the poore and fatherlesse may be as so many reall supplications unto God for us.

The third and last direction which I shall give you to finde life in the Creature, shall bee to looke on it, and

love

love it in its *right order*, with ſubordination to God and his promiſes; to love it after God, and for God, as the beame which conveyes the influences of life from him; as his inſtrument, moved and moderated by him to thoſe ends for which it ſerves; to love it as the Ciſterne, not as the fountaine of life; to make Chriſt the foundation, and all other things but as acceſſions unto him. Otherwiſe if wee love it either alone, or above Chriſt, however it may by Gods providence keepe our breath awhile in our noſtrils, and fatten us againſt the laſt day, yet impoſſible it is that it ſhould ever miniſter the true and ſolid comforts of life unto us, *which conſiſteth not in the abundance of things which a man poſſeſſeth*, as our Saviour ſpeakes. Life goes not upward, but downeward, the inferiour derives it not on the ſuperiour; therefore by placing the Creature in our eſtimation above Chriſt, we deny unto it any influence of livelihood from him, whom yet in words we profeſſe to be the fountaine of life. But men will object and ſay, This is a needleſſe caution not to preferre the Creature before the Creator, as if any man were ſo impious and abſurd. Surely Saint *Paul* tells us, that *men without faith are impious and abſurd men*, who doe in their affections and practiſes as undoubtedly undervalue Chriſt, as the Gadarens that preferred their Swine before him. What elſe did *Eſau*, when for a meſſe of pottage he ſold away his birth-right, which was a priviledge that led to Chriſt? What elſe did the people in the Wilderneſſe, who deſpiſed the holy Land, which was the type of Chriſts Kingdome, and in their hearts turned backe to Egypt? What elſe did thoſe wicked Iſraelites, who polluted the Table of the Lord, and made his Altar contemptible, which was a type of Chriſt? What elſe did *Iudas* and the Iewes, who ſold and bought the Lord of glory for the price of a beaſt? What elſe doe daily thoſe men, who make Religion ſerve turnes, and godlineſſe waite upon gaine? who creepe into houſes with a forme

In eo fundamentum non eſt Chriſto cui cætera præponuntur. Aug. de Civ. dei. lib. 21. cap. 26.
Luk. 12. 25.

A

2. Theſ. 3. 2.
Multi non a Chriſti vnitate ſed a ſuis commodis nolunt recedere. Aug. de Baptiſ. lib 4. c. 10.
Mark 5. 17.
Pſal. 106. 24.
Act. 7. 39.
Mal. 1. 7.
Zech. 11. 12.
Vti volunt Deo vt fruantur mundo. Aug. de Civ. dei. lib. 15. cap. 7.

forme of pietie, to ſeduce unſtable ſoules, and plucke off their feathers to make themſelves a neaſt? The Apoſtles Rule is generall, that *ſenſuall and earthly-minded men are all the enemies of the Croſſe of Chriſt*, Phil. 3.18.19.

The third and laſt diſproportion betweene the ſoule of Man and the Creature ariſing from the *vanitie* thereof, is in regard of *duration* and continuance. Man is by nature a provident Creature, apt to lay up for the time to come, and that diſpoſition ſhould reach beyond the forecaſt of the Foole in the Goſpell for many yeeres, even for immortalitie it ſelfe. For certainely there is no man who hath but the generall notions of corrupted reaſon alive within him, who hath not his conſcience quite vitiated, and his minde putrified with noyſome luſts, who is not wrapped up in the mud of thicke ignorance, and palpable ſtupiditie, but muſt of neceſſitie have oftentimes the immediate repreſentations of immortalitie before his eyes. Let him never ſo much ſmother and ſuppreſſe the truth, let him with all the Arte he can divert his conceits, and entangle his thoughts in fecular cares, let him ſhut his eye-lids as cloſe as his naile is to his fleſh, yet the flaſhes of immortalitie are of ſo penetrative and ſearching a nature, that they will undoubtedly get through all the obſtacles, which a minde not wholly over-dawb'd with worldlineſſe and ignorance can put betweene. Therefore the Apoſtle uſeth that for a ſtrong argument, why rich men ſhould not truſt in uncertaine riches, but in the living God, and ſhould be rich in good workes, *That ſo*, ſaith he, *they may lay up in ſtore a good foundation againſt the time to come, that they may lay hold on eternall life*, 1. Tim. 6.17.19. Wicked men indeed lay up in ſtore, but it is not riches, *but wrath*, even *violence and oppreſſion* againſt the laſt day. But by truſting God, and doing good a man layes up *durable Riches*, as the wiſe Man ſpeakes; in which reſpect he preſently addes, *That the fruit of wiſedome is better then Gold.* For though Gold

Amos. 3.10. Iam. 5.3.

Prou. 8.18.

be

be of all Mettals the moſt ſolid, and therefore leaſt ſubject to decay, yet it is not immortall and durable riches; for the Apoſtle tels us, that ſilver and gold are *corruptible things*, and that there is *a ruſt and canker* which eateth up the gold and ſilver of wicked men. I confeſſe the hearts of many men are ſo glewed unto the world, eſpecially when they finde all things ſucceed proſperouſly with them, that they are apt enough to ſet up their reſt, and to conceite a kinde of ſtedfaſtneſſe in the things they poſſeſſe. *Becauſe they haue no changes*, ſaith the Prophet *David, therefore they feare not God.* But yet I ſay, where the Lord doth not wholly give a man over to heape up treaſures unto the laſt day, to be eaten up with the canker of his owne wealth, the ſoule muſt of neceſſity ſometime or other happen upon ſuch ſad thoughts as theſe. What ailes my fooliſh heart thus to eate up it ſelfe with care, and to rob mine eyes of their beloved ſleepe for ſuch things, as to the which the time will come when I muſt bid an everlaſting farewell? Am I not a poore mortall Creature, brother to the Wormes, ſiſter to the Duſt? Doe I not carry about with mee a ſoule full of corruptions, a skinne full of diſeaſes? Is not my breath in my noſtrils, where there is roome enough for it to goe out, and poſſibility never to come in again? Is my fleſh of braſſe, or my bones of iron, that I ſhould thinke to hold out, and without interruption to enjoy theſe earthly things? Or if they were, yet are not the Creatures themſelves ſubject to period and mortalitie? Is there not a Moth in my richeſt garments, a Worme in my talleſt Cedars, a Canker and ruſt in my firmeſt Gold to corrupt and eate it out? Or if not, will there not come a day, when the whole frame of Nature ſhall bee ſet on fire, and the Elements themſelves ſhall melt with heate, when that univerſall flame ſhall devoure all the bagges, and lands, and offices, and honours, and treaſures, and ſtore-houſes of worldly men? When Heaven and Hell ſhall divide the World;

1. Pet. 1. 18. Iam. 5. 2.

Pſal. 55. 19.

2. Pet. 3. 4.

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Heaven, into which nothing can be admitted which is capable of Moth or ruſt to corrupt it, and Hel, into which if any ſuch things could come, they would undoubtedly in one inſtant bee ſwallowed vp in thoſe violent and unextinguiſhable flames? And ſhall I be ſo fooliſh as to put my felicity in that which will faile me, when I ſhall ſtand in greateſt neede, to heape up treaſures into a broken bagge, to worke in the fire where all muſt periſh? Certainely the ſoule of a meere worldly man, who cannot finde God or Chriſt in the things hee enjoyes, muſt of neceſſity be ſo farre from reaping ſolid or conſtant comfort from any of theſe periſhable Creatures, that it cannot but ake and tremble, but be wholly ſurprized with diſmall paſſions, with horrid preapprehenſions of its owne wofull eſtate, upon the evidence of the Creatures mortalitie, and the unavoideable flaſhes and conviction of its owne everlaſtingneſſe.

Now if we conſider the various rootes of this corruption in the Creature, it will then further appeare unto us, that they are not onely mortall, but even momentarie and vaniſhing:

Firſt, by the Law of their Creation they were made ſubject to alterations, there was an enmitie and reluctancy in their entireſt being.

Secondly, this hath been exceedingly improved by the ſinne of man, whoſe evill, being the lord of all Creatures, muſt needs redound to the miſery and mortalitie of all his retinue. For it was in the greater World, as in the adminiſtration of a private family; the poverty of the Maſter is felt in the bowels of all the reſt, his ſtaine and diſhonour runnes into all the members of that ſociety. As it is in the naturall body ſome parts may be diſtempered and ill affected alone, others not without contagion on the reſt; a man may have a dimme eye, or a withered arme, or a lame foot, or an impedite tongue without any danger to the parts adjoyning; but a lethargie in the head,

head, or an obſtruction in the liver, or a dyſpepſie and indiſpoſition in the ſtomake diffuſeth univerſall malignity through the body, becauſe theſe are ſoveraigne and architectonicall parts of man: ſo likewiſe is it in the great and vaſt body of the Creation. However other Creatures might have kept their evill, if any had been in them, within their owne bounds, yet that evill which man, the Lord and head of the whole brought into the world, was a ſpreading and infectious evill, which conuey'd poyſon into the whole frame of nature, and planted the ſeed of that univerſall diſſolution which ſhall one day deface with darkeneſſe and horror the beauty of that glorious frame which wee now admire. It is ſaid that when *Corah*, *Dathan*, and *Abiram* had provoked the Lord by their rebellion againſt his ſervants to inflict that fearefull deſtruction upon them, the earth opened her mouth & ſwallowed not only them up, but *al the houſes, and men, and goods that appertained to them.* Now in like maner the heaven and earth and al inferior Creatures did at firſt appertaine to *Adam:* the Lord gave him the free uſe of them, & dominion over them: when therefore man had committed that notorious rebellion againſt his maker, which was not only to aſpire like *Corah* and his aſſociates to the height and principality of ſome fellow Creature, but even to the abſoluteneſſe, wiſdome, power and independency of God himſelfe, no marvell if the wrath of God did together with him ſeize upon his houſe, and all the goods that belongd unto him, bringing in that cõfuſion and diſorder which we even now ſee doth breake aſunder the bonds and ligaments of nature, doth unjoynt the confederacies and ſocieties of the dumbe Creatures, and turneth the armies of the Almighty into mutinies and commotion, which in one word hath ſo faſt manicled the world in the *bondage of corruption*, as that it doth already groane and linger with paine under the ſinne of man and the curſe of God, and will at laſt breake forth into

Numb. 16. 32.

Rom 8. 21.

2.Pet.3.10. that universall flame which will melt the very Elements of Nature into their primitive confusion. Thus wee see besides the created limitednesse of the creature, by which it was utterly unsuteable to the immortall desires of the soule of man, the sinne of man hath implanted in them a secret worme and rottennesse which doth set forward their mortalitie, and by adding to them confusion, enmity, disproportion, sedition, inequalitie (all the seeds of corruption) hath made them, not onely as before they were mortall, but which addes one mortalitie to another, even momentary and vanishing too. When any Creature loseth any of its native and created vigour, it is a manifest signe that there is some secret sentence of death gnawing upon it. The excellency of the Heavens wee know is their light, their beauty, their influences upon the lower World, and even these hath the sinne of man defaced. Wee finde when the Lord pleaseth to reveale his wrath against men for sinne in any terrible manner, hee doth it from Heaven;

Aristot. Polit. lib. 5. cap. 1. 10.

Rom. 1. 18.

Ioel 2. 30. *There shall be wonders in the Heauen, blood and fire, and pillars of smoake, the Sunne shall be turned into darkenesse, and the Moone into blood*; and the day of the Lord is

Zeph. 1. 15. called *a day of darknesse, and gloominesse, and thicke darknesse*. How often hath Gods heavy displeasure declared it selfe from Heaven in the confusion of nature? in *stormes and horrible tempests? in thick clouds and darke waters? in arrowes of lightning and coales of fire? in blacknesse and darkenesse?* in brimstone on Sodome, in a flaming sword over Ierusalem, in that fearefull Starre of fire to the Christian World of late yeeres, which hath kindled those woful combustions, the flames whereof are still so great, as that wee our selves, if wee looke upon the merits and provocations of our sinnes, may have reason to feare, that not all the Sea betweene us and our neighbours can bee able to quench till it have scorched and singed us. Wee find likewise by plaine experience how languid the seeds

Psal. 11. 6.
Psal. 18. 12.
Ier. 4. 23. 28.
Esay 13. 10.
Euseb. Hist. l. 3. cap. 8 & Ioseph. de Bello Iudaico lib. 7. cap. 12.

of

of life, how faint the vigor either of heavenly influences, or of ſublunary and inferiour agents are growne, when that life of men, which was wont to reach to almoſt a thouſand yeeres, is eſteemed even a miraculous age, if it be extended but to the tenth part of that duration. We need not examine the inferiour Creatures, which we find expreſſely curſed for the ſinne of man with Thornes and Briers (the uſuall expreſſion of a curſe in Scripture.) If we but open our eyes and looke about us, wee ſhall ſee what paines Husbandmen take to keepe the earth from giving up the Ghoſt, in opening the veines thereof, in applying their Soile and Marle as ſo many Pills or Salves, as ſo many Cordials and preſervatives to keepe it alive, in laying it aſleepe, as it were, when it lyeth fallow every ſecond or third yeere, that by any meanes they may preſerve in it that life, which they ſee plainely approching to its laſt gaſpe.

Gen. 3.17.18. Hoſ. 10.8. Eſay 34.13.

Thus you ſee how beſides the originall limitedneſſe of the Creature, there is in a ſecond place a Moth or Canker by the infection of ſinne begotten in them, which haſtens their mortalitie, God ordering the ſecond cauſes ſo amongſt themſelves, that they exerciſing enmitie one againſt another, may puniſh the ſinne of man in their contentions, as the Lord ſtirred up the Babylonians againſt the Egyptians to puniſh the ſinnes of his owne people. And therefore wee finde, that the times of the Goſpell, when holineſſe was to bee more univerſall, are expreſſed by ſuch figures, as reſtore perfection and peace to the Creatures. *The Earth ſhall be fat and plenteous, there ſhall be upon every high hill Rivers and Streames of water, the light of the Moone ſhall be as the light of the Sunne, and the light of the Sunne ſevenfold, as the light of ſeven dayes.* And againe, *the Wolfe ſhall dwell with the Lambe, and the leopard ſhall lye downe with the kid, and a Calfe, and a young Lion, and a fatling together, &c.* Which places, though figuratively to be underſtood, have yet me thinks thus

Ier. 43.8,13.

Eſay 30.23.

Eſay 11.6.7. Ioel 3.18. Amos 9.13.

thus much of the letter in them, to assure us that whatever blemish since the Creation any of those glorious heavenly bodies are either in themselves, or by interposition of foggy vapours subject unto, what ever enmities and destructive qualities enrage one beast against another, they are all of them the consequents of that sinne which nothing can remove but the Gospell of Christ. And this is that universall contagion which runneth through the whole frame of Nature into the bowels of every Creature.

But yet further in a third place there is a particular ground of this mortality to many men, namely *the Particular curse upon* that place or creature which men enioy. For as a piece of oke besides the natural corruptiblenes of it, as it is a body compounded of contrary principles, whereby it would of it selfe at last returne to its dust againe, may further have a worme like *Ionah* his Gourd eating out the heart of it, & by that meanes hastening its corruption; and yet further besides that may be presently put into the fire, which will make a more speedy riddance then either of the former: Or as in the body of a man, besides the generall consumption, which lingringly feedeth upon the whole, each particular mẽber may have a particular disease, which may serve to hasten that corruption to it self, which the other threatens to the whole: so may it be, and often is in the Creatures of God. Besides their naturall finitenes, and their generall bondage of corruption, which by a hidden & insensible insinuation doth emasculate the vigor and strength of the Creatures, there may be a *Particular Curse*, which may serve speedily to hasten that decay, which, without any such concurrence, would have made hast enough to leave the possessors of them in everlasting penurie. *I will be unto Ephraim as a moth and to the house of Iuda as rottennes*, saith the Lord. That is Gods first Instrument of mortality whereby he will certainely though indeed lingringly consume a thing.

Quodcunq; nunc nascitur, mundi ipsius senectute degenerat, ut nemo mirari debeat singula in mundo cœpisse desicere, cum totus ipse iam mundus in defectione sit. Cyprian. cont. Dem.

Hos. 5. 12.

thing. But now if for all this when the Moth ſecretly conſumes him, ſo that he ſeeth his ſickneſſe and feeleth his wound, he will yet truſt in his owne counſels and confederacies, ſacrifice to his owne net, goe to Aſſyria or King *Iareb* for ſuccour, *I will then be unto Ephraim as a Lyon*, in a more ſudden and ſwift deſtruction. As he dealeth thus with men, ſo with the things about them too, firſt he puts a Moth into them, ruſt in our gold, canker in our ſiluer, hartleſſeneſſe in our earth, faintneſſe in the influences of heauen; and if notwithſtanding all this men will ſtill truſt in the Ciſterne, God will put holes into it too, which ſhall make it runne out as faſt as they fill it; hee will giue *wings* to their monie, encreaſe the occaſions of expence: and if they clip their wings, that they fly not away, he will make *holes* in the bottome of their baggs that they ſhall droppe away: he will not onely ſend a *Moth and ruſt* which ſhall in time eate them out, but hee will ſend a *Thiefe* upon them too, which ſhall ſuddenly breake through and carry them away. So many ſteps and gradations are there in the mortality of the creature, when God pleaſeth to adde his curſe unto them for ſin. *As for Ephraim*, ſaith the Lord, *their Glory ſhall fly away like a Bird, from the birth, and from the wombe, and from the conception.* Obſerve the gradations of mortality in the beſt bleſſings we enjoy, in our very glory, namely our children, which are called an Inheritance and reward to take away ſhame from their parents. They ſhall fly away like a bird, that notes the ſwiftneſſe of the Iudgement, and that firſt from the birth; as ſoone as they are borne the murtherer ſhall deſtroy them: yea from the wombe; before they be borne they ſhall periſh, nothing of them ſhall be enjoyd but the hope, and if that be too much, here is a degree as low as can be, from the very conception they ſhall miſcarry and prove abortive. *I will ſmite the winter houſe and the ſummer houſe, the houſes of Ivorie, and the great houſes ſhall have an end.* If the

Prov. 23. 5.

Eccleſ 5. 11.

Hag. 1. 6.

Hoſ. 9. 11.

Pſal. 127. 3. 5.

Amos 3. 15.

the Lord undertake to ſmite, if he ſend abroad the fire of his wrath, it ſhall ſeize on thoſe palaces and great houſes which men thought ſhould have endured unto all generations. For that *Flying role*, importing Iudgement decreed, and ſudden, which was ſent over the whole earth againſt the Thiefe and the ſwearer, did not onely ſmite the man, but his houſe, and like a leproſie conſume the very timber and ſtones thereof. Therefore wee read in the Leviticall law of leproſies not in men onely but in houſes, and garments, intimating unto us, that ſinne derives a contagion upon any thing that is about us, and like Ivie in a wall; or that wild *Caprificus*, wil get rooting in the very ſubſtance of the ſtone in the wall, and breake it aſunder. What ever it is that men can finde out vnder the Sunne to faſten their hearts upon for Satisfaction and comfort, this leproſie will defile it, and eate it out. If ſilver and gold, beſides their ſecret ruſt and proper corruption, the Lord can make the thiefe riſe up ſuddenly, and bite the poſſeſſors, and ſo unlade them of their thicke clay: If Reall ſubſtance and encreaſe, the *Lord caſteth away*, ſaith the wiſe man, *the ſubſtance of the wicked, and the increaſe of his houſe*, ſaith Iob, *ſhall depart and flow away*. If greatneſſe and high places, the Lord can put ice vnder their feete, make their places ſlippery, and ſubject to a momentarie deſolation: If a great name and glory, the Lord cannot onely ſuffer time and ignorance to draw out all the memorie of a man, but can preſently rot his name from under heauen: If Corne and the fruits of the Earth, the Lord can kill it in the blade by with-holding raine three moneths before the Harueſt: Hee can ſend a Thiefe, a Caterpiller, a Palmer worme to eate it up. If it hold out to come into the barne, euen there he can blow upon it and conſume it like chaffe. However men thinke when they have their Corne in their houſes, and their Wine in their Cellars they are ſure and have no more to doe with God, yet he can take away the ſtaffe and life of it

Amos 1.4.
Pſal.49.11.
Zach.5.4.
Levit.14.35.55.
Iam.5.1.
Habak.2.6.7.
Prov.10.3.
Iob 20.28.
Pſal.73.18.19.
Prov.10.7.
Amos 4.7.
Verſ.9.

it in our very houſes. Yea when it is in our mouthes and bowels, he can ſend leaneneſſe and a curſe after it. *Awake ye Drunkards, and howle ye drinkers of wine, ſaith* the Prophet, *becauſe of the new wine, for it is cut off from your mouths.* The Lord could deferre the puniſhment of theſe men till the laſt day, when undoubtedly there will be nothing for them to drinke but that *Cup of the Lords right hand* as the Prophet calls it: a Cup of fury and trembling, a cup of ſorrow, aſtoniſhment, and deſolation; a Cup which ſhall make all that drinke thereof to bee moved and mad, to be drunken and fall, and ſpue, and riſe up no more, even that fierce and bitter indignation, in the pouring out of which the Lord ſhall put to his right hand, his ſtrong arme, not onely the terror of his preſence, but the glory of his power: I ſay the Lord could let drunkards alone till at laſt they meet with this Cup, (which undoubtedly they ſhall doe, if there be either truth in Gods word, or power in his right hand, if there be either Iuſtice in heaven, or fire in hell) till with *Belſhazzar* they meet with dregs and trembling in the bottome of all their Cups: but yet oftentimes the Lord ſmites them with a more ſudden blow, ſnatcheth away the Cup from their very mouths, and ſo makes one Curſe anticipate and preuent another. Though *Haman* and *Achitophel* ſhould have liv'd out the whole thred of their life, yet at laſt their honor muſt have laine downe in the duſt with them; Though *Iudas* could have liv'd a thouſand yeares, and could have improv'd the reward of his Maſters bloud to the beſt advantage that ever Vſurer did, yet the ruſt would at laſt have ſeiz'd upon his bags, and his monie muſt have periſhed with him: but now the Lord ſets forward his Curſe, and that which the moth would have been long in doing, the gallows diſpatcheth with a more ſwift deſtruction. Thus as the body of a man may have many ſummons and engagements unto one death, may labour at once under many deſperate

Pſal. 78. 30. 31.

Ioel. 1. 5.

Habak 2. 16.
Iſai. 51. 17. 22.
Ezek. 23. 33.

Ier. 25. 16. 27.

Eſai. 62. 8.
2. Theſ. 1. 9.

desperate diseases, all which by a malignant coniunction must needs hasten a mans end (as *Cesar* was stabd with thirty wounds, each one whereof might have serv'd to let out his soule) so the Creatures of God labouring under a manifold corruption, doe as it were by so many wings post away from the Owners of them, and for that reason must needs be utterly disproportionable to the condition of an Immortall Soule.

Now to make some Application of this particular before wee leave it, This doth first discover and shame the folly of wicked worldlings both in their opinions and affections to earthly things. Love is blinde and will easily make men beleeve that of any thing which they could wish to bee in it: and therefore, because wicked men wish with all their hearts, for the love they beare to the Creatures, that they might continue together for ever, the Divell doth at last so deeply delude them as to thinke that they shall continue for ever. Indeed in these and in the generall, they must needs confesse *that one generation commeth and another goeth:* but in their owne particular they can never assume with any feeling and experimentall assent the truth of that generall to their owne estates: And therefore what ever for shame of the world their outward professions may be, yet the Prophet *David* assures us, *That their inward Thoughts, their owne* retir'd contrivances and resolutions are, *that their houses shall endure for ever, and* their dwelling places to all generations; and upon this Immortality of stones and monuments they resolve to rest. But the psalmist concludes this to be but brutish and notorious folly, *This their way is their folly, they like sheepe are laid downe in their graves, and death feeds upon them.* And indeed what a folly is it for men to build upon the sand, to erect an Imaginarie fabrick of I know not what Immortality, which hath not so much as a constant subsistence in the head that contrives it? What man will ever goe about

Eccles. 1. 4.

Psal. 49. 11.

bout to build a house with much cost (and when he hath done, to inhabit it himself) of such rotten and inconsistent materials, as will undoubtedly within a yeere or two after fall upon his head, and bury him in the ruines of his owne folly? Now then suppose a man were lord of all the World, and had his life coextended with it, were furnished with wisedome to manage and strength to runne through all the affaires incident to this vast frame, in as ample a measure as any one man for the governement of a private family: yet the Scripture would assure even such a man, that there will come a day in which the heavens shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes that are therein shall be burnt up, and that there is but one houre to come before all this shall be, *Behold now is the last houre:* And what man upon these termes would fix his heart and ground his hopes upon such a tottering bottome, as will within a little while crumble into dust, and leave the poore soule that rested upon it to sinke into hell? But now when we consider that none of us labour for any such inheritance, that the extremitie of any mans hopes can be but to purchase some little patch of earth, which to the whole World cannot beare so neere a proportion, as the smallest molehill to this whole habitable earth; that all we toyle for is but to have our loade of a little thicke clay, as the Prophet speakes, that when wee have gotten it, neither wee nor it shall continue till the universall dissolution, but in the midst of our deerest embracements we may suddenly be puld asunder, and come to a fearefull end, it must needs be more then brutish stupidity for a man to weave the Spiders webs, to wrappe himselfe up from the consumption determined against the whole earth in a covering, that is so infinitely too short and too narrow for him. Wee will conclude this particular with the doome given by the Prophet *Ieremy*, *As the Partridge sitteth on egges and hatcheth them not,* (shee

2. Pet. 3. 7. 10.

1. Ioh. 2. 18.

Esai. 59. 5.

Esai 28. 20.

Ier. 17. 11.

(ſhee is either caught by the fowler, or her egges are broken) *ſo he that getteth riches and not by right, ſhall leave them in the midſt of his dayes, and in the end ſhall bee a foole.*

Secondly, this ſerves to juſtifie the wiſedome and providence of God in his proceedings with men: The wicked here provoke God, and cry aloud for vengeance on their owne head, and the Lord ſeemes to ſtop his eares at the cry of ſinne, and ſtill to loade them with his bleſſings, *he maketh their way to proſper, they take roote, and grow and bring forth fruite:* they ſhine like a blazing Comet, and threaten ruine to all that looke upon them; they carry themſelves like ſome Tyrant in a Tragedy, that ſcatters abroad death with the ſparkles of his eyes, and darts out threats againſt the heaven aboue him; they are like *Agag* before *Samuel*, clothed very delicately, and preſume that there is no bitterneſſe to come. And now the impatiency of man, that cannot reſolve things into their proper iſſues, that cannot let iniquitie ripen, nor reconcile one day and a thouſand yeeres together, begins to queſtion Gods proceedings, and is afraid leſt the World be governed blindfold, and bleſſings and curſes throwne confuſedly abroad for men as it were to ſcramble and to ſcuffle for them. But our God who keepeth times and ſeaſons in his owne power, who hath given to every Creature under the Sunne limits which it ſhall not exceed, hath ſet bounds unto ſinne likewiſe wherein to ripen. The Starres howſoever they may bee ſometimes ecclipſed, have yet a fixed and permanent ſubſiſtency in their Orbes; but theſe Comets though they riſe with a greater traine and ſtreame of light, yet at laſt vaniſh into aſhes, and are ſeene no more: the Tyrant though in two or three Acts or Scenes he revell it, and diſturbe the whole buſineſſe, yet at laſt hee will goe out in blood and ſhame: even ſo, though wicked men flouriſh and oppreſſe, and provoke God every day, and

Ier. 12.2.

rage

rage like the Sea, yet the Lord hath ſet their bounds which they ſhall not paſſe, they have an appointed time to take their fill of the creature, and then when they have glutted and cloid themſelves with exceſſe, when their humours are growne to a full ripeneſſe, the Lord will temper them a potion of his wrath, which ſhall make them turne all up againe, and ſhamefull ſpuing ſhall be on their glory. *Thus ſaith the Lord, For Three tranſgreſſions and for foure I will not turne away the puniſhment of Damaſcus and thoſe other Cities.* So long as the wicked commit one or too iniquities, ſo long I forbeare, and expect their repentance; but when they proceed to three, and then adde a fourth, that is, when they are come to that meaſure of ſinne which my patience hath prefixed, then I will haſten my revenge, and not any longer turne away the puniſhment thereof. In the fourth generation, ſaith God to *Abraham*, thy poſterity ſhall come out of the Land where they ſhall be ſtrangers, and ſhall inherit this Land, *for the iniquitie of the Amorites is not yet full.* There is a time when ſinne growes ripe and full, and then the ſickle comes upon it. When the Prophet ſaw a basket of *ſummer fruites*, that were ſo ripe as that they were gathered off the tree, (which was a type of the ſinnes of Gods people, which are ſooner ripe then the ſinnes of Heathen that knew him not, becauſe they have the conſtant light and heate of his Word to haſten their maturitie) then, ſaith the Lord, *The end is come upon my people, I will not paſſe by them any more*, I will have no more patience towards them. *Ieremy what ſeeſt thou? I ſee the rod of an Almond tree. Thou haſt well ſeene*, ſaith the Lord, *for I will haſten my Word to performe it.* When men haſten the maturity of ſinne like the bloſſomes of an Almond tree, (which come ſooneſt out) then ſaith the Lord will I haſten the Iudgements which I have pronounced. We reade in the Prophet *Zachary* of an *Ephah*, a meaſure whereinto all the wickedneſſe of that people,

Pſal. 124.5.

Habak. 2.16.

Amos 1.2.

Gen. 15.16.

Amos 8.1,2.

Ierem. 1.11.12.

Zachar. 5.6.7. 8.9.10.11.

figured by a woman, ſhall bee throwne together, and when this meaſure of ſinnes is full to the brimme, then there is a maſſe of Lead importing the firmeneſſe, immutabilitie, and heavineſſe of Gods Decree and counſell, which ſeales up the Ephah, never more to have any ſinne put into it, and then come two women with winde in their wings, which are the executioners of Gods ſwift and irreverſible fury, & carry the Ephah betweene heaven and earth, intimating the publike declaration of the righteous Iudgements of God, into the Land of Shinar, to build it there an houſe, denoting the conſtant and perpetuall habitation of the wicked in that place of bondage whither the wrath of God ſhall drive them (for building of houſes argues an abiding.)

Ioel 3.13. *Put you in the ſickle for the harveſt is ripe; come get you downe, for the preſſe is full, the fats overflow, for the wickednesſe is great.* The revenge of ſinne is here and elſewhere compared to reaping, and treading the winepreſſe; and the greatneſſe of ſinne is here cald the ripeneſſe of the harveſt, and the ouerflowing of the fatts, to ſhew unto us that there is a time and meaſure of ſinne, beyond which the Lord will not deferre the execution of his vengeance. There are *dayes of viſitation and recompence for ſinne*, which being come, Iſrael which would not know before ſhall know, that God keepes their ſinnes in ſtore ſealed vp amongſt his treaſures, and that therefore their foot ſhall ſlip *in due time*, namely *in the day of their calamity*, or in their *moneth*, as the Prophet ſpeakes. As Gods bleſſings have a punctuall time, *from the foure and twentieth of the ninth moneth*, from this day I will bleſſe you: ſo likewiſe have his Iudgements too. The dayes of Man ſhall bee *a hundred and twenty yeeres*, to the old World: nor are yeeres onely, but even moneths determined with him, Now ſhall *a moneth devoure* them with their portions, to idolatrous Iſrael. Nor moneths onely, but dayes and parts of dayes; *In a morning ſhall* the King of Iſrael be cut off, his deſtruction

Math. 13.30.
Eſay 63.3.
Lament. 3.15.

Hoſ 9.7.
Eſai. 26.11.
27.27.
Eſai. 42.25.
Deut. 32.34.35.
Eſai. 65.6.
Ier. 17.1.
Hoſ. 13.
Ier. 2.22.24.
Hag. 2.18.

Gen. 6 3.

Hoſ. 5.7.

Hoſ. 10.15.

ction ſhall bee as ſudden as it is certaine. The wicked plotteth againſt the iuſt, and gnaſheth upon him with his teeth: but though hee plot, hee ſhall not proſper, though hee gnaſh with his teeth, hee ſhall not bite with his teeth, for the Lord ſhall laugh at him, becauſe hee ſeeth that *His Day* is comming. So much miſchiefe as he can doe within the compaſſe of his chaine, the Lord permits him to doe; but when he is come to His Day, then all his thoughts and projects periſh with him. Excellently hath holy *Iob* ſtated the Point, with whom I meane to conclude, *Their good*, ſaith he, *is not in their Hand*. Riot it indeed they doe, and take their fill of pleaſure for a time, as the fiſh of the baite, when he hath ſome ſcope of line given him to play; but ſtill their Good, their Time, their line is in Gods hand, they are not the Lords of their owne lives and delights. God layeth up his iniquitie for his children, that is, the Lord keepes an exact account of his ſinnes, which haply he will repay upon the heads of his children, however hee himſelfe ſhall have no more pleaſure in his houſe after him, when once the *number of his moneths* is cut off in the midſt; and in the meane time however he be full of ſtrength, wholly at eaſe and quiet, yet ſaith he, *The wicked is reſerved to the day of deſtruction*; He is but like a priſoner, ſhackled peradventure in fetters of Gold, but he ſhall be brought forth to the day of wrath, and though he could riſe out of the grave before Chriſts tribunall, as *Agag* appeared before *Samuel* delicately clothed, yet the ſword ſhould cut him in pieces, and bitterneſſe ſhould overtake him. Thus wee ſee how infinitely unable the Creature ſhall bee to ſhelter a man from the tribunall of Chriſt, and how wiſe, juſt, and wonderfull the Lord is in the adminiſtration of the World in bearing with patience the veſſels of wrath fitted to deſtruction, and ſuffering them to muſter up his owne bleſſings againſt himſelfe.

Pſal. 37. 17.

Iob. 21. 16.

Laſtly, this muſt ſerue for a needfull Caution to us, to

take heed of deifying the Creatures, and attributing that Immortality to them which they are not capable of. But in as much as they are onely for preſent refreſhment in this vale of miſery, and have no matter of reall and abiding happineſſe in them, not to looke on them with an admiring or adoring eye, but to uſe them with ſuch due correctives as become ſuch mortall and meane things.

Solatia miſerorum non gaudia beatorum. Aug. Epiſt. 119.

Imaginaria in ſeculo & nihil veri. Tertul. de coron. mil. ca. 13.

Firſt in uſing the Creature, be ſure thou keepe thine intellectuals untainted; for earthly things are apt to caſt a filme over mens eyes, and to miſguide them into corrupt apprehenſions and preſumptions of them. We find nothing more frequent in the Prophets then to upbraid the people with their ſtrange cõfidences which they were wont to reſt upon againſt all the judgements which were denounced againſt them, by objecting their wealth, greatneſſe, ſtrong confederacies, inexpugnable munitions, their neſts in the clouds, and their houſes amongſt the ſtarres: they could never be brought to repent for ſinne, or to tremble at Gods voyce, till they were driven off from theſe holds. A man can never be brought to God till he forſake the Creature, a man will never forſake the Creature till he ſee vanitie in the Creature. *Turne away mine eyes from beholding vanitie.* *David* intimates that a man can never heartily pray againſt fixing his affections on earthly things, till he be really and experimentally convinc'd of the vanity of them. This rule *Salomon* obſerues to withdraw the deſires of yong men, who have ſtrongeſt affections and ſmalleſt experience of the deceit of worldly things, Though thou rejoyce and cheere up thy ſelfe, and walke in the waies of thine heart, and in the ſight of thine eyes, yet *Know thou that for all theſe things God will bring thee to judgement*, a time will come when thou ſhalt be ſtripp'd of all theſe, when they ſhall play the fugitives, and the yeeres of darkeneſſe ſhall draw nigh, when thou ſhalt ſay, I have no pleaſure in them:

Eccleſ. 11 9.

them: and then the Lord will revenge thy great ingratitude in forgetting and despising him amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him upon a corruptible Creature. In the Romane Triumphs the Generall or Emperour, that rode in honour through the city with the principall of his enemies bound in chaines behinde his chariot, had alwaies a servant running along by him with this Corrective of his glory, *Respice post te, hominem memento te.* Looke behinde thee, and in the persons of thine enemies learne that thou thy selfe art a man subject to the same Casualties and dishonors with others. Surely, if men who had nothing but the Creatures to trust to, being Aliens from the Covenant of promise, and without God in the world, had yet so much Care to keepe their judgements sound touching the vanity of their greatest honors, how much more ought Christians, who professe themselves heires of better and more abiding Promises. But especially arme thy selfe against those vanities which most easily beset and beguile thee; apply the authoritie of the Word to thine owne particular sickenesse and disease, treasure up all the experiences that meete thee in thine owne course, or are remarkeable in the lives of others, remember how a moment swallowed up such a pleasure, which will never returne againe, how an indirect purchase embitter'd such a preferment, and thou never didst feele that comfort in it, which thy hopes and ambitions promised thee, how a frowne and disgrace at another time dash'd all thy contrivances for further advancement, how death seised upon such a friend, in whom thou hadst laid up much of thy dependance and assurances, how time hath not onely rob'd thee of the things, but even turn'd the edge of thy desires, and made thee loath thy wonted idoles, and looke upon thy old delights as *Ammon* upon *Tamar* with exceeding hatred. But above all addresse

Tertull. Apolog. cap. 33. Brisson. de Formul. lib. 4. Augustus noctturno visu stipem quotannis die certo emendicabat à populo cavam manum asses porrigentibus præbens. Sueton. in Aug. cap 91.

thy selfe to the throne of Grace, and beseech the Lord so to sanctifie his Creatures unto thee, as that they may not be either thieves against him to steale away his honour, or snares to thee to entangle thy soule. We will conclude this first Direction with the words of the Apostle: *The Time is short: It remaineth that both they that have wives be as though they had none, and they that weepe as though they weep'd not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not, and they that use this world as not abusing it*, that is, as not to be drown'd and smother'd in the businesses of this life, as if there were any fundamentall and solid utility in them; for saith he, *The fashion of this world passeth away.* The Apostles exhortation is beset at both ends with the same enforcement from whence I have raised mine. First, *The Time is short*; The Apostle, as the learned conceive, useth a Metaphor from Sailes or Curtens, or Shepheards tents (as *Ezekiah* makes the comparison) such things as may be gather'd up together into a narrow roome. Time is short, that is, That time which the Lord hath spread over all things like a saile, hath now this five thousand yeeres been roling up, and the end is now at hand, as S. *Peter* speakes; the day is approaching when time shall be no more. And so the words in the originall will well beare it, ὁ καιρὸς συνεσταλμένος ἐστὶ τὸ λοιπόν ἐστιν, The Remainder of time is short, or time is short for so much as yet remaineth of it to be folded up, and therefore we ought so to behave our selves as men that have more serious things to consider of, as men that are very neere to that everlasting haven, where there shall be no use of such sailes any more. And in the Apostles close the same reason is farther yet enforced: *For the fashion of this world passeth away.* σχῆμα, The figure, intimating that there is nothing of any firmenesse or solid consistencie in the Creature; it is but a surface, an outside, an empty promise, all the beauty of it is but skinne-deepe; and then that

1. Cor. 7. 29. 79 &c

Esai. 38. 12. H

1. Pet. 4. 7.

that little which is desireable and pretious in the eyes of men (which the Apostle cals, *The lust of the world*, 1. Ioh. 2. 17.) παρερχεται, It passeth away, and is quickely gone. The word, as the learned differently render it, hath three severall Arguments in it to expresse the Apostles exhortation.

1. *It deceives or coozens*, and therefore use it as if you used it not; use it as a man in a serious businesse would use a false friend that profers his assistance, though his protestations be never so faire, yet so employ him as that the businesse may be done though he should faile thee.

2. *Transversum agit*, It carries a man headlong, the lusts of the world are so strong and impetuous, that they are apt to enflame the desires, and even violently to carry away the heart of a man; and for this cause likewise use it as if you used it not, engage your selfe as little upon it as you can, doe as Mariners in a mighty winde, hoise up as few sailes, expose as few of thy affections to the rage of worldly lust as may be; beware of being carried where two seas meet, as the ship wherein *Paul* suffer'd shipwracke, I meane, of plunging thy selfe in a confluence of many boisterous and conflicting businesses, least for thine inordinate prosecution of worldly things, the Lord either give thy Soule over to suffer shipwracke in them, or strip thee of all thy lading and tackling, breake thine estate all to pieces, and make thee glad to get to Heaven upon a broken planke.

3. The fashion of this world passeth over, it doth but goe along by thee and salute thee, and therefore use it as if thou used'st it not; doe to it as thou would'st doe to a stranger whom thou meetest in the way, he goes one way and thou another; salute him, stay so long in his companie till from him thou have received better instructions touching the turnings and difficulties of thine owne way, but take heed thou turne not into the way of the Creature, least thou lose thine owne home.

Secondly, Get an Eye of Faith, to looke Through and

Above the Creature. A man ſhall never get to looke of from the world, till he can looke beyond it. For the Soule will have hold-faſt of ſomething, and the reaſon why men cling ſo much to the earth is, becauſe they have no aſſurance if they let goe that hold of having any ſubſiſtence elſe-where. Labour therefore to get an intereſt in Chriſt, to finde an everlaſting footing in the ſtedfaſtneſſe of Gods Promiſes in him, and that will make thee willing to ſuffer the loſſe of all things, it will implant a kinde of hatred and diſeſtimation of all the moſt pretious endearements which thy ſoule did feede upon before. Saint *Peter* ſaith of wicked men, that they are *Purblinde, they cannot ſee a farre off*; they can ſee nothing but that which is next them, and therefore no marvell if their thoughts cannot reach unto the End of the Creature. There is in a dimme eye the ſame conſtant and habituall indiſpoſition which ſometimes happeneth unto a ſound eye by reaſon of a thicke miſt, though a man be walking in a very ſhort lane, yet he ſees no end of it; and ſo a naturall man cannot reach to the period of earthly things, death and danger are ſtill a great way out of his ſight, whereas the eye of faith can looke upon them as already expiring, and through them looke upon him who therefore gives the Creatures unto us, that in them we might ſee his power and taſte his goodneſſe. And nature it ſelfe me thinkes may ſeeme to have intended ſome ſuch thing as this in the very order of the Creatures. Downeward a mans eye hath ſomething immediately to fixe on; All is ſhut up in darkeneſſe ſave the very ſurface, to note that we ſhould have our deſires ſhut up too from thoſe earthly things which are put under our feete, and hid from our eyes, and buried in their owne deformitie. All the beauty, and all the fruit of the earth is placed on the very outſide of it, to ſhew how ſhort and narrow our affections ſhould be towards it. But upward the eye findes ſcarce any thing to bound it,

all

2. Pet. 1. 9.

ἴσασι δὲ πάντες ὅπ' ἀποθανοῦνται, ἀλλ' ὅπου ἐγγὺς, οὐδὲν φροντίζουσιν. *Ariſt. Rhet. lib. 2.*

all is transparant and diaphanous, to note how vast our affections should be towards God, how endlesse our thoughts and desires of his kingdome, how present to our faith the heavenly things should be even at the greatest distance. The Apostle saith, That Faith is *the Substance of things hoped for*, that it gives being and present subsistency to things farre distant from us, makes those things which in regard of naturall causes are very remote, in regard of Gods Promises to seeme hard at hand. And therefore though there were many hundred yeeres to come in the Apostles time, and, for ought we know, may yet be to the dissolution of the world, yet the Apostle tels us that even then it was the last houre, because faith being able distinctly to see the truth and promises of God, and the Endlesnesse of that life which is then presently to be revealed, the infinite excesse of vastnesse in that made that which was otherwise a great space seeme even as nothing, no more in comparison then the length of a Cane or Trunke, through which a man lookes on the heavens, or some vast countrey. And ever the greater magnitude and light there is in a body, the smaller will the *medium* or distance seeme from it; the reason why a perspective glasse drawes remote objects close to the eye, is because it multiplies the *species*. We then by faith apprehending an infinite and everlasting Glory, must needs conceive any thing through which we looke upon it to be but short & vanishing. And therfore though the promises were a farre off in regard of their owne existence, yet the Patriarkes did not onely see, but embrace them; their faith seem'd to nullifie and swallow up all the distance. *Abraham* saw Christs day and was glad, he looked upon those many ages which were betweene him and his promised seed as upon small and unconsiderable distances in comparison of that endlesse glory into which they ran, they were but as a curten or piece of hangings, which divide one roome in a house from another.

Heb.11.1.

Heb.11.13.

Ioh.8.

ther. Labour therefore to get a distinct view of the height, and length, and breadth, and depth, and the unsearchable love of God in Christ, to find in thine own soule the truth of God in his promises, & that his word abideth for ever, and that will make all the glory of other things to seeme but as grasse.

Esai. 40.8.

Lastly, though the Creature be mortall in it selfe, yet in regard of man, as it is an Instrument serviceable to his purposes, and subordinate to the graces of God in him, it may bee made of use even for Immortality. To which purpose excellent is that speech of Holy *Austin*, *If you have not these earthly Goods, saith he, take heed how thou get them by evill workes here, and if thou have them, labour by good workes to hold them even when thou art gone to heaven. Make you friends*, saith our Saviour, *of the unrighteous Mammon, that when you faile, they may receive you into everlasting habitations*; a religious and mercifull use of earthly things makes way to Immortalitie and Blessednesse. *Cast thy bread upon the waters, and after many dayes thou shalt finde it.* It is an allusion unto husbandmen. They doe not eate up and sell away all their corne, for then the world would quickely bee destitute, but the way they take to perpetuate the fruits of the earth, is to cast some of it backe againe into a fruitfull soile where the waters come, and then in due time they receive it with encrease: so should we doe with these worldly blessings, sow them in the bowels and backes of the poore members of Christ, and in the day of harvest we shall finde a great encrease. *If thou draw out thy soule to the righteous, and satisfie the afflicted soule, then shall thy light rise in obscurity, and thy darkenesse be as the noone day, then thy waters shall not lye unto thee*; that happinesse which it falsly promiseth unto other men, it shall performe unto thee. And so much be spoken touching the great disproportion between the Soule of man and the Creature, in regard of the *Vanitie* of it.

Si desunt, non per mala opera quærantur in mundo, si adsunt, per bona opera serventur in cœlo. Epi. 205.

Luk. 16.9.

Esai. 58.10, 11.

The

The next disproportion is in their *Operation*, They are vexing and molesting things. Rest is the satisfaction of every Creature, all the rovings and agitations of the Soule are but to find out something on which to rest; and therefore where there is Vexation, there can be no proportion to the soule of man; and *Salomon* tels us, That *All things under the Sunne are full of labour, more then a man can utter.* He was not used as an Instrument of the Holy Ghost to speake it onely, but to trie it too; the Lord was pleased for that very purpose to conferre on him a confluence of all outward happinesse, and inward abilities which his very heart could desire, that he at last might discover the utter insufficiency of all created Excellencies to quiet the Soule of man. But if we will not beleeve the Experience of *Salomon*, let us beleeve the authority of him that was greater then *Salomon*; who hath plainely compar'd the things and the cares of the earth to *Thornes*, which as the Apostle speakes, *Pierce or bore a man thorough with many sorrowes.*

Eccles. 1. 8.

Matth. 13 22.
1. Tim 6. 10.

First, They are *Wounding Thornes*; for that which is but a pricke in the flesh is a wound in the spirit: because the spirit is most tender of smart: and the wise man cals them *Vexation of spirit.* The Apostle tels us they beget many sorrowes, and those sorrowes bring death with them. If it were possible for a man to see in one view those oceans of bloud which have been let out of mens veines by this one Thorne; to heare in one noise all the groanes of those poore men, whose lives from the beginning of the world unto these dayes of blood wherein we live have been set at sale, and sacrificed to the unsatiable ambition of their bloody rulers; to see and heare the endlesse remorse and bitter yellings of so many rich and mighty men as are now in hell, everlastingly cursing the deceite and murther of these earthly Creatures, it would easily make every man with pitty and amazement to beleeve, that the Creatures of themselves without Christ to qua-

2. Cor. 7. 10.

qualifie their venome and to blunt their edge, are in good earneſt *Wounding Thornes.*

Secondly they are *Choaking Thornes*; they ſtifle and keepe downe all the gratious ſeeds of the word, yea the very naturall ſproutings of nobleneſſe, ingenuity, morality in the diſpoſitions of men. Seed requires emptineſſe in the ground that there may be a free admiſſion of the raine and influences of the heavens to cheriſh it: And ſo the Goſpell requires nakedneſſe and poverty of minde, a ſenſe of our owne utter inſufficiencie to our ſelves for happineſſe, in which ſenſe it is ſaid that the *poore receive the Goſpel.* But now earthly things meeting with corruption in the heart are very apt, Firſt, *To Fill it*, and ſecondly, *To Swell it*, both which are conditions contrary to the preparations of the Goſpell.

Luk. 14.18,20. They *Fill* the Heart. Firſt, with *Buſineſſe.* Yokes of oxen, and farmes, and wives, and the like contentments take up the ſtudies and delights of men, that they cannot finde out any leiſure to come to Chriſt.

1. Iohn 2.15. Secondly, They Fill the Heart *with Love, and the Love of the world ſhuts out the Love of the father*, as the Apoſtle ſpeakes. When the Heart goes after covetouſneſſe, the power and obedience of the word is ſhut quite out.

Ezeck. 33.31. *They will not do thy words*, ſaith the Lord to the Prophet, *for their heart goeth after their covetouſneſſe.* A deare and ſuperlative Love, ſuch as the Goſpell ever requires (for a man muſt love Chriſt upon ſuch termes as to bee ready without conſultation or demurre, not to forſake onely, but to hate father and mother, and wife, and any the choiſeſt worldly endearments for his Goſpels ſake) I ſay ſuch a Love admits of no Corrivalty or competition. And therfore the love of the world muſt needs extinguiſh the love of the word.

Laſtly, they fill the heart *with feare* of forgoing them; and feare takes of the heart from any thoughts ſave thoſe which looke upon the matter of our feare: who

when men who make Gold their Confidence heare that they must forsake all for Christ, and are sometimes haplie put upon a triall, they start aside, choose rather securely to enjoy what they have present hold of, then venture the interuption of their carnall contentments for such things, the beauty whereof the Prince of this world hath blinded their eyes that they should not see. For certainly till the minde be setled to beleeve that in God there is an ample recompence for any thing which wee may otherwise forgoe for him, it is impossible that a man should soundly embrace the love of the truth, or renounce the love of the world.

Secondly, as They Fill, so they *Swell* the Heart too, and by that meanes worke in it a contempt and disestimation of the simplicity of the Gospell. We have both together in the Prophet, According to their pasture so were they *Filled*; they were filled, and their heart was *Exalted*, therefore have they forgotten me. Now the immediate child of Pride is selfe-dependence and a reflection on our owne sufficiencie, and from thence the next issue is a contempt of the simplicity of that gospell which would drive us out of our selves. The Gentiles out of the pride of their owne wisedome counted the Gospell of Christ foolishnesse, and mocked those that preached it unto them: and the Pharisees, who were the learned Doctors of Ierusalem, when they heard Christ preach against earthlie affections, out of their pride and covetousnesse *Derided* him as the Evangelist speakes. Nay further they stifle the seeds of all nobleneſſe, ingenuity, or common vertues in the lives of men; from whence come oppression, extortion, bribery, cruelty, rapine, fraud, iniurious, treacherous, sordid, ignoble courses, a very dissolution of the Lawes of nature amongst men, but from the adoration of earthly things, from that Idol of covetousnesse which is set up in the heart?

Hos. 13. 6. Psal. 10. 4.

1. Cor. 1. 23.

Act. 17. 32. Ier. 43. 2.

Luk. 16. 14.

Thirdly, they are *Deceitfull Thornes*, as our Saviour expresseth

presseth it. Let a man in a tempest go to a thorne for shelter, and he shall light upon a thiefe in stead of a fence, which will teare his flesh in stead of succouring him, and doe him more injury then the evill which he fled from; and such are the Creatures of themselves, so farre are they from protecting, that indeed they tempt, and betray us. The pride of thine heart *hath deceived thee*, thou that dwellest in the Clefts of the Rockes, thou that sayest in thine heart, Who shall bring me downe? I will bring thee downe, saith the Lord to Edom.

Obad vers. 3. 4. Habak. 2. 9. 10. Ezek. 28. 17. Zeph. 2. 15.

Lastly, they are *vanishing Thornes*, nothing so apt, nothing so eatie to catch fire, and be presently extinguished. They are *quenched like a fire of Thornes*.

Psal. 58. 9. 118. 12.

To consider yet more distinctly the *vexation* of the Creature, we will observe first the *Degrees*; secondly, the *Grounds* of it; and thirdly, the *Vses* which we should put it to.

Five *Degrees* we shall observe of this *Vexation*. First, the Creatures are apt to molest the spirit *in the procuring of them*, even as Thornes will certainely pricke in their gathering. They make *all a mans dayes sorrow, and his travell griefe, they suffer not his heart to take rest in the night*, as the Wise man speakes. What paines will men take? what hazards will they runne to procure their desires? Paines of body, plotting of braine, conflicts of passions, biting of conscience, disreputation amongst men, scourge of tongues, any thing, every thing will men adventure, to obtaine at last that which it may bee is not a competent reward for the smallest of these *vexations*. How will men exchange their salvation, throw away their owne mercy, make themselves perpetuall drudges and servitors to the times, fawne, flatter, comply, couple in with the instruments or authors of their hopes, hazard their owne blood in desperate undertakings, and staine their consciences with the blood of others, to swimme through all to their adored haven. *Adorare vulgus, iacere*

Eccles. 2. 22. 23.

iacere oſcula, & omnia ſerviliter pro imperio. The Hiſtorian ſpake it of *Otho* that Romane *Abſolom*, he worſhipped the people, diſpenced frequently his courteſies and plauſibilities, crouched and accommodated himſelfe to the baſeſt routs, that thereby he might creepe into an uſurped honour, and get himſelfe a hated memory in after ages. And that the like vexation is ordinary in the procurement of any earthly things will eaſily appeare, if wee but compare the diſpoſition of the minde with the obſtacles that meete us in the purſuite of them. Suppoſe we a man importunately ſet to travell unto ſome place where the certainty of ſome great profit or preferment attends his comming, the way through which he muſt goe is intricate, deepe, unpaſſable, the beaſt that carries him lame and tired, his acquaintance none, his inſtructions few, what a heavie vexation muſt this needs bee to the ſoule of that man to be croſſed with ſo many difficulties in ſo eager a deſire? Iuſt this is the caſe with naturall men in the proſecution of earthly things. Firſt, the deſires of men are very violent (which the Scripture uſeth to expreſſe by *making haſte, greedy coveting, a purpoſe to be rich*) *Qui Dives fieri vult, & cito vult fieri*, they that will be rich, cannot be quiet till their deſires are accompliſhed: and therefore wee finde ſtrong deſires in the Scripture-phraſe expreſſed by ſuch things as give intimation of paine with them. The Apoſtle deſcribes them by *groning* and *ſighing*; the Prophet *David* by *panting* and *gaſping*; the Spouſe in the Canticles by *ſickneſſe*, *I am ſicke with love*. Thus *Ammon* grew leane for the deſire of his ſiſter, and was vexed and ſicke; thus *Ahab* waxed heavy, and laid him downe on his bed, and turned away his face, and would not eate becauſe of *Naboths* Vineyard. So that very importunity of deſires is full of *vexation* in it ſelfe. But beſides, the meanes for fulfilling theſe deſires are very difficult, the inſtruments very weake and impotent: peradventure a mans wits are not ſuteable

Tacit. Hiſt. lib. 1.

Prov. 21. 5. 26.
1. Tim. 6. 9.

Rom. 8. 23. 26.
Pſal. 42. 1.
Cant. 2. 5.
2. Sam. 13. 2.
1. King. 21. 4.

ble to his desires, or his strength not to his wits, or his stocke not to his strength, his friends few, his corrivals many, his businesses tough and intricate, his counsels uncertaine, his projects way-laid and prevented, his contrivances dashed and disappointed, such a circumstance vnseene, such a casualty starting suddenly out, such an occurrence meeting the action hath made it unfeasible, and shipwrack'd the expectation. A man deales with the earth, he findes it weake and langvid, every foot of that must oftentimes lye *fallow*, when his desires doe still plow; with men, hee findes their hearts hard, and their hands close; with servants, he findes them slow and unfaithfull; with trading hee findes the times hard, the World at a stand, every man too thrifty to deale much, and too crafty to be deceived; so that now that *vexation* which was at first begun with *vehemency of desire*, is mightily improued with *impatiency of opposition*, & lastly much encreased with the *feare of utter disappointment* at last. For according as the desires are either more urgent, or more difficult, so will the feares of their miscarriage grow; and it is a miserable thing for the minde to bee torne asunder betweene two such violent passions as *Desire and Feare*.

The *second Degree of vexation* is in the multiplying of the Creature, that men may have it to looke upon with their eyes, and to worship it in their affections. And in this Case the more the heape growes, the more the heart is enlarged unto it; and impossible it is that that desire should be ever quieted, which growes by the fruition of the thing desired. A Wolfe that hath once tasted blood is more fierce in the desire of it then hee was before, experience puts an edge upon the Appetite; and so it is in the desires of men, they grow more savage and raging in the second or third prosecution then in the first. It is a usuall selfe-deceit of the heart to say and thinke, If I had such an accession to mine estate, such a dig-

a dignitie mingled with mine other preferments, could but leave ſuch and ſuch portions behind me, I ſhould then reſt ſatisfied and deſire no more. This is a moſt notorious cheate of the fleſhly heart of man; firſt thereby to beget a ſecret conceit, that ſince this being gotten I ſhould ſit quietly downe, I may therefore ſet my ſelfe with might and maine to procure it, and in the meane time neglect the ſtate of my ſoule, and peradventure ſhipwracke my conſcience upon indirect and unwarrantable meanes for fulfilling ſo warrantable and juſt a deſire. And ſecondly thereby likewiſe to inure and habituate the affections to the love of the world, to plunge the ſoule in earthly delights, and to diſtill a ſecret poyſon of greedineſſe into the heart. For it is with worldly love as with the Sea, let it have at the firſt never ſo little a gap at which to creepe in, and it will eate out a wider way, till at laſt it grow too ſtrong for all the bulwarkes and overrun the ſoule. *Omne peccatum habet in ſe mendacium:* there is ſomething of the lie in every ſinne, but very much in this of worldlineſſe, which gets upon a man with ſlender and modeſt pretences, till at laſt it gather impudence and violence by degrees; even as a man that runnes downe a ſteepe hill is at laſt carried not barely by the impulſion of his owne will, but becauſe at firſt hee engaged himſelfe upon ſuch a motion, as in the which it would prove impoſſible for him to ſtop at his pleaſure. Wee reade in Saint *Auſtens* confeſſions of *Alipius* his Companion, who being by much importunity overcome to accompany a friend of his to thoſe bloody Romane Games, wherein men kill'd one another to make ſport for the people; and yet reſolving though hee went with his body, to leave his heart behind him, and for that purpoſe to keepe his eyes ſhut, that he might not ſtaine them with ſo ungodly a ſpectacle, yet at laſt upon a mighty ſhout at

Aug. de Civ. Dei. lib. 14. c. 4.

Confeſſ. lib. 6. c. 8.

the fall of a man, he could not forbeare to see the occasion, and upon that grew to couple with the route, and to applaud the action as the rest did. In another place of the same booke wee reade of *Monica*, the mother of that holy man, that she had so often used to sip the wine that came to her fathers table, that from sipping shee grew to loving, and from thence to excessive drinking, which particulars are by him reported, to shew the deceitfulnesse of sinne in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to it selfe at first: for it is in the case of sinne, as it is in treason, *qui deliberant desciverunt*, to entertaine any the modestest termes of parley with Gods enemy is downe-right to forsake him. And if it bee so in any thing, then much more in the love of the World; for the Apostle tels us, that that is a *Roote*, and therefore we must expect, if ever it get footing in us, partly by reason of its owne fruitfull qualitie, partly by reason of the fertile soyle wherein it is, the corrupt heart of man, partly by reason of Satans constant plying it with his husbandry and suggestions, that it will every day grow faster, settle deeper, & spread wider in our soules. By which meanes it must needs likewise create abundance of *vexation* to the spirits of men. For as Manna in the Wilderneſſe, when the people would not be content to have from God their daily bread, but would needs be hoarding and multiplying of it, bred wormes and stanke; so when men will needs heape up wealth and other earthly supplyes beyond stint or measure, they do but store up wormes to disquiet their minds, that which will rot and annoy the owners. *They pant after the Dust of the Earth on the head of the poore*, saith the Prophet of those cruell oppressors that sold the righteous for shooes; it notes how the fiercenesse of a greedy and unsatiable desire will weare out the strength of a man, make him spend all his wits, and even gaspe out his spirits, in pursuing the poore unto the dust,

Coofess. lib. 9. c. 8.

Tacit.

1. Tim. 6. 10.

Exod. 16. 20.

Amos 2. 6, 7.

sucking

ſucking out their very livelihood and ſubſtance, till they are faine to lye downe in the duſt. *Woe unto him*, ſaith the Prophet, *that encreaſeth that which is not his, enlarging his deſires as Hell and death, that loadeth himſelfe with thick clay*, that is in other expreſſions, that *ſtoreth up violence and robbery, that heapeth treaſures againſt the laſt day*; the words ſhew us what the iſſue of vehement and indefatigable affections is, they doe but create *vexations* to a mans owne ſoule, and all his wealth will at length lye upon his conſcience like a load and mountaine of heavy earth.

Habak. 2. 6.

Amos 3. 10.
Iames 5. 3.

The *third Degree of vexation* is from the *enioyment*, or rather from the *uſe* of earthly things. For though a wicked man may be ſaid to uſe the Creatures, yet in a ſtrict ſenſe he cannot be ſaid to enjoy them. The Lord maketh his Sunne to ſhine upon them, giveth them a lawfull intereſt, poſſeſſion, and uſe of them; but all this doth not reach to a *Fruition*. For that imports a delightfull ſweet orderly uſe of them, which things belong unto the bleſſings and promiſes of the Goſpell. In which reſpect the Apoſtle ſaith, that God giveth unto us πάντα εἰς ἀπόλαυσιν, *All things richly to enioy*. This is the maine ſting and vexation of the Creature alone without Gods more eſpeciall bleſſing, that in it a man ſhall ſtill taſte a ſecret curſe, which deprives him of that deareneſſe and ſatisfaction which he lookes for from it. Falſe joy like the crackling of Thornes he may find, but ſtill there is ſome flie in the oyntment, ſome death in the pot, ſome madneſſe in the laughter, which in the midſt of all dampes and ſurprizeth the ſoule with horrour and ſadneſſe; there are ſtill ſome ſecret ſuggeſtions and whiſperings of a guilty conſcience, that through all this Iordan of pleaſure a man ſwimmes downe apace into a dead Sea, that all his delights do but carry him rhe faſter unto a ſinall Iudgement, *Res ſevera eſt verum gaudium*: True joy, ſaith the Heathen Man, is not a perfunctory, a floating thing, it is ſerious and maſſy,

ὁ μὲν πόνος δῆλος, ἡ δὲ ἀπόλαυσις ἀδηλος· ὅτι μὲν τὰ ἁμαρτήματα, τῶν δὲ ἀπόλαυσιν παρέχειν ἐπιφέρει. *Chryſoſt. ad pop. Antioch. Hom. 2.*

1. Tim. 6. 17.

Senec. ep.

it ſinkes to the Center of the heart: As in Nature, the Heavens we know are alwayes calme, ſerene, uniforme, undiſturbed; they are the clouds and lower regions that thunder and bluſter; The Sunne and Starres rayſe up no Fogges ſo high, as that they may imprint any reall blot upon the beauty of thoſe purer bodies, or diſquiet their conſtant and regular motions; but in the lower regions, by reaſon of their neareneſſe to the earth, they frequently raiſe up ſuch Meteors as often breake forth into thunders and tempeſts; ſo the more heavenly the minde is, the more untainted doth it keepe it ſelfe from the corruptions and temptations of worldly things, the more quiet and compoſed is it in all eſtates; but in mindes meerely ſenſuall the hotter Gods favours ſhine, and the faſter his raine falles upon them, the more Fogges are raiſed, the higher Thornes grow up, the more darkeneſſe, and diſtractions do ſhake the ſoule of ſuch a man. As fire under water, the hotter it burnes, the ſooner it is extingviſhed by the over-running of the water: ſo earthly things raiſe up ſuch tumultuary and diſquiet thoughts in the minds of men, as doth at laſt quite extingviſh all the heate and comfort which was expected from them.

Give me leave to explane this Vexation in ſome one or two of *Salomons* particulars, and to unfold his enforcements thereof out of them. And firſt to begin with that with which he begins. The *Knowledge* of things, either *naturall* in this preſent text, or *morall* and *civill. verſ.* 17. of both which he concludeth that they are *Vanitie and vexation of ſpirit.* The firſt argument he takes from the *weakeneſſe* of it either to reſtore or correct any thing that is amiſſe. *That which is crooked cannot be made ſtrait.* Wee may underſtand it ſeverall waies. Firſt, All our knowledge by reaſon of mans corruption is but a crooked, ragged, impedite knowledge, and for that reaſon a vexation to the minde: for rectitude is full of beauty, and crookedneſſe of deformity. In mans Creation his underſtanding

ſtanding ſhould have walked in the ſtrait path of truth, ſhould have had a diſtinct view of cauſes and effects in their immediate ſucceſſions; but now ſinne hath mingled ſuch confuſion with things, that the minde is faine to take many crooked and vaſt compaſſes for a little uncertaine knowledge. Secondly, The weakeneſſe of all naturall knowledge is ſeene in this that it cannot any way either prevent or correct the naturall crookedneſſe of the ſmalleſt things, much leſſe make a man ſolidly and ſubſtantially happy. Thirdly, That which is crooked cannot be made ſtraite. It is impoſſible for a man by the exacteſt knowledge of naturall things to make the nature of a man, which by ſinne is departed from its primitive rectitude, ſtrait againe, to repaire that Image of God which is ſo much diſtorted. *When they knew God, they glorified him not as God, they became vaine in their imaginations and their fooliſh heart was darkned.* It is the Apoſtles ſpeech of the wiſeſt heathen. *Ariſtotle*, the moſt rationall heathen man that the world knowes of, in his Doctrine confeſſeth the diſability of moral knowledge to rectifie the intemperance of nature, and made it good in his practice; for he uſed a common ſtrumpet to ſatisfie his luſt. Seneca likewiſe the exacteſt Stoick which wee meet with, then whom never any man writ more divinely for the contempt of the world, was yet the richeſt uſurer that ever wee read of in ancient ſtories, though that were a ſinne diſcovered and condemned by the heathen themſelves.

Rom. 1. 22.

Ethic. lib. 7. c. 3. & 4.
Vide de philoſophis Impudicis & veritatem corrumpentibus.
Tertul. Apolog. cap 46.
Tacit. An. lib. 13.
Dio.
Tacit. Annal. lib 6. Ariſtotel. Polit. lib. 1. cap. 10.
Vid. Roſin. Antiq. lib. 8. cap. 20.

A ſecond Ground of vexation from knowledge is *The Defects and Imperfections of it. That which is wanting cannot be numbred.* There are many thouſand concluſions in nature which the moſt inquiſitiue Iudgement is not able to pierce into, nor reſolve into their juſt principles. Nay ſtill the more a man knowes, the more diſcoveries he makes of things which he knowes not.

Thirdly, in *much wiſdome is much griefe, and he that*

increaſeth knowledge increaſeth ſorrow. In civill wiſdome, the more able a man is the more ſervice is caſt upon him, the more buſineſſes runne through him, the leſſe can hee enjoy his time or liberty. His Eminence lodes him with envy, jealouſies, obſervation, ſuſpicions, forceth him oftentimes upon unwelcom compliancies, upon colours and inventions to palliate unjuſt counſels, and ſtop the clamors of a gainſaying Conſcience, fills him with feares of miſcarriage and diſgrace, with projects of honour and plauſibility, with reſtleſſe thoughts touching diſcoveries, preventions, concealements, accommodations, and the like, in one word is very apt to make him a ſtranger to God and his owne ſoule. In other learning, let a man but conſider, Firſt, The confuſion, uncertainty, involvedneſſe, perplexities of cauſes and effects by mans ſinne; Secondly, The paines of the body, the travell of the minde, the ſweate of the braine, the tugging and plucking of the underſtanding, the very drudgery of the ſoule to breake through that confuſion, and her owne difficulties; Thirdly, the many invincible doubts and errors which wil ſtil blemiſh our brighteſt notions; Fourthly, the great charges which the very inſtruments and furniture of learning wil put men to; Fifthly, the general diſreſpect which, when all is done, it findes in the world, great men ſcorning it as pedantry, ordinary men unable to take notice of it, and great ſchollers faine to make up a theater amongſt themſelves; Sixthly, the Inſufficiency thereof to perfect that which is amiſſe in our nature, the malignant property thereof to put ſinne into armour, to contemne the ſimplicity and purity of Gods Word; And laſtly, the neere approach thereof to its owne period, the ſame death that attendeth us being ready alſo to bury all our learning in the grave with us: theſe and infinite the like conſiderations muſt needs mingle much ſorrow with the choiſeſt Learning.

Secondly, let us take a view of *pleaſure.* There is nothing doth

doth so much disable in the survey of pleasure as the mixture either of folly or want. When a man hath wisdome to apprehend the exquisitnes of his delights, and variety to keepe out the surfet of any one, hee is then fittest to examine what compasse of Goodnesse or satisfaction is in them. First then *Salomon* kept his wisedome, he pursued such manly and noble delights as might not vitiate but rather improve his intellectuals. *Chap.2.vers.* 1.2.3. Secondly, his wisedome was furnish'd with variety of subjects to enquire into, he had magnificence and provisions suteable to the greatnesse of his royall minde. Sumptuous and delicate diet under the name of wine. vers.3. stately Edifices vers.4. Vineyards and Orchards, yea very Paradises, as large as Woods. vers 5.6. Fish-ponds, and great Waters, multitudes of attendants and retinue of all sexes. Mighty heards of Cattell of all kindes. vers. 7. Great treasures of silver and gold, all kinds of musick vocall and instrumentall; Thirdly, *Salomon* exceedes in all these things all that ever went before him. vers.9. Fourthly, As he had that most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all, Hee with-held not his heart from any joy; there was no mixture of sickenesse, warre, or any intercurrent difficulties to corrupt their sweetnesse, or blunt the tast of them. Here are as great preparations as the heart of man can expect to make an universall survay of those delights which are in the Creature: and yet at last upon an impartiall enquirie into all his most magnificent workes, the conclusion is, they were but *vanity and vexation of spirit*, vers. 11. Which vexation he further explanes. First, by the necessarie divorce which was to come betweene him and them, Hee was to leave them all. vers. 18. Secondly, by his disability so to dispose of them as that after him they might remaine in that manner as hee had ordered them. vers. 19. Thirdly, by the effects which these and the like considerations wrought in him; they were so farre

1. King. 4. & 10.

from giving him reall satisfaction, as that First, he *Hated* all his workes, for there is nothing makes one Hate more eagerly then disappointment in the good which a man expected. When *Ammon* found what little satisfaction his exorbitant lust received in ravishing his Sister *Tamar*, he as fiercely hated her after as he had desir'd her before. Secondly, He *Despaired* of finding any good in them because they beget nothing but travell, drudgery, and unquiet thoughts.

2. Sam. 13. 15.

Lastly let us take a view of *Riches*, the ordinarily most adored Idol of all the rest. The wise man saies first in generall, *neither Riches nor yet abundance of Riches will satisfie the soule of man.* Eccl. 5. 10. This he more particularly explanes. First, from the sharers which the encrease of them doth naturally draw after it vers. 11. and betweene the Owners and the sharers there is no difference but this, an emptie speculation, one sees as his owne, what the other enjoyes to those reall purposes for which they serve as well as he. Secondly, from the unquietnes which naturally growes by the encrease of them, which makes an ordinarie drudge in that respect more happy. vers. 12. Thirdly, from the hurt which usually, without some due corrective they bring. vers. 13. either they hurt a man in himselfe, being strong temptations and materials too of pride, vaine-glory, couetousnesse, luxurie, intemperance, forgetfulnesse of God, love of the world, and by these of disorder, dissoluteness, and diseases in the body; or else at least they expose him to the envie, accusations, violences of wicked men. Fourthly from their uncertainty of abode, they perish by an evill travell, either Gods curse, or some particular humour, lust, or project overturnes a great estate, and posterity is beggerd. Fifthly from the certainty of an everlasting separation from them. vers. 15. 16. and this he saith is a *sore evill*, which galles the heart of a worldly man, that hath resolved upon no other heaven then his wealth, when sicknes comes to snatch him away

See Iob 20. 15. —29.

away from this his Idoll, there is not onely ſorrow, but *wrath and fury* in him. verſ. 17. Sixthly, from the diſability to uſe or enjoy them, when a man through inordinate love, or diſtruſtfull providence, or ſordidneſſe of ſpirit, or encumbrances of employments, will not while he lives enjoy his abundance, and when he dies hath not, either by his owne covetous prevention, or his ſucceſſors inhumanity, an honorable buriall. Chap. 6. verſ. 1. 2. 3. Seventhly, from the narrowneſſe of any ſatisfaction which can be received from them, verſ. 7. All the wealth a man hath can reach no higher then the *filling of his mouth*, then the outward ſervices of the body, the deſires of the ſoule remaine empty ſtill. A glutton may fill his belly, but he cannot fill his luſt; a covetous man may have a hovſe full of monie, but hee can never have a heart full of mony; an ambitious man may have titles enough to overcharge his memorie, but never to fill his pride; the agitations of the ſoule would not ceaſe, the curioſity of the underſtanding would not ſtand at a ſtay, though a man could hold all the learning of the great library in his head at once; the ſenſualitie of a laſcivious man would never be ſatiated, it would be the more enrag'd, though hee ſhould tyre out his ſtrength and waſte his ſpirits, and ſtupifie all his ſenſes with an exceſſive intemperance. When men have done all they can with their wiſedome and wealth, they can fill no more but the mouth, and poverty and folly makes a ſhift to doe ſoe too. verſ. 8. the deſires wander, the ſoule roves up and downe as ever. verſ. 9. Eighthly, from their diſability to protect or reſcue a man from evill, to advance the ſtrengh of a man beyond what it was before. verſ. 10. Though a man could ſcrape all the wealth in the world together, he were *but a man ſtill*, ſubject to the ſame dangers and infirmities as before, nothing can exalt him above, or exempt him from the common Lawes of humanity: neither ſhall he be ever able to contend with him that is mightier then he. All

his wealth ſhall be never able to blinde the eye, or bribe the Iuſtice, or teſtraine the power of Almighty God, if hee bee pleaſed to inflict the ſtrokes of his vengeance vpon his Conſcience.

The fourth degree of vexation is from the *Review of them.* Firſt, if a man conſider the *meanes* of his getting them. His conſcience will oftentimes tell him, that peradventure he hath purſued indirect and unwarrantable wayes of gaine, hath ventured to lye, flatter, ſweare, deceive, ſupplant, undermine, to corrupt and adulterate wares, to hoard up and diſſemble them til a dearer ſeaſon, to trench upon Gods Day for his owne purpoſes, that ſo he might not onely receive, but even ſteale away bleſſings from him. Secondly, if a man conſider the *manner*, the *inordinate* and over-eager way of procuring them. How much pretious time haſt thou ſpent which can never be recal'd againe, for one houre whereof a tormented ſoule in hell would part with all the World if he had the diſpoſall of it, to be but ſo ſmall a ſpace within the poſſibilities of ſalvation againe, how much of this pretious time haſt thou ſpent for that which is no bread, and which ſatisfieth not? How many golden opportunities of encreaſing the graces of thy ſoule, of feeding thy faith with more noble and heavenly contemplations on Gods truth and promiſes, on his Name and Attributes, on his Word and worſhip, of rouzing up thy ſoule from the ſleepe of ſinne, of ſtirring up and new enflaming thy ſpirituall gifts, of addreſſing thy ſelfe to a more ſerious, aſſiduous, durable communion with thy God, of mourning for thine owne corruptions, of groning and thirſting after heauenly promiſes, of renewing thy vowes and reſolutions, of beſieging and beſetting heauen with thy more vrgent and retired prayers, of humbling thy ſelfe before thy God, of bewayling the calamities, the ſtones, the duſt of Sion, of deprecating and repelling approching Iudgements, of glorifying God in all his wayes, things of pretious

εἰ τίς ἔχω πλουτῶν τοῦτο ἀμελεῖ τῆς ἐνδείας, ἔρημον καὶ ἀχμώσαν ἀεχείαν γέμουσαν θεοφόβου ἐστὶ τῆς ἑαυτοῦ ψυχῆς. *Chryſoſt. ad pop. Antioch. hom. 2.*

pretious, ſpirituall and everlaſting conſequence, how many of theſe golden opportunities hath thy too much abſurd love and attendance on the world ſtolne from thee? and ſurely to a ſoule illightned theſe muſt needs be matters of much vexation. Thirdly, if a man conſider *the uſe he* hath made of them: How they have ſtolne away his heart from truſting in God to rely on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on preſent contentmens; to love life, to feare death, to diſpence with much unjuſt liberty; to gather ruſt and ſecuritie in Gods worſhip? How much exceſſe and intemperance they have provoked, how little of them have been ſpent on Gods glory and Church, how ſmall a portion we have repaid him in his Miniſters or in his Members? how few naked backes they have clothed? how few empty bellies they have filled? how few langviſhing bowels they have refreſhed? how few good workes and ſervices they have rewarded? Theſe are conſiderations which unto ſenſible conſciences muſt ſometime or other beget much vexation. Fourthly, if a man conſider his owne former *experiences*, or the *examples* of others that bring the vanitie of theſe earthly things into minde. How ſome of his choyſeſt pleaſures have now out-liv'd him and are expir'd; how the Lord hath ſnatched from his deareſt embracements thoſe Idols which were ſet up againſt his glory; how many of his hopes have fail'd, of his expectations and preſumptions proved abortive; how much mony at one time a Sickneſſe, at another a Suite, at a third a Thiefe, at a fourth a ſhipwrack or miſcariage, at a fifth, yea at a twentieth time a luſt hath conſum'd and eaten out? How many examples there are in the world of withered and blaſted eſtates, of the Curſe of God not onely like a moth inſenſibly conſuming, but like a Lyon ſuddenly tearing aſunder great poſſeſſions.

The *laſt Degree of Vexation* from the Creature is from the

the *Diſpoſing* of them. All Creatures, ſinners eſpecially, that have no hope or portion in another life, doe naturally love *a preſent earthly Immortality:* and therefore though they cannot have it in themſelves, yet as the Philoſopher ſaith of living Creatures, the reaſon why they generate is, that that Immortality which in their owne particulars they cannot have, they may ἢ εἰ δυνατὸν ſo farre as they are able procure in the *ſpecies* or kinde which they thus preſerve; ſo rich and worldly men, though they cannot be immortall on the earth themſelves, yet they affect an immortality in their names and dwelling places, Pſal. 49. 11. and therefore they deſire to tranſmit their ſubſtance unto ſuch ſucceſſors as may haue wiſedome and nobleneſſe of minde to continue it. Now then if a man either have no heire, or one that is ſo active as to alter, or ſo careleſſe and ſupine as to ruine all, either baſe to diſhonor the houſe, or profuſe to overthrow it, theſe and many other the like doubts muſt needs infinitely perplex the mindes of men, greedy to perpetuate their names and places, Eccles. 2. 18. 19.

The ſecond thing which we propoſed to conſider in this argument was the Grounds of this Vexation. I ſhall name but Three. *Gods Curſe*; *Mans Corruption*; and the *Creatures Deceitfulneſſe.*

I have at large before inſiſted on the Curſe conſidered alone, now I am to ſhew in one word *the iſſuing of Vexation therefrom.* The curſe of the Creature is as it were the poiſon and contagion of it; and let a man mixe poiſon in the moſt delicate wine, it will but ſo much the eaſier, by the nimbleneſſe of the ſpirits there, invade the parts of the body, and torment the bowels. Gold of it ſelfe is a pretious thing, but to be ſhackled with fetters of gold, to have it turn'd into a uſe of bondage, addes mockery to the affliction; and farre more pretious to a particular man is a chaine of iron which drawes him out of a pit, then a chaine of gold which clogs him in a priſon;

a key

a key of iron which lets him out of a dungeon, then a barre of gold that ſhuts him in. If a man ſhould have a great Diamond curiouſly cut into ſharpe angles, worth many thouſand pounds, in his bladder, no man would count him a rich, but a miſerable and a dead man; this is juſt the caſe betweene a man and the Creatures of themſelves without Chriſt to ſanctifie them unto us; though the things be excellent in their owne being, yet mingled with our corruptions and luſts, they are turned into poiſon, into the Gall of Aſpes within a man, they will not ſuffer him to feele any quietneſſe in his belly, *in the fulneſſe of his ſufficiencie he ſhall be in ſtraights, and while hee is eating, the furie of wrath ſhall raine downe upon him.* Iob 20.14.16. 20.22.23.

Let a mans meate be never ſo ſweet in it ſelfe, yet if hee ſhould temper the ſawce with dirt out of a ſinke, it would make it altogether loathſome; and a wicked man eates all his meate like ſwine wrapp'd up and overdawb'd with dirt and curſes. *A little*, ſaith *Salomon*, *which the righteous hath is better then great riches of the ungodly: In ſe* it is not, but *Quoad hominem*, in regard of the man it is: for that little which a righteous man hath is to him an experience of Gods Promiſe, a branch of his love, a meanes of thankefull affections in him, a *viaticum* unto heaven; whereas the wicked mans abundance turnes into his greater curſe, their table becomes their ſnare, and thoſe things which ſhould have been for their good prove unto them an occaſion of falling. Pſal.69.22. God makes his Sunne to ſhine on the Iuſt and on the unjuſt, on a garden of ſpices and on a dunghill: but in the one it begetteth a ſweete ſavour of praiſe and obedience, in the other it raiſeth up noiſome luſts, which prove a ſavour unto death. And who had not rather be free in a cottage, then condemn'd in a palace? Saint *Paul* diſtinguiſheth of *a Reward* and *a Diſpenſation*. *If I preach the Goſpell willingly I have a Reward, if againſt my will a Diſpenſation is committed unto me.* 1.Cor.9.17. We may apply it to

to our purpose. Those good things which the faithfull enjoy though but small, are yet Rewards and Accessions unto the Kingdome of God and his righteousnesse, and so long they bring joy and peace with them; but unto the wicked they are meerely a Dispensation, they have onely the burden and businesse, not the Reward nor benediction of the Creature.

Tit.1.15. Hag.2.12,13,14 Revel.10.9.

The second Ground is the *Corruption of nature*, which maketh bitter and uncleane every thing that toucheth it. It polluteth holy flesh, much more will it pollute ordinary things. We reade of a Roule which was sweete in the mouth, but bitternesse in the belly: Such are the Creatures; In the bowels of men, their hearts and consciences (which are the Seminaries of Corruption) they turne into gall, however in the mouth they have some smatch of honie in them. For this is *a Constant Rule, Then only doth the Creature satisfie a man when it is suteable to his occasions and necessities.* The reason why the same proportion is unsufficient for a prince, which is abundant for a private man, is becaus the occasions of the prince are more vast, massie, and numerous then the occasions of a private man. Now the desires and occasions of a man in Christ, that doth not ransacke the Creature for Happinesse, are limited and shortned, whereas another mans are still at large: for he is in a way, his eye is upon an end, he useth the world but as an Inne, and no man that travels home-ward will multiply businesses unnecessarily upon himselfe in the way. In his house he can finde sundry employments to busie himselfe about, the education of his children, the governement of his family, the managing of his estate are able to fill up all his thoughts, whereas in the Inne he cares for nothing but his refreshment and rest: So here, The faithfull make their home their businesse, how to have their conversation in Heaven, how to have a free and comfortable use of the foode of life, how to relish the mercies of God, how to go-

verne

verne their evill hearts, how to pleaſe God their father and Chriſt their husband, how to ſecure their intereſt in their expected inheritance, how to thrive in grace, to bee rich in good workes, to purchaſe to themſelves a further degree of glory, how to entaile their ſpirituall riches to their poſterity in a pious education of their children, theſe are their employments: the things of this life are not matters of their *Home*, but onely comfortable refreſhments in the *way*, which therefore they uſe not as their grand occaſions to create buſineſſes to them, but only as interims and neceſſary reſpites. So that hereby their occaſions being few and narrow, thoſe things which they here enjoy are unto thoſe occaſions largely ſuteable, and by conſequent very ſatisfactory unto their deſires. But worldly men are here at Home, they have their portion in this life: hereupon their deſires are vaſt, and their occaſions ſpringing out of thoſe deſires, infinite. A man in the right way findes at laſt an end to his journey, but hee that is out of the way wanders infinitely without any ſucceſſe. Reſt is that which the deſires and wings of the ſoule doe ſtill carry men upon. Now the faithfull being alwayes in the way, doe with comfort goe on, though it be peradventure deepe and heavie, becauſe they are ſure it will bring them home at laſt; but wicked men in a fairer way are never ſatisfied, becauſe they have not before them that reſt which their ſoule deſires. *For inordinate luſts are ever infinite.* What made the heathen burne in luſt one towards another, but becauſe the way of *nature* is finite, but the way of *ſinne* infinite? What made *Nero* that wicked emperour have an officer about him, who was called *Arbiter Neroniana libidinis*, the Inventer and Contriver of new wayes of uncleanneſſe, but becauſe luſt is infinite? What made *Meſſalina*, that prodigie of women, whom I preſume Saint *Paul* had a particular relation to, Rom. 1. 26. *Proſtuere ad incognitas libidines*, as the Hiſtorian ſpeakes, proſtitute her ſelfe with greedi-

Solatia non negotia.

5 Ser 6.

ἡ πονηρία τῶν ἀνθρώπων ἄπληστον. Ἄπειρον ἐν τῇ ἐπιθυμίᾳ φύσις. *Ariſt. polit. lib. 2. cap. 7.*

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greedineſſe unto unnaturall and unknowne abominations, but becauſe luſt is infinite? What makes the ambitious man never leave climbing, till he build a neſt in the ſtarres; the covetous man never leave ſcraping, till he fill bagges, and cheſts, and houſes, and yet can never fill the hell of his owne deſires; the epicure never ceaſe ſwallowing, and ſpuing, and ſtaggering, and inventing new arts of catches, and rounds, and healths, and caps, and meaſures, and damnation; the ſwearer finde out new gods to invocate, and have change of oathes as it were of faſhions; the ſuperſtitious Traveller runne from England to Rhemes, and from thence to Rome, and from Rome to Loretto, and after that to Ieruſalem to worſhip the milke of our Lady, or the cratch and tombe of our Saviour, or the nailes of his Croſſe, or the print of his feete, and I know not what other fond deluſions of ſilly men, who had rather finde ſalvation any where then in the Scriptures; what is the reaſon of theſe and infinite the like abſurdities, but becauſe *Luſt is infinite?* and infinite Luſt will breed infinite occaſions, and infinite occaſions will require infinite wealth, and infinite wit, and infinite ſtrength, and infinite inſtruments to bring them about: and this muſt needs beget much *Vexation* of minde not to have our poſſeſſions in any meaſure proportionable to our occaſions.

Εἰς ἄπειρον αὐξησιν οἱ χρηματιζόμενοι τὸ νόμισμα. *Ariſt. polit. lib. 1. cap. 9.*

The third and laſt ground is the *Creatures deceitfulneſſe*, there is no one thing will more diſquiet the minde then to be defeated. Thoſe things wherein men feare miſcarriage, or expect diſappointment, they prepare ſuch a diſpoſition of mind as may be fit to beare it: but when a man is ſurpriz'd with evill, *the novelty encreaſeth the vexation.* And therefore the Scripture uſeth to expreſſe the greatneſſe of a judgement by the *unexpectedneſſe of it: When thou didſt terrible things which we looked not for.* The unexpectance doth adde unto the Terror. *A breach in an inſtant, a momentary, a ſudden deſtruction, a ſwift dam-*

Eſai. 64. 3.
Eſai. 30. 13.
Eſai. 47. 9.
Pſal. 58. 9.
2. Pet. 2. 1.

damnation, a flying roule, a winged woman; such are the expressions of a severe Iudgement. And therefore it was a wise observation which *Tacitus* made of a great Romane, he was *Ambiguarum rerum sciens, eoq; intrepidus*: He foresaw, and by consequence was not so much troubled with evill events, as those whom they did surprize. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the foole in the Parable, and to be herein disappointed is the ground of much vexation. When a man travels in deepe way & sees before him a large smoothe plaine, he presumes that will recompence the wile he was formerly put to; but when he comes to it, and findes it as rotten, as full of sloughs, and bogs and quagmires as his former way, his trouble is the more multiplied, because his hopes are deceiv'd: The divell and the world beget in mens mindes large hopes, and make profuse promises to those that will worship them; and a man at a distance sees abundance of pleasure and happinesse in riches, honors, high place, eminent employments, and the like; but when he hath his hearts desire, and peradventure hath out-climb'd the very modesty of his former wishes, hath ventur'd to breake through many a hedge, to make gaps through Gods Law and his owne conscience, that he might by shorter passages hasten to the idoll he so much worshipped, he findes at last that there was more trouble in the fruition, then expectation at the distance; that all this is but like the *Egyptian Temples*, where through a stately frontispice and magnificent structure a man came with much preparations of reverence and worship but to the Image of an vgly ape, the ridiculous idoll of that people. A man comes to the world as to a lottry with a head full of hopes and projects to get a prize, and returnes with a heart full of blankes, utterly deluded in his expectation. The world useth a man as Ivie doth an Oke, the closer it gets to the heart, the more it clings and twists about the

Zach. 5. 2. 9.

Clem. Alex. in Pædag. li. 3 ca. 2.

affections (though it seeme to promise and flatter much) yet it doth indeed but eate out his reall substance and choake him in the embraces.

First then they *deceive our judgements*, make us thinke better of them then they deserue; they deale with us as the Philistines with *Sampson*, they begin at our eyes. Thus the divell began to beguile *Eve*, *When she saw* that the Tree was good, and pleasant to the *eyes*, then being thus first deceived, she became a transgressor: and thus *Esau* disputes himselfe out of his birth-right; I am at the point of death, the pottage will make me live, the birth-right will not goe into the grave with me; I will preferre my life before my priviledge.

Gen.3.6.
1.Tim.2.14.
Gen.25.32.

Secondly, they *deceive our hopes and expectations*. *Achan* promised himselfe much happinesse in a wedge of gold and Babylonish garment; but they were denoted and cursed things, they did not only deceive him, but undoe him; The wedge of gold (if I may so speake) did serue to no other purpose but to cleave asunder his soule from his body, and the Babylonish garment but for a shrowd. *Gehazies* presumptions were vast, and the bargaine he thought very easie to buy garments, and olive yards, and vineyards, and sheepe and oxen, and man-servants and maide-servants at the price of an officious and mercenarie lye, he thought he had provided well for his posterity by the reward of *Naaman*; but the event proves quite contrarie, he provided nothing but a leprosie for himselfe and his seede for ever.

They deceive our hopes in *respect of Good*; They promise *long life*, and yet the same night a mans soule is taken from him, and they the instruments of that calamity: How many men have perished by their honours? how many have beene eaten up by their pleasures? how many hath the greedy desire of wealth powred out into the grave? They promise *peace* and safety (as we see how Israel boasted in their mountaines, confederacies,

Luk.12.20.
Ezek.28.9.
Ier.2.36.

sup-

ſupplies from Egypt and Aſſyria, in their owne counſels and inventions) and yet all theſe end in ſhame and diſappointment; They promiſe *liberty*, and yet make men ſlaves unto vile luſts: they promiſe *fitneſſe for Gods ſervice*, and nothing more apt to make men forget him or his worſhip: Thus all thoſe phantaſticall felicities, which men build upon the Creature, prove in the end to have been nothing elſe but the banquet of a dreaming man, nothing but lies and vanitie in the concluſion.

Hoſ. 10.6. Eſay 10.7.16. Eſay 47.8.11. Iob 6.19.20.

Pſal 62 9. Hoſ.10.13. Ier.16.19.

Laſtly, They Deceive us likewiſe in *reſpect of evill*. No Creatures, however they may promiſe Immunitie and deliverance, can doe a man any good when the Lord will be pleaſed to ſend evill upon him. And yet it is not for nothing that a truth ſo univerſally confeſſed ſhould yet bee repeated in the Scripture, *That ſilver, and gold, and corruptible things are* not a fit *price* for the ſoules of men. Doubtleſſe the holy men of God forſaw a time when falſe Chriſts, and falſe Prophets ſhould come into the world, which ſhould ſet ſalvation to ſale, and make merchandiſe of the Soules of men (as wee ſee at this day in popiſh Indulgences, and penance, and the like no leſſe ridiculous then impious ſuperſtitions). Neither is it for nothing that *Salomon* tells us, *That riches yea whole Treaſures doe not profit in the day of death*: a ſpeech repeated by two prophets after him. For ſurely thoſe holy men knew how apt wealth and greatneſſe is to bewitch a man with conceits of Immortality, as hath been ſhewed. Who were they that made a covenant with death, and were at an agreement with hell to paſſe from them, but the ſcornfull men, the Rulers of the people, which had abundance of wealth and honour? Who were they that did put far away the evill day, & in deſpight of the Prophets threatnings did flatter themſelves in the conceite of their firme and inconcuſſible eſtate, but they who were at eaſe in Sion, who truſted upon the Mountaines of Samaria, who lay upon beds of Iuorie, and ſtretch'd themſelves upon

1 Pet.1.18. Pſal.49.7.8.

Revel.18.13.

Prou.11.4.10.2. Ezek.7.19. Zeph.1.18.

Eſay 28.14.15.

Amos 6.1,7.

their couches. But we see all this was but deceite, they go captive with the first of those that go captive, & the banket of them that stretched themselves is removed. All earthly supports without God are but like a stately house on the sand, without a foundation; a man shal be buried in his owne pride. He that is strong shall be to seeke of his strength, he that is mighty & should deliver others, shall be too weak for his own defence, he that is swift shall be amaz'd, and not dare to fly; if he be a bowman, at a great distance, if he be a rider & have a great advantage, he shal yet be overtaken, and he that is couragious, & adventures to stand out, shall be faine to flye away naked at the last. What ever hopes or refuges any Creature cã afford a man in these troubles, they are nothing but froth & vanity, the Lord challenges & derides them al. And the Prophet *Esay* gives a sound reason of it all, *The Egyptians are men and not God, & their horses are flesh & not spirit, when the Lord shal stretch out his hand, both he that helpeth, shall fall, and he that is holpen shal fal down, and they al shal faile together.*

Amos 2. 14 16.

Amos 9.2.5. Obad. vers. 3.9. Esay 57.13. Ier. 2.28. Deut. 32.37.42. Ier 11.12. Esay 10.3.4. Ezek. 22.14. Ier. 4.30. Esay 31.3.

Before wee proceed to the last thing proposed; here is a question to be answered. If the Creatures be so full of Vexation, It should seeme that it is unprofitable and by consequence unlawfull either to labour or to pray for them. Which yet is plainely contrary to Christs direction, Give us our daylie bread, and contrary to the practice of the Saints who use to call for the fatnesse of the earth and dew of heaven, peace of walls and prosperity of Palaces upon those whom they blesse.

To which I answere. That which is evill by accident doth not prejudice that which is Good in it selfe and by Gods ordination. Now the vexation which hath been spoken of is not an effect flowing naturally out of the condition of the creature, but ariseth meerely *by accident*, upon the reason of its separation from God, who at first did appoint his owne blessed communion to goe along with his Creatures. Now things which are good in them-

themſelves, but accidentally evill may juſtly be the object of our prayers and endeavours: And ſo on the other-ſide, many things there are which in themſelves alone are evill, yet by the providence and diſpoſition of God they have a good iſſue, they worke together for the beſt to them that love God. It was good for *David* that he had been afflicted: yet wee may not lawfully pray for ſuch evils on our ſelves or others, upon preſumption of Gods goodneſſe to turne them to the beſt. Who doubts that the calamities of the Church doe at this time ſtirre up the hearts of men to ſeeke the Lord and his face, and to walke humbly and fearefully before him; yet that man ſhould be a curſe and prodigie in the eyes of God and men, who ſhould ſtill pray for the calamities of Sion, and to ſee the ſtones of Ieruſalem ſtill in the duſt. Death is in it ſelfe an evill thing (for the Apoſtle calles it *an enemy*, 1.Cor.15.) yet by the infinite power and mercy of God, who delights to bring good out of evill, and beauty out of aſhes, it hath not onely the ſting taken away, but is made an entrance into Gods owne preſence, with reference unto which benefit, the Apoſtle deſireth *to be diſſolved and to be with Chriſt*, Phil.1.23. Now notwithſtanding this goodneſſe which death by accident brings along with it, yet being in it ſelfe a *Deſtructive thing*, we may lawfully in the deſires of our ſoule ſhrinke from it and decline it. Example whereof we have in the death of Chriſt himſelfe, which was of all as the moſt bitter, ſo the moſt pretious: and yet by reaſon of that bitterneſſe which was in it, hee prayes againſt it, preſenting unto his Father the deſires of his Soule for that life which he came to lay downe: as his obedience to his Father, and love to his Church made him moſt willingly embrace death, ſo his love to the integritie of his humane nature, and feare of ſo heavy preſſures as he was to feele, made him as ſeriouſly to decline it. And though the Apoſtle did moſt earneſtly deſire to be with Chriſt, yet

he did in the ſame deſire decline the common rode thither through the darke paſſages of death, 2. Cor. 5. 4. Vnlawfull indeed it is for any man to pray univerſally againſt death, becauſe that were to withſtand the Statutes of God, Heb. 9. 27. but againſt any particular danger wee may; as *Ezechiah* did, 1. King. 20. 1, 2. reſerving ſtill a generall ſubmiſſion to the will and decrees of God. For we are bound in ſuch a caſe to uſe all good meanes, and to pray for Gods bleſſing upon them, which amounts to a prayer againſt the danger it ſelfe. So then, by the Rule of contraries, though the Creatures be full of vanitie and vexation, yet this muſt not ſwallow up the apprehenſion of that goodneſſe which God hath put into them, nor put off the deſires of men from ſeeking them of God in thoſe juſt prayers which he hath preſcribed, and in thoſe lawfull endeavours which he hath commanded and allowed.

The third thing propoſed was the conſideration of that *Vſe* which we ſhould make of this vexation of the Creature. And firſt the conſideration thereof mingled with faith in the heart muſt needes worke humiliation in the ſpirit of a man, upon the ſight of thoſe ſinnes which have ſo much defaced the good Creatures of God. Sinne was the firſt thing that did peſter the earth with thornes, Gen. 3. 17. 18. and hath fill'd all the Creation with vanitie and bondage. Sinne is the ulcer of the ſoule; touch a wound with the ſofteſt Lawne, and there will ſmart ariſe; ſo though the Creatures be never ſo harmeleſſe, yet as ſoone as they come to the heart of a man, there is ſo much ſinne and corruption there, as muſt needs beget paine to the ſoule. The palate, prepoſſeſt with a bitter humour, findes it owne diſtemper in the ſweeteſt meate it taſtes; ſo the ſoule, having the ground of bitterneſſe in it ſelfe, finds the ſame affection in every thing that comes neere it. Death it ſelf, though it be none of Gods works, but the ſhame and deformitie of the Creature, yet without

out ſinne it hath no ſting in it, 1.Cor.15.55. how much leſſe ſting, thinke we, have thoſe things which were made for the comforts of mans life, if ſinne were not the Serpent that did lurke under them all? Doeſt thou then in thy ſwifteſt careere of earthly delights, when thou art poſting in the wayes of thy heart, and in the ſight of thine eyes, feele a curbe privily galling thy conſcience, a ſecret dampe ſeizing upon thy ſoule, and affrighting it with diſmall ſuſpicions and trembling pre-occupations of attending judgements, ſee a hand againſt the wall writing bitter things againſt thee? Doſt thou in all thy lawfull Callings finde much ſweat of brow, much toyle of braine, much plunging of thoughts, much care of heart in compaſſing thy juſt and lawfull intendments? Doe not loſe the opportunitie of that good which all this may ſuggeſt unto thee, take advantage to fiſh in this troubled water. Certainely there is ſome *Ionah* that hath rayſed this ſtorme, there is ſome ſinne or other that hath cauſed all this trouble to thy ſoule. Doe not repine at Gods providence, nor quarrell with the dumbe Creatures, but let thine indignation reflect upon thine owne heart; and as ever thou hopeſt to have the ſweat of thy brow abated, or the care of thy heart remitted, or the curſe of the Creature removed, caſt thy ſelfe downe before God, throw out thy ſinne, awake thy Saviour with the cry of thy repentance, and all the ſtormes will be ſuddenly calmed. Certainely the more power any man hath over the corruption of his nature, the leſſe power hath the ſting of any Creature over his heart. Though thou haſt but a dinner of herbes with a quiet conſcience, reconciled unto God, thou doſt therein finde more ſweetneſſe then in a fatted Oxe with the contentions of a troubled heart. When ever therefore we finde this Thorne in the Creature, wee ſhould throw our ſelves downe before God, and in ſome ſuch manner as this bewaile the ſinne of our heart, which is the roote of that Thorne. Lord, thou art a God

of peace and beauty, and what ever comes from thee must needs originally have peace and beauty in it. The Earth was a Paradise when thou didst first bestow it upon me, but my sinne hath turned it into a Desert, and curs'd all the increase thereof with Thornes. The honour which thou gavest me was a glorious attribute, a sparkle of thine owne fire, a beame of thine owne light; an impresse of thine owne Image, a character of thine owne power; but my sinne hath put a Thorne into mine honour, my greedinesse when I look upward to get higher, and my giddinesse when I looke downeward for feare of falling, never leaves my heart without angvish and vexation. The pleasure which thou allowest mee to enjoy is full of sweet refreshment, but my sinne hath put a Thorne into this likewise; my excesse and sensualitie hath so choaked thy Word, so stifled all seeds of nobleness in my minde, so like a Canker overgrowne all my pretious time, stolne away all opportunities of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The Riches which thou gavest me, as they come from thee, are soveraigne blessings, wherewith I might abundantly have glorified thy Name, and served thy Church, and supplyed thy Saints, and made the eyes that saw mee to blesse mee, and the eares that heard me, to beare witnesse to me, wherewith I might have covered the naked backe, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine owne Saviour in his distressed members; but my sinne hath put in so many Thornes of pride, hardnesse of heart, uncompassionatenesse, endlesse cares, securitie and resolutions of sinne, and the like, as are ready to pierce me thorow with many sorrowes. The Calling wherein thou hast placed me is honest and profitable to men, wherein I might spend my time in glorifying thy Name, in obedience to thy will, in attendance on thy blessings; but my sinne hath

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brought ſo much ignorance and inapprehenſion upon my underſtanding, ſo much weakeneſſe upon my body, ſo much intricateneſſe upon my employments, ſo much ruſt and ſluggiſhnes upon my faculties, ſo much earthly-mindedneſſe upon my heart, as that I am not able without much diſcomfort to goe on in my Calling. All thy Creatures are of themſelves full of honour and beauty, the beames and glimpſes of thine owne glory; but our ſinne hath ſtained the beauty of thine owne handy-worke, ſo that now thy wrath is as well revealed from Heaven as thy glory, we now ſee in them the prints as well of thy terrours as of thy goodneſſe. And now, Lord, I doe in humbleneſſe of heart truly abhorre my ſelfe, and abominate thoſe curſed ſinnes, which have not onely defiled mine owne nature and perſon, but have ſpread deformitie and confuſion upon all thoſe Creatures, in which thine owne wiſedome and power had planted ſo great a beauty, and ſo ſweet an order. After ſome ſuch manner as this ought the conſideration of the thornyneſſe of the Creature humble us in the ſight of thoſe ſinnes which are the rootes thereof.

Secondly, the conſideration hereof ſhould make us wiſe to prevent thoſe cares which the Creatures are ſo apt to beget in the heart: thoſe I meane which are branches of the Vexation of the Creature. There is a twofold *Care, Regular and Irregular.* Care is then Regular, Firſt, when it hath a *Right end,* ſuch as is both ſuteable with and ſubordinate to our maine end, the Kingdome of God, and his righteouſneſſe. Secondly, when the *meanes* of procuring that end are *right*; for we may not do evill to effect Good. Recovery was a lawfull end which *Ahaziah* did propoſe, but to enquire of *Baalzebub* was a meanes which did poyſon the whole buſineſſe: nay Saint *Auſtin* is reſolute, that if it were poſſible by an officious lie to compaſſe the redemption of the whole world, yet ſo weighty and univerſall a good muſt rather bee

Aug. de Mendac. ad Conſent. lib.

bee let fall, then brought about by the ſmalleſt evill. Thirdly, when the *manner of it is good*, and that is, firſt, when the Care is *moderate*, Phil.4.5,6. Secondly, when it is with *ſubmiſſion to the will and wiſedome of God*, when wee can with comfort of heart, and with much confidence of a happy iſſue recommend every thing that concernes us to his providence and diſpoſall, can bee content to have our humours maſtered, and conceits captiuated to his obedience, when we can with *David* reſolve not to torment our hearts with needleſſe & endleſſe projects, but to rowle our ſelves upon Gods protection.

2. Sa.15.25.26. *If I ſhall finde favour in his eyes, he will bring me againe, and me ſhew both the Arke and his habitation; But if he ſay thus unto me, I have no delight in thee, let him doe to me as ſeemeth good unto him.* Such was the reſolution of *Eli*,

1.Sam.3.18. *It is the Lord, let him doe what ſeemeth him good.* Such the ſubmiſſion of the diſciples of Ceſarea, when they

Act.21.12.14. could not perſwade *Paul* to ſtay from Ieruſalem, *The will of the Lord be done.* Cleane contrary to that wicked reſolution of the King of Iſrael in the famine, *This evill is of the Lord, what ſhould I waite for the Lord any longer.*

2.King.6.33. Now in this reſpect care is not a vexation but a duty; he is worſe then an Infidel that provides not for his own.

1.Theſ 5.8. Our Saviour himſelfe had a bag in his familie, and *Salomon* ſends fooliſh and improvident men unto the ſmalleſt Creatures to learne this care. Prov.6.8.

That Care then which is a branch of this *Vexation* is not σπουδὴ but μέριμνα, *a cutting, dividing, diſtracting care*, againſt which wee ought the rather to ſtrive, not onely becauſe it is ſo apt to ariſe from the Creature coupling in with the corruption of mans heart, but alſo becauſe of its owne evill quality, it being both *Superfluous and ſinfull*. Firſt, *Irregular cares are ſuperfluous*, and improper to the ends which we direct them upon, and that not to our maine end onely, Happineſſe, which men toyling to diſcover in the Creature where it is not, doe inſteed thereof finde

finde nothing but trouble and vexation; but even to those lower ends which the Creatures are proper and suteable unto. For *unto us* properly belongs the *Industry*, but *unto God the care*, unto us the labour and use of meanes, but unto God the blessing and successe of all. Though *Paul* plant and *Apollo* waters, it is God onely that can give the increase, he must be trusted with the events of all our industry. *Peter* never began to sinke till he began to doubt, that was the fruit of his carking and unbeliefe. Which of you by taking thought can adde one cubit to his stature, saith Christ, our cares can never bring to passe our smallest desires; becaus I say the care of events was ever Gods prerogative and belonged wholly to his providence. Vpon him wee must cast our care, upon him we must vnlode our burdens, and he will sustaine us. Wee are all of *one family*, of the household of God and of faith, now we know children are not to lay vp for parents, but parents for children. If we should see a childe carke and toyle for his living, wee should presently conclude that he was left to the wide world, and had no father to provide for him; and that is our Saviours argument, *take no thought, for your heavenly Father knoweth you have need of these things*. Let us therefore learne to cast our selves upon God. First, *In faith* depending vpon the *truth of his promises, He hath said I will not faile thee nor forsake thee*, and upon the *All-sufficiency of his Power, our God whom we serve is able to deliver us*. This was that which comforted *David* in that bitter distresse, when Ziglag was burnt by the Amalekites, his Wives taken captive, and himselfe ready to be stoned by the people, *He encouraged himselfe in the Lord his God*. This was that which delivered *Asa* from the huge hoste of the Lubims and Ethiopians, *because he rested on God*; and all which afterwards hee got by his diffidence and carnall projects, was to purchase to himselfe perpetuall warres. That which grieved the Lord with his people in the Wilder-

1. Cor. 3. 6.

Matth. 14. 28.

Luk. 12. 25.

1. Pet. 5. 7.

Psal. 55. 22.

Eph. 2. 19.
Gal. 6. 10.

Matth. 6. 32.

Heb. 13 5.
Dan. 3. 17.

2. Sam. 30. 6.

2. Chron 14. 11.
12.
2. Chron. 16. 9.

Numb. 14. 11.

Wilderneſſe was their diſtruſt of his power and protection, *Can he ſpread a Table in the Wilderneſſe? Can hee give bread alſo and fleſh for his people?* And indeed as *Caines* deſpaire, ſo in ſome proportion, any fainting under temptation, any diſcontent with our eſtate, proceede from this, that we meaſure God by our ſelves, that wee conceive of his power onely by thoſe iſſues and wayes of eſcape which we are by our owne wiſedomes able to fore-caſt, and when we are ſo ſtraitened that wee can ſee no way to turne, there we give over truſting God, as if our ſinnes were greater then could be forgiven, or our afflictions then could be removed. It is therefore a notable meanes of eſtabliſhing the heart in all eſtates, to have the eye of Faith fixed upon the power God, to conſider that his thoughts and contrivances are as much above ours, as Heaven is above the Earth; and therefore to reſolve with *Ieroboam*, that when wee know not what to doe, yet we will have our eyes upon him ſtill. Sonne of Man, ſaith the Lord to *Ezekiel*, can theſe dead bones live; and hee anſwered, *O Lord God thou knoweſt*. Thy thoughts are aboue our thoughts; and where things are to us impoſſible, they are eaſie unto thee. Secondly, by *Prayer*. This is a maine remedy againſt carefull thoughts. When the Apoſtle had exhorted the Philippians, that their Moderation, that is, their Equanimitie and calmeneſſe of minde in regard of outward things, ſhould bee knowne unto all men, he preſſeth it with this excellent reaſon, *The Lord is at hand*, he is ever at home in his owne family, he is *neere* to ſee the wants, and to heare the cries of all that come unto him; therefore ſaith hee, *Bee carefull for nothing, but in every thing by prayer and ſupplication with thankeſgiving* (thankeſgiving for what you have, and prayer for what you want) *let your requeſts be made knowne unto God*, and hee ſhall furniſh you with peace in all eſtates. A notable example of which promiſe we have in *Anna* the Mother of *Samuel*; In the bitterneſſe

Pſal. 78 19. 20.
Pſal. 106. 24.
Gen. 4. 13.
Ezek. 37. 11.
Eſay 49. 24 25.
Hab. 3. 3. 18.
Zach. 4. 6. 10.
Eſay 55. 8. 12.
Hoſ. 11. 9.
2 Chro. 20. 6. 12
Ezek. 37. 3.
Mat. 10. 26. 27.
Phil. 4. 5. 6. 7.
1. Sa. 1. 7. 10. 18.

bitterneſſe of her ſoule ſhe wept, and did not eate (namely of the Sacrifices, which were to be eaten with rejoycing) then ſhe prayed, and vowed a vow unto the Lord, and having caſt her cares upon him, ſhe then went her way, and did eate, and her countenance was no more ſad. *Ezekiah* in his ſickneſſe chattered like a Swallow, and mourned as a Dove; but after his prayer he ſung ſongs of deliverance to the ſtringed inſtruments. *Habakuk* before his prayer trembled, but after his prayer hee triumphed in the midſt of death. *David* full of heavineſſe and of gronings in his prayer, but after as full of comfort againſt all his enemies.

1. Chron. 29. 9. Deut. 12. 18. Deut. 28. 47. Mal. 2. 13.

Eſay 38. 14. 20.

Hab. 3. 2. 16. 18. 19. H

Pſal. 6. 6. 9.

Secondly, as Irregular Cares are needleſſe and ſuperfluous, ſo they are *ſinnefull too.* Firſt, In regard of their *obiect*, they are *worldly cares*, the Cares of the men of this world: therein wee declare our ſelves to walke in conformitie to the Gentiles, as if wee had no better foundation of quietneſſe and contentment then the heathen which know not God. And this is Chriſts argument, after all theſe things do *the Gentiles ſeeke.* We are taken out of the world, wee have not received the ſpirit of the world, and therefore wee muſt not bee conformable unto the world, nor bring forth the fruits of a worldly ſpirit, but walke as men that are ſet apart, as a peculiar people, and that have heavenly promiſes, and the Grace of God to eſtabliſh our hearts. *Illi terrena ſapiant qui promiſſa cœleſtia non habent*, It is ſeemely for thoſe alone who have no other portion but in this life, to fixe their thoughts and cares here. Secondly, they are ſinnefull in regard of their *Cauſes*, and they are principally *two.* Firſt, *Inordinate luſt or coveting*, the running of the heart after covetouſneſſe; Secondly, *Diſtruſt of Gods providence*, for thoſe deſires which ſpring from luſt can never have faith to ſecure the heart in the expectation of them. Laſtly, they are ſinnefull in their *Effects.* Firſt, They are *murthering cares*, they worke ſadneſſe, ſuſpicions, uncomfortablenes, and

Eph. 4. 17. Matth. 6. 32.

Ioh. 15. 10. 1. Cor. 2. 10. Rom. 12. 2. Pſal. 4. 3. Tit. 2. 14. 1. Pet. 2. 9. *Cyprian.*

Iam. 4. 3.

2. Cor. 7. 10.

Math. 13. 22. and at last death. Secondly, They are *Choaking cares*, they take of the heart from the word, and thereby make it unfruitfull. Thirdly, they are *Adulterous cares*, they steale away the heart from God, and set a man at enmity against him. In all which respects wee ought to arme our selves against them.

Iam 4 4. Which that we may the better doe, wee will in the last place propose two sorts of directions. First, *How to make the Creature no vexing Creature.* Secondly, *How to use it as a vexing Creature:* for the former. First, *pray for conveniencie*, for that which is suteable to thy minde, I meane not to the lusts, but to the abilities of thy minde. Labour ever to sute thy occasions to thy parts, and thy supplies to thy occcasions. If a ship out of greedinesse be overloaden with gold, it will be in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled; on the other side fill it to the brimme with feathers, and it will still tosse up and downe for want of due ballasting: so is it in the lives of men, some have such greedy desires, that they thinke they can runne through all sorts of businesse and so never leave loading themselves, till their hearts sinke and be swallowed up with worldly sorrow and securitie in sinne: others set their affections on such triviall things, that though they should have the fill of all their desires, their mindes would still be as floating and unsetled as before. Resolve therefore to do with thy selfe as men with their ships. There may a Tempest arise, when thou must be constrained to throw out all thy wares into the Sea; such were the times of the Apostles and after bloudy persecutions, when men were put to forsake Father, Mother, Wife, Children, nay to have the ship it selfe broken to pieces, that the Marriner within might escape upon the ruines. But besides this, in the calmest and securest times of the Church these two things thou must ever looke to, if thou tender thine owne tranquillity. First, *fill not thy selfe onely with light things*

things. Such are all the things of this world in themſelves, beſides the roome and cumberſomeneſſe of them (as light things take up ever the moſt roome) they ſtill leave the ſoule floating and unſetled. Doe therefore as wiſe Mariners, have ſtrong and ſubſtantiall ballaſting in the bottome, faith in Gods promiſes, love and feare of his name, a foundation of good workes, and then what ever becomes of thy other loading, thy ſhip it ſelfe ſhall bee ſafe at laſt, thou ſhalt be ſure in the greateſt tempeſt to have thy life for a prey. Secondly, *Conſider the burden of thy Veſſell*; All ſhips are not of an equall capacity, and they muſt be fraighted, and mann'd, and victualed with proportiõ to their burden. Al men have not the ſame abilities, ſome have ſuch a meaſure of grace as enables them with much wiſedome and improvement to manage ſuch an eſtate as would puffe up another with pride, ſenſualitie, ſuperciliouſneſſe, and forgetfulneſſe of God. Againe ſome men are fitted to ſome kinde of employments, not to others, as ſome ſhips are for merchandiſe, others for warre; and in theſe varieties of ſtates every man ſhould pray for that which is moſt ſuteable to his diſpoſition and abilities, which may expoſe him to feweſt temptations, or at leaſt by which he may bee moſt ſerviceable in the body of Chriſt, and bring moſt glory to his Maſter. This was the good prayer of *Agur*, give me neither poverty nor riches, feed me with *food convenient for me*: this is that we all pray, Give us *Our daylie Bread*, that which is moſt proportion'd to our condition, that which is fitteſt for us to have, and moſt advantageous to the ends of that Lord whom wee ſerve.

Secondly, labour ever to *get Chriſt into thy ſhip*, hee will check every tempeſt, and calme every vexation that growes upon thee. When thou ſhalt conſider that his truth, and perſon, and honor is imbarked in the ſame veſſell with thee, thou maiſt ſafely reſolve on one of theſe, either he will be my Pilot in the ſhip, or my planke in the Sea

Sea to carry me safe to Land; if I suffer in his companie, and as his member, he suffers with me, and then I may triumph to be made any way conformable vnto Christ my head. If I have Christ with me, there can no estate come which can be cumbersome unto me. Have I a load of misery and infirmity inward, outward, in minde, body, name or estate, this takes away the vexation of all, when I consider it all comes from Christ, and it all runnes into Christ. It all comes from him as the wise disposer of his owne bodie, and it all runnes into him as the compassionate sharer with his owne bodie: It all comes from him who is the distributer of his Fathers gifts, and it all runns into him who is the partaker of his members sorrows. If I

2.Cor.8.9. Phil.2 7. Matth.12.24. Act.27.23.

am weake in body, Christ my head was wounded, if weake in minde, Christ my head was heavie unto death. If I suffer in my estate, Christ my head became poore, as poore as a servant, if in my name Christ, my head was esteemed vile, as vile as *Beelzebub*. *Paul* was comforted in the greatest tempest with the presence of an Angel, how much more with the Grace of Christ; when the

2.Cor.12.7.9.

Thorne was in his flesh, and the buffets of Satan about his soule, yet then was his presence a plentifull protection, my Grace is sufficient for thee, and hee

Phil.4.13.

confesseth it elsewhere, I am able to doe all things through Christ that strengthens me. Christs head hath sanctified any thornes, his back any furrowes, his hands any nailes, his side any speare, his heart any sorrow that can come to mine. Againe, have I a great estate, am I loden with abundance of earthly things, this takes away all the Vexation that I have Christ with me; his promise to sanctifie it, his wisedome to manage it, his glory to be by it advanced, his word to be by it maintained, his Anointed Ones to be by it supplied, his Church to be by it repaired, in one word his poverty to be by it relieved. For as Christ hath strength and compassion to take of the burden of our afflictions, so hath he poverty too,

to

to eaſe that vexation which may grow from our abundance. If thou hadſt a whole wardrobe of caſt apparrell, Chriſt hath more nakednesſe then all that can cover; if whole barnes ful of corne, and cellars of wine, Chriſt hath more empty bowels then al that can fill; if all the pretious drugs in a country, Chriſt hath more ſicknes then all that can cure; if the power of a mighty Prince, Chriſt hath more impriſonment then all that can enlarge; if a whole houſe full of ſilver and gold, Chriſt hath more diſtreſſed members to be comforted, more breaches in his Church to be repaired, more enemies of his Goſpel to be oppos'd, more defenders of his faith to be ſupplied, more urgencies of his Kingdom to be attended, then al that wil ſerve for. Chriſt profeſſeth himſelf to be ſtil hungry, naked, ſick, and in priſon, and to ſtand in need of our viſits and ſupplies. Matth. 25. As all the good which Chriſt hath done is ours, by reaſon of our communion with him, ſo all the evill wee ſuffer is Chriſts, by reaſon of his compaſſion with us. The Apoſtle ſaith that we ſit together with Chriſt in heavenly places, Epheſ. 2. 6. Col. 1. 24. and the ſame Apoſtle ſaith, that the ſuffrings of Chriſt are made up in his mẽbers. *Nos ibi ſedemus, et ille hic laborat.* *Aug.* We are glorified in him, and he pained in us, in all his honor we are honored, and in al our affliction he is afflicted.

Thirdly, caſt out thy *Ionah*, every ſleeping and ſecure ſinne that brings a Tempeſt upon thy ſhip, vexation to thy ſpirit. It may be thou haſt an execrable thing, a wedge of gold, a babyloniſh garment, a bagge full of unjuſt gaine, gotten by ſacriledge, diſobedience, mercileſnes, oppreſſion, by detaining Gods, or thy neighbours rights; It may be thou haſt a *Dalila*, a ſtrange woman in thy boſome, that brings a not upon thine eſtate, and turnes it all into the wages of a whore; what ever thy ſickneſſe, what ever thy plague be, as thou tendereſt the tranquillity of thine eſtate rouſe it up from its ſleepe by a faithfull, ſerious and impartiall examination of thine owne heart, and though it be as deare to thee as thy right eye, or thy

ὅτε ἁμαρτία ἐκεῖ χειμὼν ἐστι· ὅτε παρανομία ἐκεῖ κλυδωνίων — ἐκεῖνος μὲν οὖν ὁ Ἰωνᾶς εἰς τὸ πέλαγος ἐρρίφη, ἵνα ἴδῃ τὸ πλοῖον· ὑμεῖς δὲ τὸν ἁμαρτίαν καταπαύσατε, καὶ σώσετε πάντως καὶ τὴν πόλιν, &c *Chryſoſt. ad pop. Antioch. hom.* 5.

right hand, thy choiceſt pleaſure or thy chiefeſt profit, yet caſt it out in an humble confeſſion unto God, in a hearty and willing reſtitution unto men, in opening thy cloſe and contracted bowels to thoſe that never yet enjoy'd comforts from them; then ſhall quietneſſe ariſe unto thy ſoule, and that very gaine which thou throweſt away is but caſt upon the waters, the Lord will provide a Whale to keepe it for thee, and will at laſt reſtore it thee whole againe.

The laſt direction which I ſhall give to remove the vexation of the Creature is out of the text, and that is, *To keepe it from thy Spirit*, not to ſuffer it to take up thy thoughts and inner man. They are not *negotia* but *viatica* onely, and a mans heart ought to be upon his buſineſſe and not upon acceſſories. If in a tempeſt men ſhould not addreſſe themſelves to their offices, to looſe the tacklings, to draw the pumpe, to ſtrike ſailes, and lighten the veſſell, but ſhould make it their ſole worke to gaze upon their commodities, who could expect that a calme ſhould droppe into ſuch mens laps. Beloved when the Creatures have rais'd a tempeſt of vexation, thinke upon your Offices, to the pumpe, to powre out thy corruptions, to the ſailes and tackling, abate thy luſts and the proviſions of them, to thy faith, to live above hope, to thy patience, It is the Lord, let him doe as ſeemeth good to him, to thy thankfulneſſe, the Lord giveth and the Lord taketh away, Bleſſed be the name of the Lord. If *Iob* ſhould have gazed on his children or ſubſtance, he might have been ſwallowed up in the ſtorme; but God was in his heart, and ſo the veſſell was ſtill ſafe.

Pſal. 62. 10. But what is it to keepe the Creature from the ſpirit? It is in the phraſe of Scripture, *Not to ſet the Heart upon riches.* *Apponere cor*, to carry a mans heart to the creature, the Prophet gives a fit expreſſion of it when hee ſaith, *That the heart doth goe after covetouſneſſe*; when a man makes all the motions of his ſoule waite upon his luſts,

and

and drudgeth for them, and bringeth his heart to the edge of the creature: for the world doth not wound the heart, but the heart woundeth it ſelfe upon the world. And it is not the rock alone that daſheth the ſhip, without its own motion being firſt toſſed by the winde and waves upon the rocke; ſo it is a mans owne luſt which vexeth his ſpirit, and not the things alone which he poſſeſſeth.

Nec vulnus adacti is debetur gladys, percuſſum eſt pectore ferrum. Luc.

To ſet the heart on the Creature denotes three things. Firſt, to pitch a mans thoughts and ſtudies, to direct all the reſtleſſe enquiries of his ſoule upon them, and the good he expects from them. This in the Scripture is expreſſed by [a] *Deviſing*, [b] *Conſulting*, [c] *Thinking within ones ſelfe*, being toſſed like a [d] *Meteor* with doubtfulneſſe of minde and carefull ſuſpence, [e] *Joyning* ones ſelfe, making [f] *Proviſion* for luſts, &c. Secondly, to care for, to employ a mans affections of love, delight, deſire upon them, to ſet a high price on them, and over-rate them above other things. For this cauſe covetous men are call'd [g] *Idolaters*, becauſe they preferre monie, as a man doth his God, before all other things. When the women would have comforted the wife of *Phineas* with the birth of a ſonne, after the captivitie of the Arke, it is ſaid *ſhe regarded it not*, the Text is, *ſhe did not put her heart upon it:* though a woman rejoyce when a man childe is borne, yet in compariſon of the Arke ſhe no more regarded the joy of a ſonne, then a man would doe if the ſunne ſhould be blotted out of heaven, and a little ſtarre put in the roome; and therefore, though children be the glory of their parents, yet ſhee proteſſeth that there was no glory in this to have a ſonne, and loſe an Arke, a ſtarre without light, a ſonne without ſervice, a levite borne and no Arke to waite upon; and therefore ſhe did not ſet her heart upon it. They will not *ſet their heart upon us*, ſay the people to *David*, for thou art worth ten thouſand of us; that is, they will no whit regard us in compariſon of thee: ſo then a mans heart is ſet on the Creature, when

a Mic. 2. 1.
b Hab. 2. 10.
c Luk. 12. 17. 18.
d Luk. 12. 29. μη μετεωριζεσθε.
e Hoſ. 4. 17.
f Rom. 13. 14.
g Eph. 5. 5. Col. 3. 5.
1. Sam. 4. 20. Ioh. 16. 21.
Hoſ. 9. 11.
2. Sam. 18. 3.

he prizeth it above other things, and declareth this estimation of his heart by those eager endeavours with which he pursueth them as his God and Idoll. Thirdly, to relie upon, to put trust and affiance in the Creature: and this is imported in the word by which the Prophet expresseth riches, which signifieth strength of all sorts, *vires*, and *propugnaculum*, the inward strength of a man and the outward strength of munition and fortification: therefore, saith *Salomon*, the rich mans wealth is his strong city, and rich men are said to Trust and Glorie in their riches, examples whereof the Scripture abundantly gives in Tyre, Babylon, Ninive, Edom, Israel, &c.

Prov. 10. 15. Psal 49. 6. 1. Tim. 6. 17. Ier. 9. 23.

Now a man ought not thus to *set his heart on the Creature*; first, because of the *Tenderneſſe and delicacie of the ſpirit*, which will quickely be bruiz'd with any thing that lies close upon it and presseth it. As men weare the softest garments next their skinne, that they be not disquieted, so should we apply the tenderest things, the mercies and the worth of the bloud of Christ, the promises of grace and glory, the precepts and invitations of the Spirit unto our spirits. And now as subterraneous winde or ayre being pressed in by the earth, doth often beget concussions and earth-quakes; so the spirit of a man being swallow'd up and quite clos'd in earthly things must needs beget tremblings and distractions at last to the soule. The word heere which we translate Vexation is rendred likewise by *Contritio*, *a pressing, grinding, wearing away of a thing*, and by *Depastio*, *a feeding on a thing*, which makes some render the words thus, *All is vanitie and a feeding upon winde*. That as windie meates, though they fill and swell a man up, they nourish little, but turne into crudities and diseases; so the feeding upon the Creature may puffe up the heart, but it can bring no reall satisfaction, no solid nutriment to the soule of man. The Creature upon the spirit is like a worme in wood, or a moth in a garment, it begets a rot-

rottenneſſe of heart, it bites aſunder the threads and ſinewes of the ſoule, and by that meanes workes an ineptitude and undiſpoſedneſſe to any worthy ſervice, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the haire before the time, and make a man like a ſilly Dove, without any heart, as the Prophet ſpeakes. Hoſ. 7.9.11.

Secondly, becauſe *the ſtrength of every man is his ſpirit*; *Mens cujuſq; is eſt quiſq;*. Now if the Creature ſeize on a mans ſtrength, it ſerues him as *Dalilah* did *Sampſon*, it will quickely let in the Philiſtines to vexe him. *Strength hath Two parts* or offices, *Paſſive* in undergoing and withſtanding evill, and *Active* in doing that which belongs to a man to doe. Now when the heart and ſpirit of a man is ſet upon any Creature, it is weakned in both theſe reſpects.

Firſt, it is *diſabled from bearing or withſtanding evill.* We will conſider it, Firſt *in temptations*; Secondly *in afflictions.* Firſt, A man who hath ſet his heart inordinately upon any Creature is altogether unfit to withſtand any temptation. In the Law when a man had new married a wife, he was not to goe to warre that yeere, but to rejoyce with his wife. One reaſon whereof I ſuppoſe was this, becauſe when the minde is ſtrongly ſet upon any one object, till the ſtrength of that deſire be abated, a man will be utterly unfit to deale with an enemie: ſo is it with any luſt to which a man weds himſelfe, it altogether diſables him to reſiſt any enemie: after *Hannibals* armie had melted themſelves at Capua with ſenſualitie and luxurie, they were quite ſtrangers to hard ſervice and rigid diſcipline, when they were againe reduc'd unto it. Deut. 24.5.

The Reaſon hereof is, firſt *The ſubtiltie of Satan*, who will be ſure to proportion his temptations to the heart, and thoſe luſts which doe there predominate, ſetting upon men with thoſe perſwaſions wherewith he is moſt like-

likely to seduce them; As the Grecians got in upon the Trojans with a *gift*, something which they presum'd would finde acceptance. The divell dealeth as men in a siege, casts his projects, and applies his batteries to the weakest and most obnoxious place. Therefore the Apostle saith, that a man is tempted, when he is led away *of his owne lust and enticed*; the divell will be sure to hold intelligence with a mans owne lusts, to advise and sit in counsell with his owne heart, to follow the tyde and streame of a mans owne affections in the tempting of him. *Adam* tempted in [a] knowledge, *Pharaoh* by lying [b] wonders, the Prophet by pretence of an [c] Angels speech, *Ahab* by the consent of [d] false prophets, the Iewes by the [e] Temple of the Lord and carnall priuiledges, the heathen by pretence of [f] vniversalitie, and [g] antiquitie. When *Dauids* heart after his adultery was set vpon his owne glory more then Gods, how to saue his owne name from reproach, we see as long as that affection preuailed against him, as long as his heart was not so throughly humbled as to take the shame of his sinne to himselfe, to beare the indignation of the Lord, and accept of the reproach of his iniquity, hee was ouercome with many desperate temptations: he yeelds to be himselfe a tempter of his neighbour to unseasonable pleasures, to drunkennesse and shame, to bee a murtherer of his faithfull seruant, to multiply the guilt, that hee may shift of the shame of his sinne, and provide for his owne credit. *Peters* heart was set upon his owne life and safetie more then the truth of Christ or his owne protestations, and Sathan fitting his assault to this weakenesse prevailes against a rocke with the breath of a woman. They that *will be rich*, saith the apostle, who set their hearts upon their riches, whose hearts runne after their couetousnesse, *fall into temptation and a snare, into many foolish and hurtfull lusts*. Such a heart is fit for any temptation. Tempt *Achans* covetous heart to sacriledge, and hee will reach

Iam.1.14. *Causas corruptelarum non in illecebris, sed in cordibus habemus, & vitiositas nostra mens nostra est. Salvi. de Guber. lib.6.*

[a] Gen.3.5.
[b] Exod.7.23.
[c] 1.King.13.18.
[d] 2.Chro.18.11
[e] Ier.7.4.
[f] Act.19.27.
[g] Act.17.19.

1.Tim.6.9,10.

reach forth his hand to the accurſed thing; Tempt *Iudas* his covetous heart to treaſon, and he will betray the pretious blood of the Sonne of God which is infinitely beyond any rate of ſilver or gold for a few pieces of ſilver, the price of a little field; Tempt *Gehazies* covetous heart to multiply lie upon lie, and he will doe it with eaſe and greedineſſe for a few pieces of money, and change of rayment; Tempt *Sauls* covetous heart with the fatteſt of the Cattell, and hee will venture on diſobedience, a ſinne worſe then witchcraft, which himſelfe had rooted out; Tempt the covetous heart of a Iudge in Iſrael to doe iniuſtice, and a paire of ſhooes ſhall ſpurne righteouſneſſe out of dores, and pervert iudgement; Tempt the covetous heart of a great oppreſſor to blood and violence, and he will lie in waite for the life of his neighbour; Tempt the covetous heart of a proud phariſee or ſecure people to ſcorne the word out of the mouth of Chriſt or his prophet, and they will eaſily yeeld to any infidelitie. The like may bee ſaid of any other luſt in its kinde. If the heart bee *ſet on Beautie*; Tempt the Sonnes of God to forſake their covenant of marrying in the Lord, the Iſraelites to the idolatrie of *Baal Peor*, *Sampſon* to forſake his vow and calling, eaſily will all this bee done, if the heart haue the beauty of any creature as a treacher in it, to let in the temptations, and to let out the luſts. How many deſperate temptations doth beauty caſt many men vpon? bribery to lay downe the price of a whore, gluttonie and drunkenneſſe to inflame and ingenerate new luſts, contempt of the Word and Iudgements of God to ſmother the checkes of conſcience, frequenting of Sathans palaces, playes and ſtewes, the chappels of Hell and nurſeries of vncleanneſſe, challenges, ſtabbes, combats, blood, to vindicate the credit and compariſons of a ſtrumpets beauty, to revenge the competition of uncleane Corrivals. Thus will men venture as deepe as Hell to fetch fire to powre into their veines, to make

Amos 2.6.

Prov.1.18,19.

Luk.16.14.
Ezek.33.31.

their ſpirits frie, and their blood boyle in abhorred luſt. If the heart bee *ſet on wit and pride of its owne conceits*, tempt the Libertines and Cyrenians to diſpute againſt the truth, the Greekes to deſpiſe the Goſpell, the wiſe men of the world to eſteeme the ordinance of God fooliſhnes of preaching, the falſe teachers to foiſt their ſtraw and ſtubble upon the foundation, *Achitophell* to comply with treaſon, *Lucian* to reuile Chriſt, and deride religion, eaſily will theſe and a world the like temptations bee let into the heart, if pride of wit ſtand at the dore and turne the locke.

Whence is it that men ſpend their pretious abilities in frothy ſtudies, in complements, formes and garbes of ſalute, ſatyrs, libels, abuſes, profanation of Gods Word, ſcorne of the ſimplicitie and power of godlineſſe, with infinite the like vanities, but becauſe their hearts are taken up with a fooliſh creature, and not with God and his feare? If the heart be *ſet on Ambition*, tempt *Corah* to deſperate rebellion, *Abſolom* to unnaturall treaſon, *Balaam* to curſe the church, *Diotrephes* to contemne the Apoſtles and their doctrine, *Iulian* to apoſtacie, *Arius* to hereſie, the Apoſtles themſelues to emulation and ſtrife, eaſily will one luſt let in theſe, and a thouſand more. What elſe is it that makes me to flatter profaneneſſe, to adore golden beaſts, to admire gliſtering abominations, to betray the truth of the Goſpell, to ſmother and diſſemble the ſtrictneſſe and purity of the wayes of God, to ſtrike at the ſins of men with the ſcabberd and not with the ſword, to deale with the fancies of men more then with their conſciences, to palliate vice, to dawbe with untempered morter, to walke in a neutralitie and adiaphoriſme betweene God and *Baal*, to make the ſoules of men and the glory of God ſubordinate to their luſts and riſings, but the vaſt and unbounded gulfe of ambition and vaine glory? The like may be ſaid of ſeuerall other luſts. But I proceede.

Se-

Secondly a Heart ſet on any luſt is unfit to withſtand temptation, becauſe temptations are commonly *edged with Promiſes or Threatnings.* Now if a mans heart be ſet on God, there can no promiſes bee made of any ſuch good as the heart cares for, or which might be likely to ouer-poiſe and ſway to the temptation, which the heart hath not already; ſpirituall promiſes the Divell will make few, or if he doe, ſuch a heart knowes that evill is not the way to good; if hee make promiſes of earthly things, ſuch promiſes the heart hath already from one who can better make them, 1 Tim. 4. 8. neither can hee promiſe any thing which was not more mine before then his; for either that which he promiſeth is convenient for me, and ſo is Manna, foode for my nature, or elſe Inconvenient, and then it is Quailes, foode for my luſt. If the former, God hath taught mee to call it mine owne already, giue us *our Bread*, and not to goe to the Divels ſhambles to fetch it; If the other, though God ſhould ſuffer the Divell to giue it, yet he ſends a curſe into our mouths along with it. And as ſuch a heart neglects any promiſes the Divell can make, ſo is it as heedleſſe of any of his threatnings, becauſe if God be on our ſide, neither principalities, nor powers, nor things preſent, nor things to come, can ever ſeparate from him; ſtronger is hee that is with vs then hee that is with the world, it is the buſineſſe of our calling to fight againſt ſpirituall wickednesſes, and to reſiſt the Divell. But when the heart is ſet on any creature, and hath not God to reſt upon, when a man attributes his wine and oyle to his lovers and not to God, his credit, wealth, ſubſiſtency to the favours of men and not to the all-ſufficiency of God, then hath the Divell an eaſie way to winne a man to any ſinne, or withdraw him from any good, by pointing his temptations with promiſes or threatnings fitted to the things which the heart is ſet on.

Let the Divell promiſe *Balaam* honour and preferment,

ment, on which his ambitious heart was set, and he will rise early, runne and ride, and change natures with his Asse, and be more sensleſſe of Gods fury then the dumbe creature, that he may curse Gods owne people: let the Divell promise thirty pieces of silver to *Iudas*, whose heart ranne upon covetousnesse, and there is no more scruple, the bargaine of treason is presently concluded: Let the Divell tempt *Michaes Levite* with a little better reward then the beggerly stipend which he had before, Theft and Idolatry are swallow'd downe both together, and the man is easily wonne to be a snare and seminary of spirituall uncleanneſſe to a whole tribe. On the other side, Let Sathan threaten *Ieroboam* with the losse of his kingdome, if hee goe up to Ierusalem, and serve God in the way of his owne worship, and that is argument enough to draw him and all his successors to notorious and Egyptian idolatry; and the reason was because their hearts were more set upon their owne Counsels, then upon the worship or truth of God. Let the Divell by the edicts and ministers of *Ieroboam* lay *snares in Mizpah, and spreade nets upon Taber*, that is, use lawes, menaces, subtilties to keepe the people from the City of God, and to confine them to regall and state-Idolatrie, presently the people tremble at the iniunction of the king, and walke willingly after the Commaundement. Let *Nebuchadnezer* erect his prodigious Idole and upon paine of a fierie furnace require All to worship it, and all people, nations, and languages are presently upon their faces. Let the Divell threaten *Demas* with persecution, and presently hee forsakes the fellowship of the Apostles, and imbraceth this present world. And as it was heretofore so is it still.

Hoſ.5.4.11.

Hoſ.13.1.

Dan.3.6,7.

If a mans heart be not set on God, and taught to rest upon his providence, to answer all Satans promises with his All-sufficiencie to reward vs, and all his threatnings, with his All-sufficiency to protect us, how easily will promises

promiſes begvile, and threatnings deterre unſtable and earthly minds? Let the Divell tell one man, All this will I give thee, if thou wilt ſpeake in a Cauſe to pervert judgement, how quickly will men create ſubtilties, and coine evaſions to rob a man and his houſe, even a man and his inheritance? Let him ſay to another, I will doe whatſoever thou ſayſt unto me, if thou wilt diſſemble thy conſcience, divide thy heart, comply with both ſides, keepe downe the power of godlineſſe, perſecute zeale, ſet up will-worſhip and ſuperſtirions, how quickly ſhall ſuch a mans religion bee diſgviz'd, and ſincerity, if it were poſſible, put to ſhame? If to another thou ſhalt by ſuch a time purchaſe ſuch a Lordſhip, out ſuch a neighbour, ſwallow up ſuch a prodigall, if thou enhance thy rents, enlarge thy fines, ſet unreaſonable rates upon thy Farmes, how quickly will men grinde the faces of the poore, and purchaſe ungodly poſſeſſions with the blood of their tenants? If to another, beware of laying open thy conſcience, of being too faithfull in thy Calling, too ſcrupulous in thy office, leaſt thou purchaſe the diſ-favour of the World, leſt the times cloud over thee, and frowne upon thee, leſt thou be ſcourged with perſecuted names, and make thy ſelfe obnoxious to ſpies and cenſures, how will men be ready to ſtart backe, to ſhrinke from their wonted forwardneſſe, to abate their former zeale, to couple in with, and connive at the corruptions of the age, in one Word to tremble when *Ephraim* ſpeakes, and not to tremble when God ſpeakes? So hard is it when the heart is wedded to earthly things, and they are gotten into a mans boſome, to beare the aſſaults of any temptation.

Laſtly, this comes from the juſt and ſecret wrath of God, giuing men over to the deceitfulneſſe of ſinne, and to the hardneſſe of their owne hearts, to beleeve the lies and allurements of Satan, becauſe they rejected the counſell of God, and the love of his truth before. In the 2. Theſſ. 2. 9. 12.

influences

influences of the Sunne we may obſerve, that the deeper they worke the ſtronger they worke; the beames nearer the Center meeting in a ſharper point doe conſolidate and harden the very Element; ſo the Creatures by the juſtice of God, when they meete in a mans Center, reach as farre as his heart, doe there mightily worke to the deceiving and hardning of it: the eye, nor any other outward ſenſe, can finde no more in the Creature, then is really there; it is the heart which miſ-conceives things, and attributes that Deity and worth to them, which the ſenſes could not diſcover. If men then could keepe theſe things from their ſpirits, they ſhould ever conceive of them according to their owne narrow being, and ſo keepe their hearts from that hardneſſe which the Creatures, deſtitute of Gods bleſſing, doe there beget, and ſo worke in the ſoule a diſpoſition ſuteable to Satans temptations.

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Iam. 3. 13. 17.

[a] Ezek. 28. 5. Pſal. 10. 4. Obad. v. 3. Eſay 10. 12. Ier. 22. 21. & 43. 2. Hoſ. 13. 6.
[b] Mal. 3. 13. 14. Nehem. 9. 29. Ier. 13. 17.
[c] Exod. 7. 23. & 9. 17.
[d] Pſal. 10. 6. Ier. 21. 13. Ezek. 28. 2.
[e] 2 Tim. 3. 2.
[f] Mat. 16. 24.
[g] Iam 4. 1. 4. 1. Pet. 2. 11.
[h] Rom. 8. 7.
[i] Levit. 26. 41.
[k] Mic. 7. 9.
[l] 2. Tim 3 8. Ier. 12. 21. Zech. 7. 9. 12. Luk. 16. 14. Acts 7. 51. 2. Cor. 10. 3. 5.
[m] Pſal. 119 92. 114. 143 105.
[n] Ier. 30. 11. Eſay 63. 13. Eſay 28. 27. 28. Hab. 3. 3. Pſal. 78. 38.

[o] Heb. 12. 6. 10. 11. Eſay 10. 12. [p] 1. Cor. 10. 13. Zech. 1. 16. 4. 6. 7. Eſay 64. 7. 12. Hab. 3. 17. 19 Prov. 10. 3 Ier. 17. 8. [q] Pſal 119. 71 Heb. 12. 11. [r] 2. Cor. 12. 9. Phil. 1. 29. Phil. 4. 12. 13. 1. Cor. 10. 16. [s] 2. Cor. 4 17. Eſay 61. 7. & 54. 8.

[r] *proviſions*

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[a] Ezek.28.5. Psal.10.4. Obad.v.3. Esay 10.12. Ier.22.21. & 43.2. Hos.13.6.

[b] Mal.3.13.14. Nehem.9.29. Ier.13.17.

[c] Exod.7.23. & 9.17.

[d] Psal.10.6. Ier.21.13. Ezek.28.2.

[e] 2 Tim.3.2.

[f] Mat.16.24.

[g] Iam 4.1.4. 1.Pet.2.11.

[h] Rom.8.7.

[i] Levit.26.41.

[k] Mic.7.9.

[l] 2.Tim 3 8. Ier.12.21. Zech.7.9.12. Luk.16.14. Acts 7.51. 2.Cor.10.3.5.

[m] Psal.119 92. 114.143 105.

[n] Ier 30.11. Esay 63.13. Esay 28.27.28. Hab.3.3. Psal.78.38.

[o] Heb.12.6.10.11. Esay 10.12. [p] 1.Cor.10.13. Zech.1.16.4.6.7. Esay 64.7.12. Hab. 3.17.19 Prov.10.3 Ier.17.8. [q] Psal 119.71 Heb.12.11. [r] 2.Cor.12.9. Phil.1.29. Phil.4.12.13. 1.Cor.10.16. [s] 2.Cor.4 17. Esay 61.7. & 54.8.

[r] *provisions*

[c] Rom.13.14.

[c] *provisions of lust*, to the materials, and instruments of lusts, such as are health, pleasure, riches, honours, &c. And in all these respect a Heart set upon lust is weakened and disabled to beare Afflictions.

[u] Deut.6.5.

Secondly, when the Heart is set upon the Creature, it is utterly disabled, in regard of its *active strength*, made unfit to doe any duty with that [u] strength as Gods requires. First, because *Bonum fit ex causâ integrâ*, A good duty must proceede from an entire Cause, from the *whole heart*. Now [x] *lust divides the Heart*, and makes it [y] unstedfast, and unfaithfull unto God. There is a twofold unstedfastnesse, one in degrees, another in objects, the former proceeds from the remainders of corruption, and therefore is found in some measure in the best of us, the other from the predominancy of lust which oversswayes the heart unto evill. Good motions and resolutions in evill hearts are like violent impressions upon a stone, though it move upwards for a while, yet nature will at last prevaile, and make it [z] returne to its owne motion. Secondly, a Heart set on lusts mooves to *no ends but its* [a] *owne*, and selfe-ends defile an action though otherwise never so specious; turnes [b] zeale it selfe and obedience into murder, hinders [c] all faith in us, and acceptance with God, nullifies all other ends, swallowes up Gods glory and the good of others, as the leane Kine did the fat; as a Wenne in the body robs and consumes the part adjoyning, so doe selfe-ends the right end. Thirdly, the Heart is a fountaine and *principle*, and principles are ever *one and uniforme*, out of the same fountaine cannot come bitter water and sweet, and therefore the Apostle speakes of some, that they are double-minded men, that have a heart and a heart, yet the truth is, that is but with reference to their pretences; for the Heart really and totally lookes but one way. Every man is spiritually a married person, and he can be joyned but to one; Christ and an Idoll (as every lust is) cannot consist,

[x] Hos.10.2. Iames 1.8.

[y] Psal.78.37.

[z] Act.7.39. Ier.11.10.

[a] Phil.2.21. Esay 56.11. Ezek.34.2.

[b] 2.King.9.7. 10.10.16. Hos.1.4.

[c] Ioh.5.44.

Iam.3.12.

Iam.1.8.

Rom.7.3.4.

Matth.6.24.

consist, he will have a chaste spouse, he will have all our desires and affections subject unto him; if the Heart cannot count him altogether lovely, and all things else but dung in comparison of him, he will refuse the match, and with-hold his consent. Ephes. 5.27. Psal. 45.10. Matth. 10.37. Cant. 5.10. 16. Phil. 3.8.

Let us see in some few particulars what impotency unto any good the Creatures bring upon the hearts of men. To *Pray* requires a hungry spirit, a heart convinc'd of its owne emptinesse, a desire of intimate communion with God; but now the Creature drawes the heart, and all the desires thereof to it selfe, as an ill splene doth the nourishment in a body. Lust makes men pray amisse, fixeth the desires onely on its owne provisions, makes a man unwilling to be carried any way towards heaven but his owne. The Young Man prayed unto Christ to shew him the way to eternall life; but when Christ told him that his riches, his covetousnes, his bosome lust stood betweene him and salvation, his prayer was turned into sorrow, repentance and apostacy. Iam. 4.3. Mark. 10.21.22

Meditation requires a sequestration of the thoughts, a minde unmixt with other cares, a syncere and uncorrupted relish of the Word; now when the heart is prepossest with lust, and taken up with another treasure, it is as impossible to be weaned from it, as for an hungry Eagle (a Creature of the sharpest sight to fixe upon, and of the sharpest appetite to desire its object) to forbeare the body on which it would prey; as unable to conceive aright of the pretiousnesse and power of the Word, as a feaverish palate to taste the proper sweetnesse of the meate it eates. Matth. 6.21. Matth. 24.28.

In *Hearing* the Word, the heart can never accept Gods Commands, till it be first empty, a man cannot receive the richest gift that is, with a hand that was full before. Now thornes, which are the cares of the World, filling the heart, must needs choake the seede of the Word. The Pharisees and Lawyers rejected the counsell Luk. 7.29.30.

sell of God against themselves, because their pride would not let them yeeld to such a baptisme, or to such a doctrine as requires emptinesse, confession of sinnes, justifying of God, and condemning of themselves (for these were the purposes of *Iohns* Baptisme, and of the preaching of repentance.) That man comes but to bee rejected who makes love to one who hath fixt her heart and affection already. A man must come
Mat.9.12.13. to Gods Word as to a Physitian, *a meere patient* without reservations, or exceptions, he must set his corruptions as an open marke for the word to shoot at, hee must not come with capitulations and provisoes, but lay downe the body of sinne before God to have every
Iam.1.21. earthly member hewed of. Till a man come with such a resolution as to be willing to part from all naughtinesse, hee will never receive the ingrafted Word with meeknesse, and an honest heart; a man will never follow Christ in the wayes of his Word, till first he have learned to denie himselfe, and his owne lusts. Nay if a man should binde his devotion to his heart *With vows*, yet a *Dalila* in his bosome, a lust in his spirit, would easily nullifie the strongest vowes. The Iewes made a serious
Ier.42.5.6. and solemne protestation to *Ieremie* that they would obey the voyce of the Lord in that which they desired him to enquire of God about whether it were good or evill; and yet when they found the message crosse their owne lusts and reservations, their resolutions are turned into rebellions, their pride quickly breakes asunder their vow,
Ier.43.2. and they tell the Prophet to his face that hee dealt falsly
Ier.5.12. between God and them; a refuge which they were well
Ier.17.15. acquainted with before. Some when their conscience a-
2.Chro.36.16. wakens and begins to disquiet them, make vowes to bind themselves vnto better obedience, and formes of godlinesse; but as *Sampson* was bound in vaine with any cords so long as his haire grew into its length; so in vaine doth any man binde himselfe with vowes, so long as he nou-

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risheth his lusts within; a vow in the hand of a fleshly lust will be but like the chaines and fetters of that fierce lunatick, very easily broken asunder. This is not the right way. First, labour with thy heart, cleanse out thy corruptions, purge thy life as the Prophet did the waters, with seasoning and rectifying the fountaine: Tis one thing to give ease from a present paine, another thing to roote out the disease it selfe. If the chinkes in a ship bee unstopt, 'tis in vaine to labour at the pumpe; so long as there is a constant in-let, the water can never be exhausted; so is it in these formall resolutions and vowes, they may ease the present paine, let out a little water, restraine from some particular acts, but so long as the heart is unpurged, lust will returne and predominate. In a word whereas in the Service of God there are two maine things required, faith to begin, and courage or patience to goe through, lust hinders both these. How can yee beleeve since yee seeke for glory one from another? Ioh. 5.44. when persecution arose because of the word, the Temporary was presently offended. Matth. 13.21.

Luk 8.19.

Thirdly and lastly in one word. A man ought not to set his Heart on the Creature because of the *Nobleness of the heart.* To set the heart on the creature is to set a diamond in lead, None are so mad to keep their Iewels in a cellar, and their coales in a closet; and yet such is the profanenesse of wicked men to keepe God in their lips only, and Mammon in their hearts, to make the earth their treasure, and heaven but as an accessorie and appendix to that. And now as *Samuel* spake unto *Saul*, set not thine heart upon thine Asses, for the desire of Israel is upon thee; Why should a Kings heart be set upon Asses? so may I say, why should Christians hearts be set upon earthly things, since they have the desires of all flesh to fix upon?

1. Sam. 9.20.

I will conclude with one word upon the last particular, How to use the Creatures as Thornes, or as vexing

Iudg 9.14.15.

things. First Let not the Bramble be King, Let not earthly things beare rule over thy affections, fire will riſe out of them, which will conſume thy Cedars, emaſculate all the powers of thy Soule. Let Grace ſit in the throne, and earthly things be ſubordinate to the wiſdome and rule of Gods Spirit in thy heart. They are excellent ſervants, but pernicious Maſters. Secondly, Be arm'd when thou toucheſt, or medleſt with them: Arm'd againſt the Luſts and againſt the Temptations that ariſe from them. Get faith to place thy heart upon better promiſes; enter not upon them without prayer unto God, that ſince thou art going amongſt ſnares, he would carry thee through with wiſedome and faithfulneſſe, and teach thee how to uſe them as his bleſſings and as inſtruments of his glory. Make a covenant with thine heart, as *Iob* with his eyes, have a jealouſie and ſuſpicion of thine evill heart, leſt it be ſurpriz'd, and bewitched with ſinfull affections. Thirdly, touch them gently, doe not hug, love, dote upon the Creature, nor graſpe it with adulterous embraces; the love of mony is a roote of miſchiefe, and is enmity againſt God. Fourthly, uſe them for Hedges and fences, to relieve the Saints, to make friends of unrighteous Mammon, to defend the Church of Chriſt, but by no meanes have them *In* thy field, but onely *About* it; mingle it not with thy Corne leaſt it choake and ſtifle all. And laſtly vſe them as *Gedeon*, for weapons of Iuſt revenge againſt the enemies of Gods Church, to vindicate his truth and glory, and then by being wiſe, and faithfull in a little, thou ſhalt at laſt be made ruler over much, and enter into thy Maſters Ioy.

Nec meliores ſervi, nec domini deteriores.

2. Sam. 23. 6. 7.

1. Tim. 6. 10.
Iam. 4. 4.
1. Ioh. 2. 15.

Iudg. 8. 16.

FINIS.

THE SINFVLNES OF SINNE:

Considered in the { *State*, *Guilt*, *Power*, and *Pollution* thereof:

By EDWARD REYNOLDS Preacher to the Honourable Societie of *Lincolns Inne.*

LONDON,
Imprinted by *Felix Kyngston* for *Robert Bostocke.* 1631.

THE SINFVLNESSE OF SINNE.

ROM. 7. 9.

For I was alive without the Law once: but when the Commandement came, Sinne revived, and I died.

WEE have seene in the former Treatiſe, that man can finde no Happineſſe in the *Creature*; I will in the next place ſhew, That he can find no happineſſe in *Himſelfe*; It is neither about him, nor within him: In the *Creature* nothing but *vanitie* and *vexation*, in *Himſelfe* nothing but *Sinne* and *Death*. The Apoſtle in theſe words ſets forth three things. Firſt, the ſtate of Sinne, *Sinne Revived*: Secondly, the Guilt of Sinne, *I Died*, or found my ſelfe to bee a condemn'd man in the ſtate of perdition. Thirdly, the evidence and conviction of both, *When the Commandement came*, which words imply a conviction and that from the ſpirit. Firſt, a conviction, for

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For I was alive without the Law once: but when the Commandement came, Sinne revived, and I died.

WEE have seene in the former Treatiſe, that man can finde no Happineſſe in the *Creature*; I will in the next place ſhew, That he can find no happineſſe in *Himſelfe*; It is neither about him, nor within him: In the *Creature* nothing but *vanitie* and *vexation*, in *Himſelfe* nothing but *Sinne* and *Death*. The Apoſtle in theſe words ſets forth three things. Firſt, the ſtate of Sinne, *Sinne Revived*: Secondly, the Guilt of Sinne, *I Died*, or found my ſelfe to bee a condemn'd man in the ſtate of perdition. Thirdly, the evidence and conviction of both, *When the Commandement came*, which words imply a conviction and that from the ſpirit. Firſt, a conviction, for

they inferre a concluſion extremely contradictory to the concluſions in which Saint *Paul* formerly reſted (which is the forme of a conviction) Saint *Pauls* former concluſion was, *I was alive*; but *when the commandement came*, the concluſion was extremely contrary, *I Died*. Secondly, It was a ſpirituall conviction. For Saint *Paul* was never literally without the Law, but the vaile till this time was before his eyes, he is now made to underſtand the Law in its native ſenſe and compaſſe; the Law is ſpiritual, v.14. and he is enabled to diſcerne it ſpiritually. Abſurd is the Doctrine of the [a] *Socinians*, and ſome others, *That unregenerate men by a meere naturall and ordinary perception*, Sine lumine ſupernaturali potentiæ ſuperinfuſo, *Without any divine ſuperinfus'd light may underſtand the whole Law*, even all things requiſite unto faith & godlines. Fooliſhly confounding, and impiouſly deriding the ſpirituall and divine ſenſe of holy Scriptures with the grammatical conſtruction. Againſt this we ſhall need uſe no other argument, then a plaine Silogiſme compounded out of the very words of Scripture, *Darkneſſe doth not comprehend light*, Ioh. 1.5 *Vnregenerate men are Darkeneſſe*. Eph. 5.8. 4.17 18. Act. 26.18. 2. Pet 1.9. yea *Held under the power of darkeneſſe*, Col. 1.13. and *the word of God is light*, Pſal. 119.105. 2. Cor. 4 4. therefore *unregenerate men cannot underſtand the word in that ſpirituall compaſſe which it carries*. There is ſuch an *aſymmetry* and diſproportion betweene our underſtandings, and the brightneſſe of the word, that the [a] Saints themſelves have prayed for more ſpirituall light, and *underſtanding* to conceive it. That *knowledge* which a man *ought* to have (for there is a *knowledge* which is not ſuch as it [b] *ought* to be) doth paſſe [c] *knowledge*, even all the ſtrength of meere naturall reaſon to attaine unto, [d] peculiar to the ſheep of Chriſt. Naturall men have their principles vitiated, their [e] faculties bound, that they [f] cannot underſtand ſpirituall things till God have as it were implanted a [g] new underſtanding in them, [h] framed

Elenchus eſt Syllogiſmus cum contradictione concluſionis. Ariſt.

1. Cor. 2.14.
[a] *Vid. Jacob. Portam contra Oſiorod. cap. 1. Epiſcop. diſput. 3.*

[a] Pſal. 119.18. 27.73 125.169. Phil. 3.10.

[b] 1. Cor. 8.2.
[c] Ephes. 3.19.
[d] Ioh. 10.4.14.
[e] 2. Cor. 4.14.
[f] 1. Cor. 2 14
[g] Jer. 6.10.
1. Ioh. 5.20.

[h] framed the heart to attend, and ſet it at [i] liberty to ſee the glory of God with open face. Though the vaile doe not keepe out Grammaticall conſtruction, yet it blindeth the heart againſt the ſpirituall light and beauty of the Word. We ſee even in common ſciences where the concluſions are ſuteable to our owne innate and implanted notions, yet he that can diſtinctly conſtrue, and make Grammar of a principle in *Euclide*, may be ignorant of the Mathematicall ſenſe, and uſe of it: much more may a man in divine truths bee *Spiritually* ignorant even where in ſome reſpect hee may be ſaid to *know*. For the [k] Scriptures pronounce men ignorant of thoſe things which they ſee and know. In divine doctrine [l] obedience is the Ground of knowledge, and Holineſſe the beſt qualification to underſtand the Scriptures. *If any man will doe the will of God, he ſhall know of the doctrine whether it be of God. The meeke will he teach his way, and reveale his ſecret to them that feare him, to babes, to thoſe that conforme not themſelves to this evill world.*

[h] Acts 16.14.
[i] 2.Cor.3.17,18 Luk. 24.45.

[k] Hoſ.7.9. Eſay 42.25.
[l] Iohn 7.17. Pſal.25.9.14. Rom.12,2. Matth.11.25.

To underſtand then the words, we muſt note; firſt, that there is an oppoſition betweene ὅτε & ἐλθούσης τῆς ἐντολῆς, thoſe two Clauſes in the Text, *Once*, and *When the Commandement came*. It is the conceite of [m] ſome, that the latter as well as the former is meant of a ſtate of unregeneration; and that Saint *Paul* all this Chapter over ſpeaketh in the perſon of an unregenerate man; not intending at all to ſhew the fleſhlineſſe and adherency of corruption to the holieſt men, but the neceſſitie of righteouſneſſe by Chriſt, without the which, though a man may, when once the Commandement comes and is fully revealed, *will good, hate ſinne*; in ſinning doe that which he would

Ante omnia opus eſt Dei Timore ad ipſum converti, ut eius voluntatem cognoſcamus — in tantum non vident in quantum huic ſeculo vivunt. Aug. de Doctr. Chriſti. l.2 c.5.

Deus nos Adiuvat & ut Sciamus, & Amemus. epiſt.143.

Non doctrina extrinſecus inſonante, ſed interna, occulta, mirabili, ineffabili poteſtate operatur Deus in cordibus hominum & Veras Revelationes & bonas voluntates. de Grat. Chriſti. c.24. And elſewhere he recants his opinion, *Quòd, ut prædicato Evangelio conſentiremus, noſtrum eſſet proprium & ex nobis. Ad proſper. & Hilar. lib.1. cap.3.* [m] *Socinus. Armin. Tolet. vid. exam. cenſur. c.11. fol.129.*

not conſent unto, and delight in the Law, feele a warre in his members, mourne and cry out under the ſenſe of his owne wretchedneſſe, yet for all this he is ſtill an unregenerate man: an opinion tending directly to the honour of Pelagianiſme, and advancement of nature, which made Saint *Auſten* in that ingenuous and noble worke of his retractations to recant it, and in all his writings againſt the Pelagians (in which, as in other polemicall workes, where the vigilancy of an enemy, and feare of advantages makes him more circumſpect how he ſpeaks, his expoſitions of Scripture are uſually more literall and ſolid, then where he allowes himſelfe the ſcope of his owne conceits.) He ſtill underſtandes thoſe paſſages, of the complaints of a regenerate man againſt his inherent concupiſcence. We are therefore to reſolve that the oppoſition ſtands thus. *Once* in my ſtate of unregeneration, *I was without the law*, that is, without the ſpirituall ſenſe of the Law, but when the Lord began to reveale his mercy to me in my converſion, then he gave me eye to underſtand it in its native and proper compaſſe. The Apoſtle was never quite without the Law (being an *Hebrew*, and *bred up at the feet of Gamaliel*) therefore the difference betweene being without the Law, and the comming of the Law, muſt be onely *in modo exhibendi*; before he had it in the letter, but after it came in its owne ſpirituall ſhape. And there is ſome emphaſis in the word *came*, denoting a vital, moving, penetrative power, which the Law had by the ſpirit of life, and which before it had not as it was a *Dead letter*.

Contr. Iul. lib. 6. cap. 23. & cont. 2. Epiſt. Pelag. lib. 1. cap. 8. 9. 10. 11.

Phil. 3. 5. Act. 22. 3. 2. Tim. 1. 3.

Secondly, wee muſt note the oppoſition betweene the two eſtates of Saint *Paul*. In the firſt he was *Alive*, and that in two reſpects. Alive in his *performances*, able as he conceiv'd to performe the *righteouſneſſe of the law without blame* Phil. 3. 6. Alive in his *Preſumptions*, miſperſuaſions, ſelfe-juſtifications, conceits of righteouſneſſe, and ſalvation. Act. 26. 9. Phil. 3. 7. In the ſecond eſtate *Sinne revived*,

revived, I found that that was but a ſopor, a benumdneſſe, which was in my apprehenſion a death of ſinne: and *I died*, had experience of the falſeneſſe and miſeries of my preſumptions. The life of ſinne and the life of a ſinner are like the ballances of a paire of ſcoles, when one goes up the other muſt fall downe, when ſinne lives, the man muſt dye; man and ſinne are like *Mezentius* his couples, they are never both alive together.

Many excellent points, and of great conſequence to the ſpirits of men would riſe out of theſe words thus unfolded: as, Firſt, that a man may have the Law in the Church wherein he lives in the letter of it, and yet bee without the Law in the power and ſpirit of it by ignorance, miſconſtructions, falſe gloſſes, and perverſe wreſtings of it; as a covetous man may have the poſſeſſion of monie, and yet be without the vſe and comforts of it. 2.Cor.3.6. 2.Pet.3.16. Matth. 5.21.22. 27.28.31.32. 33.38.

Which ſhould teach us to beware of Ignorance; It makes the things which wee have unuſefull to us. If any man have the Law indeed hee will labour Firſt to have more acquaintance with it, and with God by it. The more the Saints know of God and his will, the neerer communion doe they deſire to have with him. Wee ſee this heavenly affection in *Iacob*. Gen. 32.26.29. Gen. 49. 18. in *Moſes*. Exod. 33.12.18. in *David*. Pſal. 119.18. 125. *in the Spouſe* Cant. 1.2. in *Manoah*. Iud. 13.17. in *Paul*. 2.Cor. 5.2. Phil. 3.13.14. As the Queene of Sheba when ſhee had heard of the glory of *Salomon* was not content till ſhe came to ſee it; or as *Abſolom* being reſtor'd from baniſhment, and taſting ſome of his Fathers love, was impatient till he might ſee his face; ſo the Saints, having ſomething of Gods will and mercy revealed to them, are very importunate to enjoy more. Secondly, to be more conformable unto it, to Iudge and meaſure himſelfe the oftner by it. Pſal. 119.11. The law is utterly in vaine,

1.King.10.7.

2.Sam.14.32.

Ier 8.8. Hoſ.8.2. Rom.2.13.17.

vaine, no dignity, no benefit nor priviledge to a people by it, if it be not obeyed. Thirdly, to love and praiſe God for his goodneſſe in it. Ioh. 14.21.

Secondly, ignorance of the true meaning of the Law, and reſting upon falſe grounds doth naturally beget theſe two things. First, blinde zeale, much active and in appearance unblameable devotion. As it did here, and elſewhere in Saint *Paul*, Phil. 3.6. Act. 22.3. in the *honourable women*, Act. 13.50. in the *Phariſes*, Matth. 23.15. in falſe *brethren*, Col. 2.23. in the *Iewes, that ſubmitted not themſelves to the righteouſneſſe of God.* Rom. 10.2.3. In the papiſts in their contentions for traſh, rigorous obſervation of their owne traditions, out-ſides, and ſuperinducements upon the pretious foundation. Secondly, ſtrong miſ-perſwaſions and ſelfe-juſtifications, dependant upon our workes, and rigid endeavors for ſalvation at the laſt, Hoſ. 12.8. Eſai. 48.1.2. 58.2.7. Amos 5. 18.21.25. Mic. 3.11.12. Zech. 7.3.4.5.6. Hoſ. 8.2.3. Luk. 18.11.12. unregenerat men are often ſecure men, making principles and premiſes of their owne to build the concluſions of their Salvation upon. But beware of it. It is a deſperate hazard to put eternity upon an adventure, to truſt in God upon other termes then himſelfe hath propoſed to be truſted in, to lay claime to mercy without any writings, or ſeales, or witneſſes, or patents, or acquittance from ſinne, to have the evidences of hell, and yet the preſumptions of heaven, to be weary of one ſabbath here, and yet preſume upon the expectation of an eternity which ſhall be nothing elſe but ſabbath. In the Civill Law, *Teſtes domeſtici*, Houſhold witneſſes (who might in reaſon be preſum'd parties) are invalid and uneffectuall. Surely in matters of Salvation if a man have no witneſſe but his owne ſpirit, miſinform'd by wrong rules, ſeduc'd by the ſubtilties of Satan, and the deceite of his owne wicked heart, carried away with the courſe of the world, and the common prejudices and preſumptions

De arbitrio ſenſus ſui Deum penſitant. Tertu. cont. mar. l. 2. c. 2

Iudicia domeſtica. Tertull. Apol.

οὐ δικαίου κρίτου *Clem. Alex.*

H

tions of fooliſh men, they will all faile him when it ſhall be too late; God will meaſure men by his owne *line, and righteouſneſſe by his owne plummet*, and then *ſhall the Haile ſweepe away the refuge of lies, and waters over-flow the hiding place of thoſe men that made a covenant with death.* Secondly, beware of proud reſolutions, ſelfe love, reſervations, wit, diſtinctions, evaſions to eſcape the word; theſe are but the *weapons of luſt*, but the *exaltations of a fleſhly minde*; but ſubmit to the word, *receive it with meekeneſſe*, be willing to count that ſenſe of ſcripture trueſt which moſt reſtraineth thy corrupt humors, and croſſeth the imaginations of thy fleſhly reaſon. Our owne weapons muſt be render'd up before the ſword of the ſpirit, which is the word of God, will be on our ſide; Love of luſts and pride of heart can never conſiſt with obedience to the word. Nehem.9.16. Ier.13.17.43.2.

Esai.28.15.17.

Deut.19.19,20.

2.Cor.10 4,5.

Iam.1,21.

Luk.11,22. *Qui ſe dedebant arma tradiderunt. Briſſon. de formul. lib.4.*

Thirdly, converting and ſaving knowledge is not of our owne fetching in or gathering, but it is ὁ τελὴ ἐλθόντα, a Doctrine that *comes* unto us, and is brought by that ſacred blaſt of the ſpirit which bloweth where he liſteth. We doe not firſt come and are then taught, but firſt we are taught and then we Come. Ioh.6.45. Eſai.55.5.65.1. we muſt take heed of attributing to our ſelves, boaſting of our owne ſufficiencies, congruities, preparations, concurrencies, contributions unto the word in the ſaving of us; Grace muſt prevent, follow, aſſiſt us, preoperate and cooperate, Chriſt muſt be *All in All, the Author and the Finiſher of our faith*; of our ſelves we can doe nothing but diſable our ſelves, reſiſt the ſpirit, and pull downe whatever the word doth build up within us. Ever therefore in humility waite at the *poole where the ſpirit ſtirres*, Give that honour to Gods ordinances as when hee bids thee doe no great thing, but onely waſh and be cleane, heare and beleeve, beleeve and be ſaved, not ſtoutly to caſt his Law behinde thy backe, but to humble thy ſelfe to walke with thy God, and to ſee his name and power in

Mic.6.8,9.

in the voyce which cryes unto thee.

Fourthly, though ſinne ſeeme dead to ſecure, civill, morall, ſuperſtitiouſly zealous men, in regard of any preſent ſenſe or ſting, yet all that while it is *alive* in them, and will certainely, when the booke ſhall be opened, either in the miniſtry of the word to converſion, or in the laſt judgement to condemnation, reviue againe. All theſe points are very naturall to the Text, but I ſhould be too long a ſtranger to the courſe I intend if I ſhould inſiſt on them. I returne therefore to the maine purpoſe. Here is the ſtate of ſinne, *ſinne revived*; the Guilt of ſinne, *I died*; the Conviction of it by the ſpirit bringing the ſpirituall ſenſe of the *Commandement*, and writing it in the heart of a man, and ſo pulling him away from his owne Concluſions.

The Doctrines then which I ſhall inſiſt on are theſe two. Firſt, *the ſpirit by the Commandement convinceth a man to be in the ſtate of ſinne.* Secondly, *the ſpirit by the Commandement convinceth a man to be in the ſtate of death becauſe of ſinne.* To convince a man that he is in the ſtate of ſinne is To make a man ſo to ſet to his owne ſeale and ſerious acknowledgement to this truth That he is a ſinner, as that withall he ſhall feele within himſelfe the qualitie of that eſtate, and in humility and ſelfe-abhorrencie conclude againſt himſelfe all the naughtineſſe and loathſome influences which are proper to kindle and catch in his nature and perſon by reaſon of that eſtate: and ſo not in expreſſion onely but in experience, not in word but in truth, not out of feare but out of loathing, not out of conſtraint but moſt willingly, not out of formality but out of humility, not according to the generall voyce but out of a ſerious ſcrutinie and ſelfe examination, loade and charge himſelfe with all the noiſomeneſſe and venome, with all the dirt and garbage, with all the malignitie and frowardneſſe that his nature and perſon doe abound withall even as the waves of the

the ſea with mire and dirt; and thereupon juſtifie almighty God, when he doth charge him with all this, yea if he ſhould condemne him for it.

Now we are to ſhew two things. Firſt, that a meere naturall light will never thus farre convince a man. Secondly, that the ſpirit by the *Commandement* doth. Some things nature is ſufficient to teach, God may be felt and found out in ſome ſence by thoſe that ignorantly worſhip him. Nature doth convince men that they are not ſo good as they ſhould be, the Law is written in the hearts of thoſe that know nothing of the letter of it; Idleneſſe, beaſtiality, lying, luxury the Cretian poet could condemne in his owne countrey-men; Drinking of healths *ad plenos calices*, by meaſure and conſtraint, condemn'd by Law of a heathen prince, and that in his luxurie. Long haire condemn'd by the dictate of nature and right reaſon, and the reaſon why ſo many men, and whole nations notwithſtanding uſe it, is given by Saint Hierome, *Quia à natura deciderunt, ſicut multis alijs rebus comprobatur.* And indeede as *Tertullian* ſaith of womens long haire, that it is, *Humilitatis ſuæ ſarcina*, the burden as it were of their Humility, ſo by the warrant of that proportion which Saint *Paul* allowes, 1. Cor. 11. 14. 15. We may call mens long haire *Superbiæ ſuæ ſarcinam*, nothing but a clogge of pride. Saint *Auſtin* hath written three whole chapters together againſt this ſinfull cuſtome of nouriſhing haire, which hee ſaith is expreſſely againſt the precept of the Apoſtle, whom to vnderſtand otherwiſe then the very letter ſounds, is to wreſt the manifeſt words of the Apoſtle unto a perverſe conſtruction. But to returne, theſe Remnants of nature in the hearts of men are but like the blazes and glimmerings of a candle in the ſocket, there is much darknes mingled with them.

Nature cannot throughly convince.

1. Becauſe it doth not carry a man to the *Roote*, *Adams* ſinne, concupiſcence, and the corrupted ſeeds of a fleſh-

Act. 17. 23. 27.

Rom. 2. 15.

Tit. 1. 12, 13.

Eſter. 1. 8.

1. Cor. 11. 14.

Hieronym. in 1. Cor. 11. 14.

De Coron. mil. cap. 14.

De opere mon. cap. *Aperte contra Apoſtoli Præceptum.* *Manifeſta verba Apoſtoli in perverſam detorquere ſententiam.*

a fleſhly minde, reaſon, conſcience, will, &c. Meere nature will never Teach a man to feele the waight and curſe of a ſinne committed aboue five thouſand yeeres before himſelfe was borne, to feele the ſpirits of ſinne running in his bloud and ſprouting out of his nature into his life, one uncleane thing out of another, to mourne for that filthineſſe which he contracted in his conception, Saint *Paul* profeſſeth that this could not bee learned without the Law.

Rom.5.12.

Iob 14.4. Pſal.51.5. Rom.7.7.

2. Becauſe it doth not carry a man to the *Rule*, which is the written Law, in that mighty wideneſſe which the Prophet *David* found in it. Nature cannot looke upon ſo bright a thing but through vailes and gloſſes of its owne. *Evill hateth the light*, neither commeth to the light, cannot endure a through ſcrutinie and ranſacking leſt it ſhould be reproved. When a man lookes on the Law through the miſt of his owne luſts he cannot but wreſt and torture it to his owne way, Saint *Peter* gives two reaſons of it, becauſe ſuch men are Ἀμαθεῖς καὶ ἀστήρικτοι. 2.Pet.3.16. 1. Vnlearned men, namely in the myſterie of Godlineſſe, have not been taught of God what the truth is in Ieſus; till that time a man will never put off his luſts, but defend them, and rather make crooked the rule, coine diſtinctions and evaſions upon the law it ſelfe, then judge himſelfe and give glory to God. 2. Fickle, unſtable men, men apt to be *toſſed up and downe like empty clouds with every blaſt, never rooted nor grounded* in the love of the truth, *unſtedfaſt in the Covenant of God, that * lay not hold on it*, and are therefore altogether undiſpoſed to * *Continue or hold faſt the truth.* A man in his luſts is like a man in a diſeaſe, not long well in one way, but is ever given to changes and experiments, and as he changeth, ſo doth he ever new ſhape the ſcripture and dragge it downe to the patronage of his owne wayes. So that the Law in a wicked mans heart is like a candle in a foule lanterne, or as a ſtraight oare in troubled

Ioh.3.20.

Ioh.5.45. Eph.4.20.

Eph.3.17.4.14. Pſal.78.37.

* Eſay 56.2,6. Heb.6.18. Act.11.23. * 1.Tim.4.16. 2.Tim.3.14. Tit.1.9. Iud.v.3. 1.Theſſ.5.21.

bled water, or the ſhining of light through a color'd glaſſe, wried and chang'd into the image of the corrupted minde wherein it lies. The Law in it ſelfe is [a] *Perfect*, [b] *right*, [c] *pure*, [d] *ſure and faithfull*, [e] *holy, juſt, and ſpirituall*, [f] *lively and operative*, and men by nature are unlike all this, [g] *degenerate* and [h] *crooked*, [i] *wavering and unfaithfull*, [k] *deceiving and being deceived*, [l] *unholy*, carnall and impure, [m] *fleſhly minded*, [n] *dead and reprobate to every good worke*. Such a great diſproportion is there betweene *Nature* and the *Law*.

3. Becauſe it doth not *Drive* us out of our ſelves for a Remedie; The ſublimeſt philoſophie that ever was did never teach a man to denie himſelfe, but to build up his houſe with the old ruines, to fetch ſtones and materials out of the wonted quarrie. [o] *Humiliation*, [p] *confuſion*, [q] *ſhame*, [r] *ſelfe-abhorrencie*, [ſ] *to be vile in a mans owne eyes*, [t] *to be nothing within himſelfe*, to be willing to [u] owne the vengeance of almighty God, and to [x] *judge our ſelves*, to [y] juſtifie him that may condemne us, and be witneſſes againſt our ſelves, are vertues knowne only in the booke of God, and which the learnedeſt Philoſophers would have eſteemed both irrational and puſillanimous things.

4. Becauſe *naturall* [z] judgement is ſo throughly diſtorted and infatuated, as to [*] count *evill good and good evill, light darkeneſſe and darkeneſſe light*: to [a] perſwade a man that he is in *a right way when the end thereof will be the iſſues of death*, that he is [b] *Rich and in need of nothing*, when in the meane time he is miſerable, poore, blinde and naked; [c] *Platoes* community, [d] *Ariſtotles* Vrbanitie and magnanimity, [e] *Ciceroes* blinding the eyes of the Iudges, [f] and his officious diſſimulation and compliancie, the Stoicks apathie [g] and officious lies that

a Pſal.19.7.
b Pſal.119.128.
c Ibid.v.140.
d Ibid.v.138. Pſal.19.7.
e Rom 7.12.14.
f Pſal.119 50. Heb.4.12.
g Eccleſ.7.29.
h Deut.32.5.
i Iam.1.8.
k 2.Tim 3.13.
l Gen 6.5. Tit.1.15.
m Col 2.18.
n Rom.1.18.28.
o Iam.4.10.
p Dan.9.7.
q Ezra.9.6. Ezek.16.63.
r Ezek.36.31. Gen.18.27. Iob 42.6.
ſ Iob 40.4. 2.Sam.6.22.
t 2.Cor.12.11.
u Nehem.9.33.
x 1.Cor. 11.31.
y Ezra.9.13. Pſal.51.4.
z 2.Tim.3.8. Tit.1.15.
* Eſai.5.20.
a Prov.14.12.
b Rev.3.17. Hoſ.12.8. Prov.21.2.

c *Ariſt.polit. lib.2.cap.1,2.* d *Eudem,lib.3.cap.7. mag. moral.cap 31. Ethic. lib.2. c.8. lib.4. cap.14. lib.4. cap.7,8.* e *Alicubi Quintilia.* f *De petitione conſulatus ad M. fratrem.* g *Quintil.lib.12.cap.1.*

ſo

ſo much admired [h] ſtoutneſſe, or rather ſullenneſſe of thoſe rigid Heathen that puld out their owne eyes that they might bee chaſte, and kild themſelves to be rid of evill times, nay more, [i] the Phariſies ſtrictneſſe, the zeale and unblameableneſſe of *Paul*, the devotions of obſtinate Iewes, [k] all the ſtrength of civill, morall, formall ſhewes and expreſſions of goodneſſe, though ſpecious in the eyes of men, yet in the eyes of God *that ſeeth not as man ſeeth*, they are all but ſinfull and filthy, loſſe and dung.

Laſtly, becauſe nature in particular men never knew, nor had experience of a better eſtate, and therefore muſt needs bee ignorant of that full Image in which it was created, and unto which it ought ſtill to be conformable. As a man borne in a dungeon is unable to conceive the ſtate of a Palace, as the Childe of a Noble man ſtolne away, and brought up by ſome lewd Begger, cannot conceive, or ſuſpect the honour of his blood: ſo utterly unable is corrupted nature, that hath bin borne in a wombe of ignorance, bred in a hell of uncleanneſſe, enthrall'd from the beginning to the prince of darkeneſſe, to conceive, or convince a man of that moſt holy and pure condition in which hee was created, the leaſt deviation where-from is ſinne unto him.

Now then ſince Nature cannot thus convince, the ſpirit in the *Commandement* muſt. We have no *inward principle* but theſe two. We grant there is a difference to be made betweene the Illumination and Renovation of the ſpirit; men may be illightned, and yet not ſanctified; as a falſe Starre, or an *ignis fatuus* may have light without influence or heate: yet withall it is certaine too, that it is impoſſible to know ſinne in that hatefulneſſe which is in it, with ſuch a knowledge as begets hatred and deteſtation of it, or to know divine things with ſuch a knowledge as is commenſurate to them, ſuch as in their ſpirituall and immediate purity they are apt to beget, but that knowledge

[h] *Tertul Apolog. cap.46.*

[i] Luk.18.11.12. Act.26.5. *Ioſeph. Antiq. lib.*18.*c.*2. *De Bello Iudaico lib.*1.*cap.*4. Ὑπερβάλλουσι τῷ ἀκριβεῖ. *vid. Epiphanium contra Hæreſ. lib.*1.*to.*1 *Hæreſ.*16.

[k] Prov.21.27. Hag.2.12.

Pſal.51.5. Gen.6.5.

Gen.8.21. 1.Cor.7.14. Eſay 1.4. Prou.22.15.

Heb.6.4.

ledge muſt worke admiration, delight, love, endeavours of conformity unto ſo heavenly truths. No comprehenſion of things divine without *love*. Epheſ.3.17.18. the reaſon why God gives men over *to ſtrong deluſions, to beleeve lyes*, is becauſe they did not *receive the love of the truth that they might be ſaved*. 2.Theſ.2.10.11.

This conviction then of ſinne the ſpirit worketh: Firſt, by revealing the Rule: Secondly, by opening the condition of the ſtate of ſinne: Thirdly, by giving a heart experimentally and reflexively to underſtand all, or by ſhaping and framing the heart to the Word, and ſo mingling them both together.

The Apoſtle ſaith, that *By the Commandement ſinne revived*. By the life of ſinne I underſtand *the ſtrength* of it, and that is twofold: A ſtrength to condemne, and a ſtrength to operate, or worke in a man obedience to it ſelfe: a ſtrength to hold a man faſt, and to carry him its owne way. Sin is a body, and hath *earthly members*, Col. 3.4. which are very active & vigorous; the Apoſtle ſpeaketh of a *holding* propertie which it hath, Rom.7.6. and this ſtrength hath the ſinewes of all ſtrength in it; It is a *Lord*, and ſo it hath the ſtrength of *power* to command, and it is a *husband*, and ſo it hath the ſtrength of *love* to perſwade and prevaile.

First, it is a *Lord* and Maſter, in which reſpect it hath theſe tyes upon us: First, a *Covenant*, there is a virtuall bargaine betweene luſt and a ſinner, Eſay 28.15. we make promiſe of *ſerving*, and obeying ſinne, Ioh.8.34. Rom. 6.16. and that returneth unto us the *wages of iniquitie*, and the *pleaſures of ſinne*, 2.Pet.2.15. Heb.11.25. Secondly, love unto it, as unto a *bountifull* and beneficiall Lord. Sinne exerciſeth authority over us, and yet we account it our benefactor, Hoſ.2.5.12.13. Iob 20.12.13. Thirdly, an eaſie ſervice, the worke of ſinne is naturall, the inſtruments all ready at hand, the helpers and fellow-ſervants many to teach, to encourage, to haſten, and lead

Satros Scripturæ libros nullus inimicus cognoſcere ſinitur. Aug. de Mor. Eccleſiæ. l.1.c.25. Si voluntatem Dei noſſe quiſquam deſiderat fiat Amicus Deo — Hoc ſi haberent non eſſent Hæretici. Idem de Gen. contr. Manichæos. l.1.c.2.

Luk.22.25.

on in the broad way. Fourthly, in ſinne it ſelfe there is a great ſtrength to enforce men to its ſervice: Firſt, it is edg'd with malice againſt the ſoule, arm'd with weapons to fight againſt it, and enmity is a great Whetſtone to valour. Secondly, it is attended with fleſhly wiſedome, ſupported with ſtratagems and deceits, haſtened and ſet on by the aſſiſtance of Satan and the world, Eph. 4.22 Heb. 3.13. Thirdly, it hath a Iudicature and regiment in the heart, it governes by a Law, it ſends forth luſts and temptations like ſo many edicts into the ſoule; and when we object the Law of God againſt the ſervice that is requir'd, then as that Perſian King, who could not find out a Law to warrant the particular which hee would have done, found out another, *That hee might doe what hee would*; ſo ſinne when it hath no reaſon to alleage, yet it hath *Selfe-will*, that is, all Lawes in one, Gen. 49.6. 2. Pet. 2.10. Rom. 7.23. In one word, the ſtrong man is furniſhed with a *whole Armour*.

1. Pet. 2.11.

Herodot.

Luk. 11.22.

Secondly, ſinne is a *Husband*, Rom. 7.1.5. and ſo it hath the power of love, which the wiſe Man ſaith, *is as ſtrong as death*, that will have no deniall when it comes. S. *Paul* tels vs, there is a *conſtraining power* in love, 2. Cor. 5.14. Who ſtronger then *Sampſon*, and who weaker then a woman? yet by love ſhe overcame him, whom all the Philiſtines were unable to deale with. Now as betweene a man and a ſtrumpet, ſo betweene luſt and the heart, there are firſt certaine curſed dalliances and treaties, by alluring temptations, the heart is *drawne away* from the ſight of God and his Law, and *enticed*, and then followes the accompliſhment of uncleanneſſe. Iam. 1.14. 15. This in the generall is that life or ſtrength of ſinne here ſpoken of.

Wee are next to obſerve, that the ground of all this is the Law: *The ſting of Death is ſinne, and the ſtrength of ſinne is the Law*, 1. Cor. 15.56. 1. Ioh. 3.4. from the Law it is, that ſinne hath both ſtrength to condemne, and to command

command us, or *have dominion over us*, Rom. 6. 14. Now the Law gives life or ſtrength to ſin three wayes: Firſt, by the *curſe* and *obligation* of it, binding the ſoule with the guilt of ſin unto the Iudgement of the great Day. Every ſinner hath the ſentence paſt upon him already, and in part executed; *He that beleeveth not is condemned already, the wrath of God abideth on him.* All men come into the world with the wrath of God like a talent of lead upon their ſoule, and it may all be pour'd out within one houre upon them, there is but a ſpan betweene them and judgement. In which *interim*, Firſt, the Law [a] *ſtops the mouth* of a ſinner, [b] *Shuts him in*, and [c] *holds him faſt* under the guilt of his ſinne. Secondly, it paſſeth [d] ſentence upon his ſoule, ſealing the aſſurance of condemnation and wrath to come. Thirdly, it beginneth even [e] to put that ſentence in execution, with the [f] *ſpirit of bondage and of* [g] *feare*, ſhaking the conſcience, wounding the ſpirit, and ſcorching the heart with the pre-apprehenſions of Hell, making the ſoule ſee ſome portion of that tempeſt which hangeth over it, riſing out of that ſea of ſinne which is in his life and nature (as the [h] Prophets ſervant did the Cloud) and ſo terrifying the ſoule with a *certaine* [i] *fearefull expectation of Iudgement.* Thus the Law ſtrengthens ſinne, by putting into it a *condemning power.*

a Rom. 3. 19.
b Rom. 11. 32. Gal. 3. 23.
c Rom. 7. 6.
d Gal. 3. 10. 13. 2. Cor. 3. 7.
Mark. 16. 16. 1. Cor. 14. 25.
e Hoſ. 6. 5.
f Rom. 8. 15.
g 2. Tim. 1. 7.
h 1. Kin. 18. 44.
i Heb. 10. 26.

Secondly, by the *Irritation* of the Law. Sin tooke occaſion, ſaith the Apoſtle, by the Law, & ſo by *the commandement became exceeding ſinnefull.* Rom. 7. 8. when luſt finds it ſelfe univerſally reſtrain'd, meets with Death and Hell at every turne, can have no ſubterfuge nor evaſion from the rigor and inexorableneſſe of the Law; then like a River that is ſtopt, it riſeth, and fomes, and rebels againſt the Law of the minde, and fetcheth in all its force and oppoſition to reſcue it ſelfe from that ſword which heweth it in pieces. And thus the Law is ſaid to ſtrengthen ſinne, not *per ſe*, out of the Intention of the Law, but by Accident, antiperiſtaſis, exciting, and provoking that

ſtrength which was in *ſinne* before, though undiſcern'd, and leſſe operative. For as the preſence of an enemie doth actuate, and call forth that malice which lay habitually in the heart before: ſo the purity of the Law preſenting it ſelfe to concupiſence in every one of thoſe fundamentall obliquities wherein it lay before undiſturb'd, and way-laying the luſt of the heart, that it may have no paſſage, doth provoke that habituall fierceneſſe and rebellion which was in it before, to lay about on all ſides for its owne ſafety.

Thirdly, by the *conviction* and manifeſtation of the Law; laying open the wideneſſe of ſinne to the conſcience. Man naturally is full of pride and ſelfe-love, apt to thinke well of his ſpirituall eſtate upon preſumptions and principles of his owne; and though many profeſſe to expect ſalvation frō Chriſt only, yet in as much as they will be in Chriſt no way but their owne, that ſhewes that ſtill they reſt in themſelves for ſalvation. This is that deceite, and Guile of ſpirit, which the ſcripture mentions, which makes the way of a foole right in his owne eyes. The Philoſopher tells us of a Sea, wherein, by the hollowneſſe of the earth under it, or ſome whirling and attractive propertie that ſucks the veſſell into it, ſhips uſe to be caſt away in the mid'ſt of a calme: even ſo many mens ſoules doe gently periſh in the mid'ſt of their owne ſecurities and preſumptions. As the fiſh *Polypus* changeth himſelfe into the colour of the Rock, and then devoures thoſe that come thither for ſhelter: ſo doe men ſhape their miſ-perſwaſions into a forme of Chriſt and faith in him, and deſtroy themſelves. How many men reſt in phariſaicall generalities, plod on in their owne civilities, moralities, externall Iuſtice, and unblameableneſſe, account any thing indiſcretion and unneceſſary ſtrictnes that exceeds their owne modell; every man in Hell that is worſe then themſelves (*I am not as this Publican*) and others that are better, but in a fooles paradiſe? and all this out of ignorance

Ariſtot. Problem. ſect. 23. queſt. 5. Tertul. de Anima, cap. 52.

rance of the Law. This here was the Apoſtles Caſe, when *he lived after the ſtricteſt ſect of the Phariſies, ſin was dead*, he eſteemed himſelf *blameleſſe*: but when *the Commandement came*, diſcoverd its owne ſpiritualnes, & the carnalneſſe of all his performances; remou'd his curtald gloſſes, and preſumptuous prejudices; opened the inordinatenes of natural concupiſcence, ſhewd how the leſt atome doth ſpot the ſoule, the ſmalleſt omiſſion qualifie for hel, make the conſcience ſee thoſe infinite ſparkles and ſwarmes of luſt that riſe out of the hart, and that God is all eye to ſee, and all fire to conſume every unclean thing; that the ſmalleſt ſins that are, require the pretiouſeſt of Chriſts blood to expiate and waſh them out; then he began to be corvinc'd that he was all this while under the *Hold* of Sinne, that his conſcience was yet under the paw of the Lyon; as the Serpent that was dead in ſnow, was reviu'd at the fire; ſo ſinne that ſeemes dead when it lies hid under the ignorances and miſperſwaſions of a ſecure heart, when either the Word of God (which the Prophet calls *fire*) or the laſt Iudgement) ſhall open it unto the conſcience, it will undoubtedly *revive* againe, and make a man finde himſelfe in the mouth of Death. Thus wee ſee, that unto the Law belongs the Conviction of ſinne, and that in the whole compaſſe of evill that is in it. Three hatefull evils are in ſinne, Aberration from Gods Image, obnoxiouſneſſe to his wrath, and rejection from his preſence. Staine, Guilt, and miſerie (which is the product or iſſue of the two former). Now, as wee ſay, *Rectum eſt ſui index & obliqui*, The Law is ſuch a Rule as can meaſure and ſet forth all this evill; It is *Holy*, *Iuſt*, and *Good*. Rom. 7. 12. Holy, fit to conforme us to the image of God, Iuſt, fit to arme vs againſt the wrath of God, and Good, fit to preſent us unto the preſence and fruition of God. According unto this bleſſed and complete patterne was man created; An univerſall rectitude in his nature, all parts in tune, all members in joynt: light and

beauty in his minde, conformity in his will, ſubordination and ſubjection in his appetites, ſerviceableneſſe in his body, peace and happineſſe in his whole being. But man, being exactly ſenſible of the excellency of his eſtate, gave an eaſie eare to that firſt temptation which layd before him a hope and project of improving it: and ſo beleeving Satans lye, and embracing a ſhadow, he fell from the ſubſtance which before he had, and contracted the helliſh and horrid image of that Tempter which had thus deceiv'd him.

Vide Georg. Zeæman. controverſ de Imagine Dei. cap. 4. artic. 4–8.

Having thus conſider'd in the generall how the Law may be ſaid to quicken or *revive* ſinne, by the obligation, Irritation, and Conviction of it: Wee will in the next place looke into the life of thoſe particular ſpecies or rankes of ſinne which the ſpirit in the *Commandement* doth convince men of. Wherein I ſhall inſiſt at large onely upon that ſinne which is the ſubject of this whole Chapter, and (if not ſolely) yet principally aim'd at by the Apoſtle in my Text, namely thoſe evils which lye folded up in our originall concupiſcence.

Ioh. 3. 5. 6. Rom. 5 12, 16, 17, 18. 1. Cor. 15. 47, 48, 49.

Here then firſt the Spirit by the Law entiſeth vs to *Adams Sinne*, as a derivation from the root to the branches; As poiſon is carried from the fountaine to the Ciſterne, as the children of traytors have their blood tainted with their Fathers treaſon, and the children of bondſlaves are under their parents condition. We were [a] *all one in Adam, and with him*; In him *legally* in regard of the [b] ſtipulation and covenant between God and him, we were in him parties in that covenãt, had intereſt in the mercy, & were liable to the curſe which belonged to the breach of that Covenant; and in him *naturally*, and therefore unavoidably ſubject to all that bondage and burden which the *humane nature* contracted in his fall. And though there

[a] *Omnes in Adamo peccarunt, quia omnes unus ille fuerunt.* Aug. *Traxit reatum homo, quia unus erat cum illo à quo traxit.* Aug. *ep* 23. *prof per. cont. coll. c.* 18. *Genus Humanum in parente primo velut in radice putruit.* Gregor.

[b] μῶν χειρόγραφον παλεγων, ὅτι ὑπέγραψεν ὁ Ἀδάμ Chryſoſt *apud* Aug. *vid.* Gerard. *voſſ. Hiſtor. Pelag. l. 2. part. 1. & 2.*

be

be riſen up a [c] ſect of men, who deny the ſinne of *Adam* to be our ſinne or any way ſo by God accounted, and to us imputed, yet certaine it is that before that arch-heretick *Pelagius*, and his diſciple *Caleſtius* did vex the Churches, never any man denied the guilt of *Adams* ſinne (and guilt is inſeparable from the ſinne it ſelfe, being a proper paſſion of it) to belong to all his poſterity. This then is the firſt charge of the ſpirit upon us, participation with *Adam* in his ſinne. And in as much as that Commandement unto *Adam* was the [d] primitive Law, ſo juſtly required, [e] ſo eaſily obſerved, therefore exceeding great muſt needs be the Tranſgreſſion of it. Pride, Ambition, Rebellion, Infidelity, Ingratitude, Idolatry, Concupiſſence, Theft, Apoſtacy, unnaturall Affection, Violation of covenant, and an univerſall renunciation of Gods mercy promiſed; theſe & the like were thoſe wofull ingredients which compounded that ſinne, in the committing wherof wee all were ſharers, becauſe *Adams* perſon was the Fountaine ofours, and *Adams* [a] Will the Repreſentative ofours.

The ſecond charge is *touching univerſall corruption* which hath in it *Two* great *evils*. Firſt, A generall *defect* of all righteouſneſſe and holineſſe in which wee were at firſt created; and ſecondly, an inherent [b] *Deordination*, pravitie, evill diſpoſition, diſeaſe, propenſion to all miſchiefe, Antipathy and averſation from all good, which the Scripture calls the [c] *fleſh*, the [d] *wiſdome of the fleſh*, the [e] *body of ſinne*, [f] *earthly members*, the [g] *Law of the members*, [h] *the workes of the Divell*, [i] *the luſts of the Divell*, *the* [k] *Hell that ſets the whole courſe of nature on fire*. And this is an evill, of the through malignity whereof no man can be ſo ſenſibly and diſtinctly convinc'd, as in the evidence of that conviction to cry out againſt it with ſuch ſtrange,

[c] *Oſtorodius Inſtitut. vid. Iacob. Portum. cap* 27. *Remonſt. exam. cenſur. cap* 7. *ſect* 4. *Quis ante prodigioſum Cœleſtium Reatu prævaricationis Adam omne genus Humanum negavit adſtrictum? Vincent. Lirinenſ adverſ. Hæreſ. c.* 34.

[d] *Primordialis Lex, & Matrix præceptorum Dei. Tertul. contra Judæos c.* 2.

[e] *Poſſibile ac facile præceptum. Aug. cont. Iul. l.* 3. *c.* 18. *Aug. Enchirid. c* 45.

[a] *Aug. Retract. lib.* 1. *cap.* 13. *Aquin. Andrad. Orthodox. explic. lib.* 3.

[b] *Vitioſitas. Inobedientia. Vivacitas, libido morbidus, affectus. Aug. de perfect. Inſt. c* 4 *de Civ. Dei. l* 14. *c* 15. *cont. Iul. l.* 4. *c.* 13 *de nupt. & concupiſ. lib.* 2. *c.* 13 *Retract. lib.* 1. *cap.* 15. ταῦτας ἴσμεν ἃ δεῖ ἐν ἡμῖν ἀγαθὸν ποιεῖν. *Inſtit. Martyr. Eccleſia Anglic. Art.* 9.

c Ioh 3.6. d Rom 8.6,7. Iam. 3 15. e Rom 6.6 Eph. 4. 22. f Coloſ. 3.5. g Rom. 7.23. h 1. Ioh. 3.8. i Ioh 8 44. k Iam. 3.6.

ſtrong and bitter complaints [l] as Saint *Paul* doth till his [m] *underſtanding* be by Chriſt opened to underſtand the [n] *Spiritualneſſe*, [o] *penetration*, and [p] *compaſſe* of that holy Law, which meaſureth the [q] very bottome of every action, and condemneth as well the [r] originals as the acts of ſinne. And hence it is that [s] many men pleade for this ſinne, as onely an evill of *nature* rather troubleſome then *ſinnefull*. That concupiſcence was not *contracted* by nature *de novo* in the fall, but that it is *annexed* to nature by the Law of Creation, that it belongeth to the conſtitution and condition of a ſenſitive Creature, and that the bridle of *originall* and *ſupernaturall Righteouſneſſe* being remou'd, the Rebellion of the fleſhly againſt the ſpirituall, that is, as theſe men moſt ignorantly affirme, of the ſenſuall againſt the reaſonable part which was by that before ſuſpended, did diſcover it ſelfe. It will not bee therefore amiſſe to open unto you what it is to be in the *State of originall ſinne*, and what evils they are which the *Commandement* doth ſo diſcover in that ſinne, as thereby to make a man feele the burden of his owne nature, ſmell the ſinke and ſtinch of his owne boſome, and ſo (as the Prophet ſpeakes) *abhorre himſelfe*, and never open his mouth any more, either proudly to juſtifie himſelfe, or fooliſhly to charge God; but to admire and adore that mercy which is pleas'd to ſave, and that power which is able to cure ſo leprous and uncleane a thing.

First, conſider the *univerſalitie* of this ſinne, and that manifold. Vniverſalitie of *Times: from Adam to Moſes*, even when the Law of Creation was much defaced, and they that ſinned did not ſinne after the ſimilitude of *Adam*, againſt the cleare Revelation of Gods pure and holy will. For that I take to be the meaning of the Apoſtle in thoſe words, *Vntill the Law ſinne was in the world; but ſinne is not imputed where there is no Law.* Though the Law ſeemed quite extinct betweene *Adam* and

[l] Rom. 7 24. 2. Cor. 12. 8.
[m] Luk. 24. 45.
[n] Rom. 7. 14. Ioh. 4. 24.
[o] Heb. 4. 12.
[p] Pſal. 119. 96.
[q] Luk. 10. 27.
[r] *Lex etiam Originis delictorū, i. concupiſcentias & voluntates non minus quam facta condemnat* Tertull. *de pudicit. c. 6.*
[s] *Pighius controverſ. 1. Soto de natura & gratia, lib. 1, c. 3. Andrad. Orthodox. explic. lib. 3. p. 217. Perer. in Gen. lib. 5. de ſtat. Innocent. diſp. de excel. 4 qu. 4. num. 164. Bellar. de gratia primi hominis, cap. 5. Corvin. contr. Molin. cap. 8. §. 1. quam ſententiam hoc fundamento rejecit Stapletonus ne Deus Author peccati ſtatuatur. de juſtific. lib. 2. cap. 7. & Iohannes Driedo Hæreticam eſſe dicit. de gratia & lib. Arbitrio.*

[t] Rom. 5. 13, 14, 20, 21. [u] Rom. 2. 12, 14.

Moſes

Moſes in the wicked of the world, and with it ſinne, becauſe ſinne hath no ſtrength where there is no Law; though men had not any ſuch legible Characters of Gods will in their nature as *Adam* had at firſt, and therefore did not ſinne after the ſimilitude of his prevarication; yet *even from Adam to Moſes* did ſinne *reigne over all them*, even the ſinne of *Adam*, and that luſt which that ſinne contracted. And if ſinne reigned from *Adam* to *Moſes*, in that time of ignorance, when the *Law of not luſting* was quite extinct out of the minds of men, much more from *Moſes* after; for the Law entred by *Moſes* that ſin might abound, that is, That that concupiſcence which reigned without conviction before, during the ignorance of the originall implanted Law, might by the new edition and publication of that Law be knowne to be *ſinfull*, and thereby become more exceeding ſinful to thoſe who ſhould be thus convinced of it: that ſo the exceeding ſinfulneſſe of ſinne might ſerve both the ſooner to compell men to come to Chriſt, and the Grace of Chriſt might thereby appeare to be more exceeding gratious: for the Law was reviv'd, and promulgated anew meerely with relation to Chriſt and the Goſpell; and therefore the Apoſtle ſaith, *It was added and ordained by Angels in the Hand of a Mediator*, or by the miniſtery of a Mediator. Where there are three reaſons to ſhew Gods Evangelicall purpoſe in the publication of the Law anew. Firſt, it was not publiſhed alone, but as an Additament, with relation to the Evangelicall promiſe which was before made. Secondly, the ſervice of Angels, or Meſſengers; which ſhewes, that in the Law God did ſend from Heaven anew to inſtruct men, and therein to take care of them, and prepare them for ſalvation; for *Angels miniſter* for this purpoſe, *that men might be heires of ſalvation*. Thirdly, the miniſtry of a Mediator, namely, *Moſes*, who was Mediator in the Law, with reference whereunto Chriſt is cald *Mediator of a better Covenant*, and was faithfull

Rom. 7. 7.

Rom. 7. 13.

Gal. 3. 19. *Phraſis* בידי *notat miniſterium Legati. Tarnov. exercit. biblic. pag. 83. edit. 2.*

Heb. 1. 14.

Deut. 5. 5.

Heb. 8. 6.

Heb.8.6. faithfull as *Moſes*. Now where there is a Mediator appointed, therein God declares his purpoſe to enter anew into a treaty with men, and to bring them to termes of agreement and reconciliation with him. Men were rebels againſt God, held under the ſentence of death and vengeance; they are in darkeneſſe, know not whither they goe, are well pleaſde with their owne eſtate, give no heed to any that would call them out. For this reaſon, becauſe God is willing to pull mē out of the fire, he ſends

Exod.34.30. 2.Cor.3.7. firſt *Moſes* armed with thunder, and brightneſſe, which can not be endur'd (for the ſhining of *Moſes* his face, which the people could not abide, denotes the exceeding

Deut.5.25. Heb.2.15. Rom.8.15. Heb.12.18-20. purity and brightneſſe of the Law, which no ſinner is able with peace to looke on) and he ſhews them whither they are haſtning, namely to eternall death, and like the Angell that met *Balaam* in a narrow roome ſhuts them in, that either they muſt turne backe againe, or elſe bee deſtroyed: and in this fright, and anguiſh, Chriſt, *the mediator of a better covenant*, preſents himſelfe, as a Sanctuary and refuge from the condemnation of the Law. Secondly, there is univerſalitie of *men*, and in men univerſality of parts, All men, and every part of man ſhut up under the guilt and power of this ſinne. Both theſe the Apoſtle

Ro.3.9-19.23. proves at large, *Iewes, Gentiles, all under ſinne, none righteous, no not one, all gone out of the way, altogether become unprofitable, none that doth good, no not one; Every mouth muſt be ſtopped, all the world muſt be guilty before God, all have ſinned and come ſhort or are deſtitute of his glory. God hath concluded all in unbeliefe*, the Scripture hath *ſhut up all under ſinne*; this ſhewes the univerſality of perſons. The Apoſtle adds,

Rom.11.32. Gal.3.22. *Their throate is an open ſepulcher, with their tongues they have uſed deceit, the poyſon of aſpes is under their lips, their mouth full of curſing and bitterneſſe, their feete ſwift to ſhed bloud, deſtruction and unhappineſſe are in their wayes, and the way of peace they have not*

Gen.6.5.8.21. *knowne, there is no feare of God before their eyes*, theſe particulars

ticulars are enough to make up an Induction, and ſo to inferre a univerſalitie of *Parts*. Every purpoſe, deſire, *Imagination*, incomplete and inchoate notion, every figment, ſo the word properly ſignifies (with reference whereunto the Apoſtle, as I conceive, cals ſinne *The creature of the Heart*, and our Saviour, the *Iſſue of the Heart*) is *evill, onely evill, continually evill*. Originall ſinne is an entire body, an *old man* (which word noteth not the impotencie or defects, but the maturity, wiſedome, cunning, covetouſneſſe, full growth of that ſinne in us;) and in this man, every member is earthly, ſenſuall, and diveliſh. As there is chaffe about every corne in a field, ſaltneſſe in every drop of the ſea, bitterneſſe in every branch of wormewood, ſo is ehere ſinne in every faculty of man. Firſt, looke into the *minde*: you ſhall finde it *full of vanitie*, waſting and wearying it ſelfe in childiſh, impertinent, unprofitable notions. *Full of ignorance and darkneſſe*, no man *knoweth*, nay no man hath ſo much *knowledge* as to *enquire or ſeeke after God* in that way where he will bee found; nay more, when God breakes in upon the minde by ſome notable teſtimonie from his Creaturcs, Iudgements, or providence, yet they like it not, they hold it downe, they reduce themſelves backe againe to fooliſh hearts, to reprobate and undiſcerning mindes, as naturally as hot water returnes to its former coldneſſe. *Full of Curioſitie, Raſh unprofitable enquiries, fooliſh and unlearned queſtions, profane bablings, ſtriſe of words*, perverſe diſputes, all the fruits of corrupt and rotten mindes. *Full of Pride* aud *contradiction* againſt the *Truth, oppoſitions of ſcience*, that is, ſetting up of philoſophy and vaine deceit, Imaginations, thoughts, fleſhly reaſonings againſt the ſpirit and truth which is in Ieſus. *Full of domeſticall Principles*, fleſhlie wiſedome, humane Inventions, contrivances, ſuper-inducements upon the pretious foundation, of rules and methods of its owne to ſerve God and come to happineſſe. *Full of Inconſiſtency* and *roving*, ſwarmes of empty

Amama. Antibabariſ. biblic. l. 2. p. 395.
Heb. 4. 13.
Mark 7. 21.
Col. 2. 11. 3. 5. 9.
Licet facultates non fuerunt per lapſum abolitæ, determinatio tamen earum ad obiecta ſpiritualia fuit protinus extincta. Zeæman de Imag. Dei. cap. 7.
Epheſ. 4. 17.
Rom. 1. 28.
Rom. 3. 11.
ὅπως εἰς τοῦτο ἀσέβειαι ἀφ' τὸ μὴ δυνάσθαι τὸν θεὸν ἐπιγινώσκειν θεόν. *Theophilus ad Antolis. l. 1.*
Rom. 1. 18, 21, 22, 28.
1. Tim. 6. 4, 5.
2. Tim. 2. 16, 23.
1. Tim. 6. 20.
2. Cor. 10. 5.
Epheſ. 4. 21.

Rom. 8. 7.

1. Cor. 1. 23.
1. Cor. 3. 12. 19.
Col. 2. 23.
Iam. 1. 8.

ty and fooliſh thoughts, ſlipperineſſe, and unſtableneſſe in all good motions.

Ephes.4.19. Secondly looke into the *Conſcience*, you ſhall finde it *full of Inſenſibleneſſe*, the Apoſtle ſaith of the Gentiles, That they were paſt feeling, and of the Apoſtates in the latter times, that they *had their conſciences ſeared with a hot iron*, which things though they be ſpoken of an Habituall, and acquir'd hardneſſe which growes upon men by a cuſtome of ſinne, yet wee are to note that it is originally in the Conſcience at firſt, and doth not ſo much come unto it, as grow out of it. As that branch which at firſt ſhooting out is flexible and tender growes at laſt even by it owne diſpoſition into a hard and ſtubborne bow, as thoſe parts of the naile next the fleſh which are at firſt ſofter then the reſt, yet doe of themſelves grow to that hardneſſe which is in the reſt; ſo the conſciences of children have the ſeedes of that inſenſibility in them, which makes them at laſt deafe to every charme, and ſecure againſt all the thunder that is threatned againſt them. *Full of Impurity* and diſobedience, dead, rotten, unſavorie workes. *Full of falſe* and abſurd *excuſations*, and accuſations, fearing where there is no cauſe of feare, and acquitting where there is great cauſe of feare as Saint *Pauls* here did.

Tit.1.15. Heb.9.14.

Ier.17.9. Ier.8.5. Looke into the *Heart*, and you ſhall finde a very Hell of uncleanneſſe. Full of deepe and unſearchable deceit and wickedneſſe. Full of hardneſſe, no ſinnes, no judgements, no mercies, no allurements, no hopes, no feares, no promiſes, no inſtructions able to ſtartle, to awaken, to melt, or ſhape it to a better image, without the immediate omnipotency of that God which melts the mountaines, and *turnes ſtones into ſonnes of Abraham. Full of Impenitencie, not led by the very patience and long-ſuffering of God*, not allured by the *Invitations* and enteaties of God to returne to him, not perſwaded by the fruitleſneſſe and emptineſſe of all ſinnefull luſts to forſake them.

Rom.2.4. Eſay 57.11. Nehem.9.15. 16.28.30.

Full

Full of folly, it is bound up, riveted faſt into the heart of a childe, and there from childiſh folly growes up to wiſe and ſober folly, (as I may ſo ſpeake) till the heart bee changed into a cell of darkneſſe. *Full of madneſſe*, and rage, *madnes is in the hearts of men while they liue*, all the creatures in the world are not able to cure it. *Full of Infidelity*. A Heart that departs from God, undervalews his pretious promiſes, & miſtruſts his power. In one word *full of all pollution* and uncleanneſſe, that Forge where all ſins are framed in ſecret intents, deſires, purpoſes, luſts, and from whence it ſpringeth forth into the life, the flames of it breaking out into the tongue, and into every other member in adulteries, murthers, theſts, blaſphemies, and every wicked word and worke.

Looke into the *will*, and you ſhall finde it, Firſt, *full of Diſability* unto any good, It cannot hearken, nor be ſubject unto the law of God. But there may be weakneſſe where yet there is a good will and affection; not ſo here, it is Secondly, *full of loathing and averſation*, It cannot endure to heare or ſee any thing that is good, caſts it behind the back, and turnes away the ſhoulder from it. But there may be a particular nauſea or lothing of a thing out of ſome diſtemper and not out of antipathy: a man may loath the ſight of that in a diſeaſe, which at another time he loves. But the will doth not ſometimes loath, and ſometimes love, but Thirdly, it is *full of enmity* againſt that which is good, It lookes upon it as a baſe thing and ſo it [a] *ſcornes* it, and it lookes on it as an adverſe thing, and ſo ſets up reſolutions to [b] *withſtand* it, and it looks upon it as an unprofitable thing and ſo [c] *ſlights* and neglects it. But enmity is ſeldome ſo rooted, but that it may bee overcome, and a reconciliation wrought; not ſo here, the fleſhly will may be crucified, it will never be reconcil'd; for Fourthly, it is *full of obſtinacie, and* [d] *contrariety*, which is a Twiſted enmity (as I may ſo ſpeake) which cannot be broken. One contrarie may expell another, but

Prov.22.15.
1.Cor.3.19.
Ier.8.9.
Rom.1.21.
Eccleſ.9.3.
Heb.3.12.
Pſal.106.24.
Pſal.78.18,19, 20,22.
Mat.15.19.
Heb 4.12.
Iam.3.6.
Ier.6.10.
Rom.8.7.
Ier.2.27.
Neh.9.29.
Mal.1.13.
Zach.7.11.
Libertas Arbitrij peryit quantùm ad Iuſtitiam, non quantum ad naturam aut peccatum. Vid. Aug. cont.2.epiſt. Pelag.lib.1.cap.2. & lib.2.c.5.& Enchirid.c.30. 31.
a Pſal.106.24.
Luk.16.14.
Exod.5.2.
b Matth.23.37.
Act.7.39,51.
Act.13.46.
Luk.7.30.
Luk.19.14.
c Mal.3.14.
d Gal.5.17.
Ier.2.25.
Eſay 30.15,16.
Ier.6.17.
& 7.27.
Ier.44.16,17.

but it can never reconcile it. The fleſh will never give over the combate, nor forbeare its owne contumacie and reſolutions to perſiſt in evill.

Lo oke into the *memorie*, and you ſhall finde it very unfaithfull to retaine good, v ery tenacious to hold any evill; It is like a [e] *leaking veſſell*, lets out all that is pure, and retaines nothing but mud and dregs. The Lord made great promiſes to the people of Iſrael to bring them into the holy land, began to fulfill them, in wonders, in terrible wonders, in mercies, in multitudes of mercies (and nothing ſo fit to make impreſſions on the memorie as promiſes, miracles, and multiplied deliverances) and yet as if they meant to contend with God, which ſhould be the greateſt, the wonder of his goodneſſe or the wonder of their unthankfulnes, all this was not long a wearing out, for it is ſaid, They did *ſoone forget it all.* Look into the whole man, and you ſhall finde him *full of perturbation and diſorder.* A man cannot truſt any member he hath alone, without *Iobs covenant*, without *Davids bridle* to keepe it in. If thou haſt occaſion to uſe thine eye, take heed unto it, It is full of the ſeeds of adultery, pride, envie, wrath, covetouſneſſe, there are *Luſts of the eye.* If to uſe thy tongue, Truſt it not alone, ſet a dore before thy lips, there is a Hell within thee that can ſet it all on fire, that can fill it with rotten and ſtinking communication, there is blaſphemy, perſecution, theft, murther, adultery, curſes, revilings, clamors, bitterneſſe, crimſon and helliſh, fierie and brimſtone abominations in that little member, able to ſet the whole frame of nature on fire about the eares of ungodly men. If to uſe thy hands or feete, looke unto them, there are ſeeds of more ſins, theft, bribery, murther, adultery (what not?) then there are joynts or ſinewes in thoſe members. If to uſe thine eare, be ſlow to hear, take heed how you heare, it is eaſily open to vanitie, lies, ſlanders, calumniations, falſe doctrines, traſhie and emptie doctrines. Thus all over we finde a *Body of ſinne*; And which

e Heb. 2. 1. Nehem. 9. 17.

Pſal. 106. 7. & 13. 21.

Iob 31. 1. Pſal. 29. 1. Matth. 20. 15. 2. Pet. 2. 14. 1. Ioh. 2. 16.

Iam. 3. 6.

which is yet more ſtrange, this ſinnefulneſſe cleaves not to our members onely, but runnes over with a prodigious exuberancie into our very excrements, and adjacents. *Abſolom* proud of his haire, *Iezabel* proud of her paint, *Herod* proud of his robes; and though the *word* bee a *ſword* and a *fire*, yet it cannot cut of nor melt away any of this pride, till *Abſoloms* haire become his halter; till *Iezabels* paint be waſhed of with her owne blood, and vermin make the robes of *Herod* baſer then a menſtruous cloath, or a beggers rags. Thus we ſee how *univerſal a corruption originall ſinne is*; Therefore in Scripture the whole man is called *fleſh*, becauſe in carnall works we worke *ſecundum hominem*, when wee are *carnall wee walke as men*, as our Saviour, ſaith of the Divell when hee ſpeaketh a lie hee ſpeaketh *De ſuo*, of his owne, according to his owne nature; ſo when men walke after the fleſh, they worke of their *owne*, they walke according to themſelves. For *of our ſelves we can doe nothing* as the Apoſtle ſpeakes but onely ſinne, when wee doe any good it is *by the grace of God*, but luſts, which are the fountaine of evill, are all *our owne*, God gave the Heathen over to the luſts of their *own hearts*; and every man is tempted when he is drawn away of his *owne luſt* and enticed. So then wee are all over fleſh; The minde, a fleſhly minde, the will a fleſhly will, the affections and luſt, all fleſhly. So that as the Apoſtle ſaith of the Body, *many members but one Body*; ſo we of *originall ſinne*, many luſts but one body, therefore the Apoſtle cals it κατ' ἐξοχὴν in the ſingular number *ſinne*, upon which excellent is the obſervation of the Author of the booke *De Duplici Martyrio* among Saint *Cyprians* workes, *plus eſt tollere peccatum quam peccata*, It is more difficult to root out this ſinning ſinne, then to overcome many actuall.

1.Cor.3.3. Ioh.8.44.

2.Cor.3.5. 1 Cor.15.10. Rom.1.24. Iam.1.14. Col.2.18. Eph.2.3. Gal.5.24. *Beda in* Ioh.1. 29. Rom.7.17. *Vid.Sculet. exercit. Evang. lib.1.pag.87.*

Secondly, conſider the *cloſeneſſe* and adherency of this ſinne; It cleaves as faſt to our nature, as Blackneſſe to the skinne of an Ethiopian, that cannot poſſibly bee waſht

waſht off. As faſt as Ivie to a wall (it is the ſimilitude of *Epiphanius*) though a man may lop and ſhorten the branches, yet the rootes are ſo faſtened to the joynts and intralls of the wall, that till the ſtones be puld all aſunder, it will not be quite rooted out. As that houſe wherein there was a *fretting and ſpreading Leproſie*, though it might bee ſcrap'd round about, and much rubbiſh and corrupt materialls removed, yet the Leproſie did not ceaſe, till the houſe with the ſtones, and timber, and morter of it was broken downe: ſo originall concupiſcence cleaveth ſo cloſe to our nature, that though we may bee much repair'd, yet corruption will not leave us, till our houſe be diſſolved. As long as Corne is in the field, it will have refuſe and chaffe about it; as long as water remaines in the Sea, it will retaine it ſaltneſſe, till it be defecated and cleanſed in its paſſage into the Land; and ſo is it with the Church while it is in the world, it will have the body of ſinne about it, it will bee beſet with this Sinne. In the Apoſtle it is for this reaſon call'd ἁμαρτία ἐυπερίστατος, an *encompaſſing ſinne*, a ſinne that will not be caſt off, that doth eaſily occupate and poſſeſſe all our members and faculties; a man may as eaſily ſhake off the skin from his backe, or poure out his bowels out of his body, as rid himſelfe of this evill inhabitant: It is an evill that is ever preſent with us, and dwelling in us.

Epiphan. Hæreſ. l. 2. H. 64.

Levit. 14. 41–45

Heb. 12. 1. *Vid. Glaſſ. philolog. Sacram. lib. 1. Tract. 2. pag. 168.*

Rom. 7. 20–23.

But it may be objected, Doth not the Apoſtle ſay, that by being *baptized into Chriſt*, or planted into the likeneſſe of his death, our old man is crucified, the body of ſinne is deſtroyed, we are freed from ſinne, as a woman is from a dead husband, we have put off the body of the ſinnes of the fleſh, by *the Circumciſion made without hands*, that is, by Baptiſme and the Spirit? Doth not the Apoſtle Saint *John* ſay, *He that is borne of God*, that is, he that is *Regenerate* by *Water* and the *Spirit*, *ſinneth not, neither can ſinne*? To this I anſwer in generall with the ſame Apoſtle, *If we ſay wee have no ſinne, we deceive our ſelves*,

Rom. 6. 3–8. 11. & 7. 3. 4.

Col. 2. 11. *Glaſſ. philolog. Sacr. l. 2. pag. 425*

1. Ioh. 3. 9.

Ioh. 3. 5.

ſelves, and there is no truth in us. More particularly, wee muſt diſtingviſh both of Death and of ſinne. There is a twofold Death; an Actuall, or Naturall Death, when the eſſentiall parts of a living Creature are taken aſunder, and the whole diſſolved: and a Virtuall or Legall Death; when though the party bee naturally Alive, yet hee is *Dead in Law*, and that notes two things: Firſt, a deſignation unto a certaine Death at hand, and ready to bee executed: Secondly, a diſabilitie unto many purpoſes which lay before in the mans power; as a man condemn'd, though hee have his life out of indulgence for a ſhort ſpace, yet hee is then ſet apart, and appointed for death, and in the very ſentence diſabled to order or diſpoſe of any thing which was then his owne. When a woman is divorced for adultery from her husband, though ſhe bee Alive naturally, yet Legally and to the purpoſe of marriage ſhe is Dead to her husband, ſo that though ſhee ſhould live in the ſame houſe, yet ſhe ſhould have nothing to doe with his bed or body. And thus the Apoſtle ſpeaketh of *ſinfull Widowes, that they are Dead while they Live*, 1. Tim. 5. 6.

1. Ioh. 1. 8.

In ſin likewiſe we may conſider, The guilt of it whereby it makes us accurſed; and the dominion of it, wherewith it bringeth us into bondage: in theſe two principally conſiſts the life and the ſtrength of ſinne, which it hath from the Law. Now by being *baptized into Chriſt wee are delivered from the Law.* Rom. 6. 14. Gal. 3. 25. Firſt, from the *covenant of the Law*, Chriſt hath put an utter period to the Law *quoad officium Iuſtificandi, hee is the end of the Law for righteouſneſſe.* Wee are righteous now by *Grace* and *Donation*, not by *nature*, or *operation*: by the righteouſneſſe of God, not that whereby God is righteous, but that *which God is pleaſed to give us*, and ſtands in oppoſition to a mans owne righteouſneſſe, which is by working.

Rom. 10. 4.

Rom. 3. 20, 21. Phil 3. 9. Epheſ. 2. 8-10.

Secondly, from the *Rigor of the Law* which requires

Planè dicimus deceſſiſſe legem quoad onera, non quoad Iuſtitiam. Tertull.

perfect, and perpetuall obedience, Gal. 3. 10. Though the Goſpell command holineſſe, Matth. 5. 48. and promiſe it, Luk. 1. 74. and worke it in us, Tit. 2. 10. 11. yet when the Conſcience is ſummon'd before God to bee juſtified or condemned, to reſolve upon what it will ſtand to for its laſt triall; there is ſo much mixture of ſinne, that it dares truſt none but Chriſts owne adequate performance of

2. Sam. 23. 5. the Law: this is all the ſalvation, the maine charter and priviledge of the church. Wee are not therefore rigorouſly bound either to a full habituall holineſſe in our perſons, which is ſupplied by the *merit of Chriſt*, nor to a through actuall obedience in our ſervices, which are covered with the *Interceſſion of Chriſt*. Wee are at the beſt full of weakeneſſe, many remnants of the old *Adam* hang about us, this is all the comfort of a man in Chriſt, that

2. Cor. 8. 12. his deſires are *accepted*, God regards the ſincerity of his
Mal. 3. 17. heart, and will ſpare his failings, *even as a man ſpareth his Sonne* that deſires to pleaſe him, but comes ſhort in his endeavours; that he will not looke on the iniquitie of his holy things, but when he fals will pitty him, and take him

Hoſ. 11. 3. up, and *heale him*, and teach him to goe; thus wee are
Hoſ. 14. 5. delivered from the rigour of the Law, which yet is thus to be underſtood; That though wee bee ſtill bound to all the Law as much as ever under perill of ſinne (for ſo much as the beſt come ſhort of fullfilling all the Law, ſo much they ſinne) yet not under paine of Death which is the rigour of the Law. And therefore

Gal. 3. 13. Thirdly, wee are delivered from the *Curſe of the Law*, from the vengeance and wrath of God againſt ſin. *Chriſt*

Eſay 53. 3. *was made a curſe for us*,

Laſtly, from the *Irritation of the Law*, and all compulſorie and ſlaviſh obedience we have by Chriſt all the principles and grounds of true obedience put into vs.

Col. 1. 9. Firſt, *knowledge* of Gods will, the ſpirit of Revelation,
Phil. 2. 13. *wiſedome and ſpirituall underſtanding*. Secondly, *will* to embrace and love what wee know. Thirdly, *ſtrength*

in

in ſome meaſure to performe it. And by theſe meanes the Saints ſerve God *without feare, with delight, willingneſſe, love, liberty, power*, the Law is to them *a new Law, a Law of liberty, a light yoke, the Commandements of God are not grievous to them.*

Phil.4.13. Luk.1.74. Rom.7.22. Pſal.110.3. Mic.4.2. Rom.5.5. 2.Cor.3.17. 2.Tim.1.7. Ioh.13.34. Iam.1.25. Matth.11.30. 1.Ioh.5.3.

Being thus Dead to the Law, we are truly Dead to ſinne likewiſe, and ſinne to us, but not univerſally. Dead in regard of its ſtrength, but not in regard of its beeing. To apply then the premiſſes. Sin is *Dead naturally quoad Reatum*, in regard of the gvilt of it, that is, that actuall guilt of ſin, wherby every man is borne a child of wrath, and made obnoxious to vengeance, is done quite away in our regeneration, and *the obligations cancell'd.* Col.2.14.

Secondly, ſinne is *Dead Legally, quoad Regnum*, in regard of the dominion and government of it, in regard of the vigorous operation which is in it. Firſt, ſinne is *condemn'd*, Rom.8.3. and therein deſtinated, and deſign'd to death, It ſhall fully bee rooted out. Secondly, in the meane time, it is diſabled from a plenarie Rule over the conſcience, though the Chriſtian be moleſted and peſter'd with it, yet he doth not henceforth *ſerve* it, nor become its *inſtrument*, to bee ſubject in every motion thereof, as the weapon is to the hand that holds it: but Chriſt and his love beare the ſway, and hold the Sterne in the heart, Rom.6.6. 1.Cor.5.14,15. 1.Pet.4.1,2.

Thirdly, the ſentence of the Law againſt ſin is already in execution. But we are to note, that ſinne though condemnd to die, yet (ſuch is the ſeverity of God againſt it) it is adjudg'd to a *lingring death*, a death upon the Croſſe: and in the faithfull ſin is already upon a Croſſe, fainting, ſtruggling, dying daily; yet ſo, as that it retaines ſome life ſtill, ſo long as we are here, ſinne will be as faſt to our natures, as a nailed man is to the Croſſe that beares him. Our Thorne will ſtill bee in our fleſh, our Canaanite in our ſide, our Twinns in our wombe, our counterluſtings, and counterwillings; though we be like unto Chriſt *per*

Vt ſentiat ſe mori, Sencc.

Aug. Confeſſ. lib. 8. cap. 5.

primitias ſpiritus; yet we are unlike him *per Reliquias vetuſtatis*, by the remainders of our fleſh; not to ſinne is here onely *our Law*, but in heaven it ſhal be *our Reward*. All our perfection here is imperfect; Sinne hath its deaths blow given it, but yet like fierce and implacable beaſts it never lets goe its hold till the laſt breath, *Animamque in vulnere ponit*, never ceaſeth to infeſt us, till it ceaſe to bee in us. Who can ſay, I have made my heart cleane? *Cleanſe thou be* (ſaith holy *David*) *from my ſecret ſinnes. Though I know nothing by my ſelfe, yet am I not thereby iuſtified*, ſaith the Apoſtle; and the reaſon is added, *He that iudgeth me is the Lord*; which Saint *Iohn* further unfolds, *God is greater then our hearts, and knoweth all things*. Which places (though moſt dangerouſly perverted by ſome late Innovators, which teach, That a man may bee without ſecret ſinnes, that he may make his heart cleane from ſinne, and that Saint *Paul* was ſo) doe yet in the experience of the holieſt men that are, or have been, evince this truth, that the luſts of the fleſh will be, and worke in us, ſo long as we carry our mortall bodies about us. And this God is pleaſed to ſuffer for theſe and like purpoſes: Firſt, to convince and humble us in the experience of our owne vileneſſe, that wee may be the more to the prayſe of the glory of his great grace. As once *Theophilus* Biſhop of Alexandria dealt with the Egyptian Idols, after the embracement of Chriſtianitie; moſt he deſtroyed, onely one of their Apes and Images he kept entire, not as a monument of Idolatry, but as a ſpectacle of ſinne and miſery, that in the ſight thereof the people might after learne to abhorre themſelves that had liv'd in ſuch abominable Idolatries. Secondly, to drive us ſtill unto him, to caſt us alwayes upon the hold and uſe of our Faith, that our prayers may ſtill finde ſomething to aske which hee may give, and our repentance ſomething to confeſſe, which he may forgive. Thirdly, to proportion his mercy to his juſtice, for as the wicked are not preſently fully deſtroyed,

De peccator: merit. & Remiſſ. lib. 2. cap. 7 8 28. Contra Julian. lib 6. cap. 16. Contra duas epiſt. Pelag. lib. 3. c. 3. Hieron. ep. 8. 9. Fulgent. ad Mon. lib. 1. Pſal. 19. 12. Prov. 20. 6. 1. Cor. 4. 4. 1. Ioh. 3. 20. Exam. Cenſur. cap. 11. §. 6 fol. 132 133.

Vid. Aug. de nat. & grat. c. 27. Socrat. eccl. Hiſt. lib. 5. c. 16. 2. Cor. 12. 7. Ezek. 36. 31.

Aug de ſpir. & lit. cap. ult.

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Eccleſ. 8. 11. Iob 21. 30. Pſal. 37. 13. 38.

Rom. 8. 23. 2. Cor. 5. 2, 3, 4.

2. Cor. 12. 9.

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PAGINAT

De peccator: merit. & Remiſſ. lib.2.cap.7 & 28. Contra Julian. lib 6.cap.16. Contra duas epiſt. Pelag. lib. 3.c.3. Hieron.ep.8.9. Fulgent.ad Mon.lib.1.
Pſal.19.12.
Prov.20.6.
1.Cor.4.4.
1.Ioh.3.20.
Exam.Cenſur. cap.11.§.6 fol. 132 133.

Vid.Aug.de nat.& grat. c.27. Socrat.eccl.Hiſt. lib.5.c.16.
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a See this point learnedly ſtated by D. *Reynolds* Conſer. with *Heart.* cap. 8. Diviſ. 4. pag. 525. 528. and by D. *Iohn White* in his Way to the Church. Digreſſ. 17. *Vid. Calvinum hæc more ſuo, nempe pyſſime & elegantiſſime tractantem. Inſtit. lib. 3. c. 14. Aug. de pec. mer. & remiſſi. lib 2. ca. 18.* Numb. 19 22. Hag. 2. 14.

us for defiling the grace he gave, and for the evill which we mixe with them may turne away his eyes from his *owne gifts* in us. Sinne in the facultie is poiſon in the fountaine, that ſheds infection into every thing that proceeds from it. *Ignorance* and *difficultie* are two evill properties which from the fountaine doe in ſome meaſure diffuſe themſelves upon all our workes. Whenſoever thou art going about any good this *evill will be preſent with thee*, to derive a deadneſſe, a dampe, a dulneſſe, an indiſpoſedneſſe upon all thy ſervices, an iniquitie upon thy holieſt things, which thou ſtandeſt in neede of a *prieſt* to beare for thee, Exod. 28. 38. and to remove from thee. In the Law whatſoever *an uncleane perſon touched was uncleane*, though it were *holy fleſh*; to note the evill quality of ſinful nature, to ſtaine and blemiſh every good worke which commeth from it. This is that which in thy prayers deads thy zeale, fervencie, humiliation, ſelfe-abhorrencie, thy importunitie, faith, and cloſe attention, this like an evill ſauour mingleth with thy ſacrifice, caſteth in impertinent thoughts, wrong ends, makes thee reſt in the worke done, and never enquire after the truth of thine owne heart, or Gods bleſſing and ſucceſſe to thy ſervices. This is it that in reading and hearing the Word throwes in ſo much prejudice, blindneſſe, inadvertency, ſecurity, infidelity, miſapplication, miſconſtruction, wreſting and ſhaping the word to our ſelves. This is that which in thy meditations makes thee roving and unſetled, driving to no point nor iſſue, running into no concluſion nor reſolutions of further obedience in faith and godlineſſe. This is that which in thy converſe with others mingles ſo much frowardneſſe, levitie, unprofitableneſſe to or from them. This is that which in thy calling makes ſo unmindfull of God and his ſervice, aime at nothing but thine own emoluments; Where is the man who in all the wayes of his ordinarie calling labours to walke in obedience and feare of God, to carry alwayes the

the affections of a ſervant, as conſidering that he is doing the Lords worke? That conſecrates and ſanctifies all his courſes by prayer, that beggeth ſtrength, preſence, concurrence, ſupplies of ſpirit from God to lead him in the way which he ought to goe, and to preſerve him againſt thoſe ſnares and temptations which in his calling he is moſt expoſed unto? that imploreth a bleſſing from heaven on his hearers in their converſation, on his clients in their cauſe, on his patients in their cure, on himſelfe in his ſtudies, on the ſtate in all his ſervices? That is carefull to redeeme all his pretious time, and to make every houre of his life comfortable and beneficiall to himſelfe and others? Where is the man whoſe particular calling doth not trench and incroach upon his generall calling, the duties which he owes to God? That ſpares ſufficient time to humble himſelfe, to ſtudie Gods will, to acquaint himſelfe with the Lord, to keepe a conſtant Communion with his God? nay that doth not adventure to ſteale from Gods owne day to ſpeake his owne words, to ripen or ſet forward his owne or his friends advantages? In all this take notice of that naughty *Inmate* in thy boſome; ſet thy ſelfe againſt it, as thou wouldeſt do againſt the Stratagems of a moſt vigilant enemie, or of a perfidious friend, *Qui inter amplexus ſtrangulat*; that like *Dalilah* never comes alone, but with Philiſtimes too; like *Iael*, never comes with Milke and Butter alone, but withall with a naile and a hammer, to faſten not thy head alone, but, which is worſe, thy heart alſo unto earthly things.

Fourthly, conſider the *Fruitfulneſſe* of it. It is both male and female, as I may ſo ſpeake, within it ſelfe, both the Tempter, and the ſeed, and the wombe. Suppoſe wee it poſſible for a man to be ſeparated from the ſight and fellowſhip, from the contagions and allurements of all other wicked men; kept out of the reach of Satans ſuggeſtions and ſollicitations; nay to converſe in the

midſt of the moſt renowned Saints that are; yet that man hath enough in himſelfe, and would quickly diſcover it, to beget, to conceive, to bring forth, to multiply, to conſummate actuall ſinnes. The Apoſtle S. *Iames* ſets forth the birth and progreſſe of actuall ſinne, *Every man is tempted when he is drawne away and enticed of his owne luſt*, there Luſt is the father, the adulterer; and *Luſt when it hath conceived bringeth forth ſinne*, there Luſt is the mother too; and there is no mention of any ſeede but the temptation of luſt it ſelfe, the *ſtirrings*, and flatteries, and daliances of the ſinfull heart with it ſelfe, Iam. 1.13, 14, 15. The ſame Apoſtle compares it to *Hell*, which notes the unſatiableneſſe of the wombe of ſinne, that doth enlarge its deſires as the grave; nay to the *fire of Hell*; nothing ſo apt to multiply as fire, every thing miniſters occaſion of encreaſe unto it; but then ordinary fire workes out it ſelfe, and dies; but Luſt as it is like fire, in multiplying, ſo it is like Hell fire in abiding, it is not preſerv'd by a ſupply of outward materials to foment and cheriſh it, but it ſupports its ſelfe. It is like a *troubled ſea, which caſteth up mire and dirt*, a fountaine out of which every day iſſue *Adulteries, theſts, murthers, evill thoughts, &c.* It bringeth forth fruite like *Summer fruit: Who hath heard ſuch a thing, who hath ſeene ſuch things? ſhall the earth be made to bring forth in one day*, ſaith the Prophet: yet conſider how *ſuddenly* this ſinne brings forth. When you ſee in your children of a ſpan long their ſinne ſhew it ſelfe before their haire or their teeth, vanity, pride, frowardneſſe, ſelfe-love, revenge, and the like, then thinke upon your owne infancie, and bewaile *Adams* image ſo ſoone in your ſelves, and yours in your children. I have ſeene, ſaith Saint *Auſtin*, a ſucking infant, that was not able to articulate a word, looke with a countenance even pale for Envie, upon his fellow Suckling, that ſhared with him in the ſame milke; upon which conſideration the holy man breakes forth into this pious com-

τὰ παθήματα τῶν ἁμαρτιῶν. Rom. 7.5. Iam. 3.6.

Eſay 57.20.

Matth. 15.19.

Eſay 66.8.

Vidi ego Zelantem parvulum, nondum loquebatur, & intuebatur pallidus amaro aſpectu collactaneum ſuum. Confeſſ. lib. 1. cap. 7.

complaint, *Vbi Domine, quando Domine*, where ever was the place, O Lord; when ever was the time, O Lord, that I have been an *Innocent* Creature? Secondly, conſider how *continually* it brings forth, even *every day*, Gen.6.5. or all the day long, as faſt as the Sunne begets ſwarmes of vermine, or the fire ſparkles. Thirdly, conſider how *deſperately* it breakes forth: When thou ſeeſt a man wallow like a beaſt in his owne vomit, dart out blaſphemies againſt heaven, revile the Goſpell of Salvation, teare the bleſſed name of God in pieces with abhorrid and hideous oathes; *Cain* murthering his brother, *Iudas* betraying his maſter, *Ananias* lying to the Holy Ghoſt, *Lucian* mocking the Lord *Ieſus* as a crucified Impoſtor, *Iulian* darting up his bloud againſt heaven in hatred of *Chriſt*, the Scribes and Phariſes blaſpheming the holy ſpirit, then reflect on thy ſelfe, and conſider that this is thine owne image, that thou haſt the ſame roote of bitterneſſe in thy ſelfe, if the Grace of God did not hinder and prevent thee. *As face anſwereth unto face in water*, renders the ſelfe ſame ſhape, colour, lineaments, proportion; *ſo the Heart of man to man*, every man may in any other mans hart ſee the complet image, deformities, uncleanneſſe of his owne. Suppoſe we Two Acorns of a moſt exact and geometricall equality in ſeminall vertue, planted in two ſeverall places of as exact and uniforme a temper of earth, needs muſt they both grow into trees of equall ſtrength and tallneſſe, unleſſe the benignitie and influences of heaven doe come differently upon them. Our caſe is the ſame, we are all naturally caſt into one mould, all equally partake the ſelfe ſame degrees and proportions of originall luſts, our harts equally by nature fruitfull in evill; If then we proceed not to the ſame compaſſe and exceſſe of riot with other men, we muſt not attribute it to our ſelues, or any thing in our natures, as if we had made our ſelues to differ; but onely to the free and bleſſed influences of the Grace of Chriſt,

Prov.27.19.

Chriſt, and his Spirit which bloweth where it liſteth.

2. King. 8. 13. Laſtly, conſider how *unexpectedly* it will breake forth. *Is thy ſervant a Dog that hee ſhould doe this great thing, To daſh children to pieces, and rip up women with childe?* It was the ſpeech of *Hazael* to *Eliſha* the Prophet. As if he ſhould have ſaid, I muſt ceaſe to be a man, I muſt put off all the principles of humanity, I muſt change natures with fierce and bloody Creatures that are not capeable of pitty, before I can do ſuch facts as theſe: *Is thy ſervant a Dog?* Yes, and worſe then a dog; when pride, ambition, ſelfe-projections, the probabilities, and promiſes, the engagements and exigencies of a Kingdome ſhall enliven and rouſe up that originall inhumanitie that is in a man, he will then be not a Dog onely, but a Woolfe, and a Lyon. Mat. 26. 33, 35. *I will not denie thee, I will dye for thee, though all ſhould be offended becauſe of thee, yet will I never be offended.* They were the words of a great Diſciple; Alas *Peter*, thou knoweſt not thine owne heart; 'tis but like a quiet Sea, when the winde, the Temptation ſhall blow, thou wilt quickly be troubled and finde an alteration, thy tyde will turne, and an ebbe of thy zeale will follow. Who could have expected or feared adulterie from ſuch a man as *David* after ſuch communion with God? Impatiency from ſuch a man as *Jeremie* after ſuch revelations from God? Idolatry from ſuch a man as *Salomon* after ſo much wiſedome from God? Fretfulneſſe and frowardneſſe of ſpirit in ſuch a man as *Jonah* after ſuch deliverances from God? Fearefulneſſe in ſuch a man as *Abraham* after ſo much protection from God? Curſing from ſuch a man as *Iob*, after ſo much patience and experience from God? O in ſuch examples learne thy ſelfe and feare thy ſelfe. The Diſciples could ſay, *Maſter is it I* that ſhall betray thee. *Peter* did not aske, Maſter is it *Iohn*? nor *Iohn*, Maſter is it *Thomas*? but every one, *Is it I*? True indeed, I have a deceitfull fleſh, a revolting heart, a Traytor in my boſome, It may as ſoone be I as another man.

man. *If any one fall, Reſtore him with the ſpirit of meekneſſe*, ſaith the Apoſtle, *conſidering thy ſelf*, that is, doe not rejoyce againſt thy brother, nor inſult over him, doe not deſpiſe him in thy heart, nor exalt thy ſelf; thou art of the ſame mould, thou haſt the ſame principles with him; that God which hath forſaken him may forſake thee, that temptation which hath overcome him may happen unto thee, that enemy which hath ſifted him may winnow thee, and therefore in his fall learne compaſſion towards him, and jealouſie to thy ſelfe, *Reſtore him*, and *conſider thy ſelfe*. Gal. 6. 1.

Fifthly, conſider the *temptations* that ariſe from this ſinne, the daylie and hourly ſollicitations wherewith it ſetteth upon the ſoule, to unſettle it in good, and to diſpoſe it unto evill. Satan is emphatically in the Scripture cald a *Tempter*; and yet as if his were but halfe-temptations, S. *Iames* ſaith, that *a man is* indeed *tempted by his owne luſts, when he is drawne away, and enticed*. Firſt, drawne away from God out of his ſight and preſence, and then ſollicited unto euil, either evill ſimplie, or evill concomitantly, in doing good duties formally, blindly, unzealouſly, unconſtantly, unſpiritually. If a man ſhoote an arrow againſt a rock, it may be broken, but it cannot enter: no more can Satans temptations preuaile againſt the Soule, without ſomething within to give them admittance. Therefore though he tempted Chriſt, yet he prevailed not, and our Saviour gives the reaſon; *He hath nothing in me*, nothing to receive his darts. But now in us the fleſh holdes treacherous compliancie with Satan and the world, and is ready to let them in at every aſſault: This is a great part of the cunning of wicked Angels to engage and bribe over a mans owne concupiſcence to their party. Seed will never grow into a living Creature without a wombe to foſter it, there muſt be *Partus cordis* as well as *Seminarium Hoſtis*, the conception of the heart, as the temptation of Satan. Temptations may vex, but

Matth. 4. 3. 1. Theſ. 3. 5. Iam. 1. 14.

Ioh. 14. 30.

συμμαχὸν λαβεῖν τὸν ἐν ἡμῖν κακὸν ἢ πεῖσαι λιποθυμῆσαι. *Iuſt. Martyr. Apol. 2.* *Bernard.*

but they cannot corrupt us without our owne ſinne full entertainement; as a chaſte woman may be ſollicited by ſome baſe ruffian, but yet no whit in danger while ſhee retaines her chaſtitie, It may grieve her, but it cannot defile her. Many points of temptation the Divell can compaſſe alone. Suggeſtions, perſwaſions, arguments, inſtigations, injections of blaſphemous or Atheiſticall notions; but all theſe are at the worſt but as the violence of a man that raviſheth a Virgin; If wee can wholly keepe in our hearts from affording their embraces, and accepting the offers of Satan, if wee can with all the ſtrength of our ſoule cry out like the *Raviſhed* woman in the Law, they are the ſinnes of Satan and not ours. But here is the miſerie, Satan knowes how our tyde ſtands, he ſearcheth out our diſpoſitions, and thereunto ſorteth his temptations, and taketh ingredients of our own to temper with them, and to ſweeten them, As *Agrippina* when ſhe poiſoned her husband *Claudius* temper'd the poiſon in the meate which he moſt delighted in: One man hath luſt and wit, Satan tempteth him to ſcorne and ſlight the humility of the waies of God, and the ſimplicitie of the Goſpell; another hath luſt and monie, Satan tempteth him to pride and oppreſſion, to earthly mindedneſſe, and truſt in his ſtrong tower; another hath luſt and poverty, Satan tempteth him to murmuring, diſcontent, rebellion, another hath luſt and youth, Satan tempteth him to vanitie and intemperance, another hath luſt and learning, Satan tempteth him to vaine-glory, and ambition. There is in every man much need of ſpirituall wiſedome to obſerve where hee lies moſt obnoxious, where Satan doth moſt plant his forces, and direct his attempts, and ever to apply our ſtrongeſt watch, our moſt importunate prayers, to thoſe gapps of our calling, which are moſt naked to thoſe luſts in our nature which are moſt predominant.

Quid tibi facturus eſt Tentator? Te vince & mundus eſt victus. Quid tibi facturus eſt Tentator extrantus? — Adſit intus caſtitas, victa eſt foris iniquitas. — Si non in te inventa fuerit Avaritia, remanſit fruſtra extenta muſcipula, &c. Aug. tom. 10. Serm. 9. de Diverſis, cap. 9. Non diabolus voluntatem delinquendi imponit, ſed materiam voluntatis ſubminiſtrat. Tertull. exhort. caſtitat. cap. 2. Vid. Aug. contr. 2. ep. Pelag. lib. 1. c. 2. Eos qui foris nobis oppugnant intus vincimus vincendo concupiſcentias per quas nobis dominantur. Aug. tom. 3 lib. de Agone Chriſtiano, cap. 2.

* *Weems Chriſtian. Synag.*

Deut. 22. 27.

a *Infuſum delectabili cibo boletorum venenum. Tacit. An. Boletum medicatum Avidiſſimè ciborum talium obtulit. Suet.*

Sixthly,

Sixthly, conſider the *War* and *Rebellion* of this ſin; *I find a Law in my members warring againſt the law of my mind. The fleſh luſteth againſt the ſpirit. Fleſhly luſts warre againſt the ſoule.* Which paſſages are not ſo to bee underſtood, as if, when luſt doth fight it fights againſt nothing but the ſpirit, but yet it may be ſo diſhartned and cruſh'd that it ſhal not *alwaies* rebel (which is the late, wretched, and ignorant gloſſe of ſome new writers, who expreſſely contrary to the doctrine of S. *Paul*, and the Articles of the Church of England, with the Harmony of other Reformed Churches, deny the ſinfulneſſe of originall concupiſcence, or that it* *alwaies* luſteth againſt the ſpirit;) but the meaning of them is, that while wee are in the Militant Church, we ſhall have hourely experience of this traytor in our boſome; and whenſoever we go about any ſpirituall worke, this evill will be preſent with us, and fight againſt us. And this war is not at a diſtance, but it is an intimate and cloſe contrariety in the ſame part, like the combate betweene heate and cold in the ſame water, no roome nor ſpace to hold a Mediatour, or to entertaine a Treaty, or to ſhift and evade the conflict. The ſame ſoule that commands obedience doth it ſelfe reſiſt it. In the ſame minde the wiſedome of the fleſh which is ſenſuall and divelliſh fighting againſt the wiſedome of the ſpirit which is meeke and peaceable. In the ſame will a delight in the Law of God, and yet a bias and countermotion to the law of ſinne. In the ſame underſtanding a light of the Goſpell, and yet many relikes of humane principles, and fleſhly reaſonings; much ignorance of the purity, excellency, and beauty of the wayes of God. In the ſame heart ſingleneſſe and ſenſibleneſſe of ſinne, and yet much ſecret fraud and prevarication, hardneſſe and diſ-apprehenſion of ſin and wrath. In the ſame affections, love of God and love of the World, feare of God and feare of men, truſt in God, and doubting of his favour. *Lord, I beleeve, helpe thou mine unbeliefe,* was the cry of the

Rom. 7. 23. Gal. 5 17. 1. Pet. 2. 11.

* *Artic. of Church of England art. 9.*

Quid eſt hoc monſtrum? Imperat animus corpori, & paretur, Imperat animus ſibi & reſiſtitur, &c Aug. confeſſ. lib. 8. c 9. 10.

Mark. 9. 24.

the poore man in the Goſpell; and ſuch muſt bee the complaints of the beſt of us: Lord, I will, helpe thou mine unwillingneſſe: Lord, I heare thee, helpe thou my deafeneſſe; Lord, I remember thee, helpe thou my forgetfulneſſe: Lord, I preſſe towards thee, helpe thou my wearineſſe: Lord, I rejoyce in thee, helpe thou my heavineſſe: Lord, I deſire to have more fellowſhip with thee, helpe thou my ſtrangeneſſe: Lord, I love and delight in thy Law, helpe thou my failings. Such tugging is there of either nature to preſerve and improve it ſelfe.

Gen.25.22,26. Gen.27. Gen.32.24. Gen.29.25. Gen 31.36,41. *Iacob* was a man of *contention* and *wreſtling* from the beginning. Contention with his brother in the birth, contention for the birth-right, contention with an Angell for the bleſſing, contention for his wife, and for his wages with *Laban*. He was a *Typicall* man, his name was *Iſrael*, and he was a patterne to the *Iſrael of God*. We muſt be all men of contention, wreſtlers not onely with God in ſtrong and importunate prayers for his bleſſings, but with our elder brother *Eſau*, with the luſts and frowardneſſe of our owne hearts. The Thiefe on the Croſſe was a

Luk.23.39. perfect *emblem* of the ſinne of our nature, he was naild hand and foot, deſtin'd unto death, utterly diſabled from any of his wonted outrages, and yet that only part which was a little looſe, flies out in reviling and reproaching

Gal.5.24. Chriſt. Our *old man* by the mercy of God is upon a *Croſſe* deſtin'd to death, diſabled from the exerciſe of that wonted violence and dominion which it uſed; and yet ſo long as there is any life or ſtrength left in him, hee ſets it all on worke to revile that bleſſed ſpirit which is come

1.Sam.18.7,8. & 28.9. ſo neere him. The more *David* prevailes, the more *Saul* rageth and perſecuteth him. As in the wombe of *Tamar*

Gen.38.28. there was a ſtrife for precedency, *Zarah* thruſt out his hand firſt, and yet *Pharez* got forth before him: ſo in a Chriſtian many times the ſpirit thruſts out the hand, and begins to worke, and preſently the fleſh growes ſturdie and boiſterous, and gets firſt into the action. A man ſets himſelfe

himſelfe to call upon God, lifts up his hand with the *skarlet thred*, the blood of Chriſt upon it, is in a ſweete preparation to powre out his complaints, his requeſts, his praiſes to his father; and ere he is aware, pride in the excellencie of Gods gifts, or deadneſſe, or worldly thoughts intrude themſelves, and juſtle-by Gods ſpirit, and caſt a *blemiſh* upon his offring. A man is ſetting himſelf to heare Gods word, begins to attend and relliſh the things that are ſpoken as matters which doe in good earneſt concerne his peace, begins to ſee a beauty more then ordinary in Gods ſervice, an excellencie with *David* in Gods Law, which hee conſidered not before, reſolves hereafter to love, frequent, ſubmit, beleeve, prize it more then he had ever done; preſently the fleſh ſets up her mounds, her reaſonings, her perverſe diſputes, her owne principles, her ſhame, her worldlineſſe, her want of leiſure, her ſecular contentments, and ſo reſiſts the ſpirit of God, and rejects his counſell. I have enough already, what needs this zeale, this preſſing, this accurateneſſe, this violence for heaven? ſtrive wee what wee can, our infirmities will encompaſſe us, our corruptions will bee about us. But yet Beloved as in a *pyramide*, the higher you goe the leſſe compaſſe ſtill you finde the body to bee of, and yet not without the curioſitie and diligence of him that fram'd it: ſo in a Chriſtian mans reſurrection, and converſation with Chriſt in heaven, the neerer he comes to Chriſt, the ſmaller ſtill his corruptions will bee, and yet not without much ſpirituall induſtry and chriſtian art. A Chriſtian is like a *flame*, the higher it aſcends the more thinne, purified and azurie it is, but yet it is a flame in greene wood, that wants perpetuall blowing and encouragement. A man ſets himſelfe with ſome good reſolution of ſpirit to ſet forward the honor in queſtioning, in diſcoveriug, in ſhaming, in puniſhing (within the compaſſe of his owne calling and warrant) the abuſes of the times, in countenancing, in rewarding, in abetting and ſuppor-

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Gen.25.22,26.
Gen.27.
Gen.32.24.
Gen.29.25.
Gen 31.36,41.

Luk.23.39.

Gal.5.24.

1.Sam.18.7,8.
& 28.9.
Gen.38.28.

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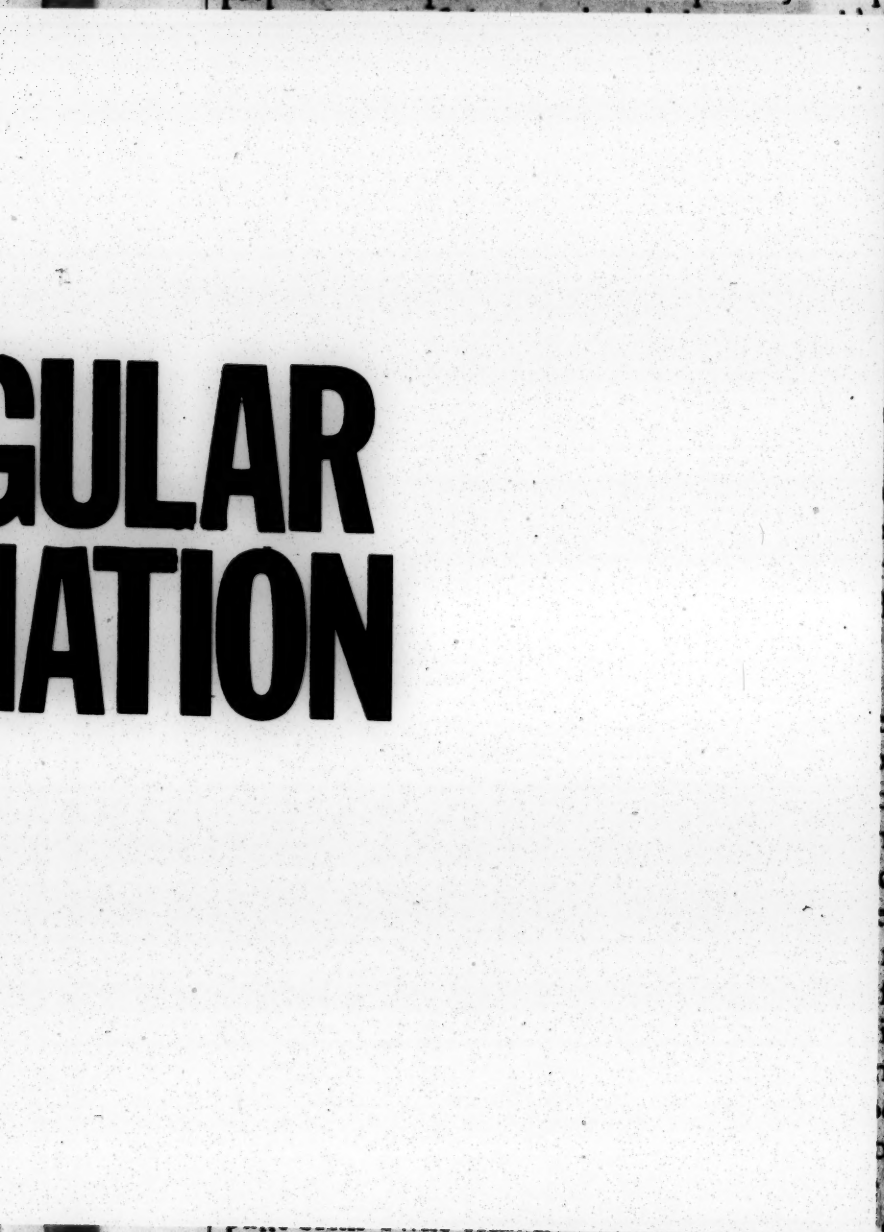

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the poore man in the Goſpell; and ſuch muſt bee the complaints of the beſt of us: Lord, I will, helpe thou mine unwillingneſſe: Lord, I heare thee, helpe thou my deafeneſſe; Lord, I remember thee, helpe thou my forgetfulneſſe: Lord, I preſſe towards thee, helpe thou my wearineſſe: Lord, I rejoyce in thee, helpe thou my heavineſſe: Lord, I deſire to have more fellowſhip with thee, helpe thou my ſtrangeneſſe: Lord, I love and delight in thy Law, helpe thou my failings. Such tugging is there of either nature to preſerve and improve it ſelfe.

Gen.25.22,26. Gen.27. Gen.32.24. Gen.29.25. Gen 31.36,41.

Iacob was a man of *contention* and *wreſtling* from the beginning. Contention with his brother in the birth, contention for the birth-right, contention with an Angell for the bleſſing, contention for his wife, and for his wages with *Laban*. He was a *Typicall* man, his name was *Iſrael*, and he was a patterne to the *Iſrael of God*. We muſt be all men of contention, wreſtlers not onely with God in ſtrong and importunate prayers for his bleſſings, but with our elder brother *Eſau*, with the luſts and frowardneſſe of our owne hearts. The Thiefe on the Croſſe was a perfect *emblеme* of the ſinne of our nature, he was naild hand and foot, deſtin'd unto death, utterly diſabled from any of his wonted outrages, and yet that only part which was a little looſe, flies out in reviling and reproaching Chriſt. Our *old man* by the mercy of God is upon a *Croſſe* deſtin'd to death, diſabled from the exerciſe of that wonted violence and dominion which it uſed; and yet ſo long as there is any life or ſtrength left in him, hee ſets it all on worke to revile that bleſſed ſpirit which is come ſo neere him. The more *David* prevailes, the more *Saul* rageth and perſecuteth him. As in the wombe of *Tamar* there was a ſtrife for precedency, *Zarah* thruſt out his hand firſt, and yet *Pharez* got forth before him: ſo in a Chriſtian many times the ſpirit thruſts out the hand, and begins to worke, and preſently the fleſh growes ſturdie and boiſterous, and gets firſt into the action. A man ſets himſelfe

Lnk.23.39.

Gal.5.24.

1.Sam.18.7,8. & 28.9. Gen.38.28.

himſelfe to call upon God, lifts up his hand with the *skarlet thred*, the blood of Chriſt upon it, is in a ſweete preparation to powre out his complaints, his requeſts, his praiſes to his father; and ere he is aware, pride in the excellencie of Gods gifts, or deadneſſe, or worldly thoughts intrude themſelves, and juſtle-by Gods ſpirit, and caſt a *blemiſh* upon his offring. A man is ſetting himſelf to heare Gods word, begins to attend and relliſh the things that are ſpoken as matters which doe in good earneſt concerne his peace, begins to ſee a beauty more then ordinary in Gods ſervice, an excellencie with *David* in Gods Law, which hee conſidered not before, reſolves hereafter to love, frequent, ſubmit, beleeve, prize it more then he had ever done; preſently the fleſh ſets up her mounds, her reaſonings, her perverſe diſputes, her owne principles, her ſhame, her worldlineſſe, her want of leiſure, her ſecular contentments, and ſo reſiſts the ſpirit of God, and rejects his counſell. I have enough already, what needs this zeale, this preſſing, this accurateneſſe, this violence for heaven? ſtrive wee what wee can, our infirmities will encompaſſe us, our corruptions will bee about us. But yet Beloved as in a *pyramide*, the higher you goe the leſſe compaſſe ſtill you finde the body to bee of, and yet not without the curioſitie and diligence of him that fram'd it: ſo in a Chriſtian mans reſurrection, and converſation with Chriſt in heaven, the neerer he comes to Chriſt, the ſmaller ſtill his corruptions will bee, and yet not without much ſpirituall induſtry and chriſtian art. A Chriſtian is like a *flame*, the higher it aſcends the more thinne, purified and azurie it is, but yet it is a flame in greene wood, that wants perpetuall blowing and encouragement. A man ſets himſelfe with ſome good reſolution of ſpirit to ſet forward the honor in queſtioning, in diſcoveriug, in ſhaming, in puniſhing (within the compaſſe of his owne calling and warrant) the abuſes of the times, in countenancing, in rewarding, in abetting and ſuppor-

ſupporting truth & righteouſnes: his fleſh preſently interpoſeth, his quiet, his ſecurity, his relations, his intereſts, his hopes, his feares, his dependencies, his plauſibility, his credit, his profit, his ſecular proviſoes, theſe blunt his edge, upbraid him with impoliticknes, with malecontentednes, with a ſullen & cynicall diſpoſition againſt men and manners, and thus put I know not what ill favor'd colours upon a good face, to make a man out of love with an honeſt buſines. In a word, good is before me, the glory, the ſervice, the waies of God: I ſee it, but I cannot love it, I love it, but I cannot doe it, I doe it, but I cannot finiſh it; I will but yet I rebell, I follow, and yet I fall, I preſſe forward and yet I faint and flagge, I wreſtle and yet I halt, I pray and yet I ſinne, I fight and yet I am Captive, I crucifie my luſts, and yet they revile me, I watch my heart, and yet it runnes away from me; God was at firſt the Author of nothing but peace within me, what envious man hath ſowed this warre in my bowels? Let the Apoſtle anſwer this queſtion ſaith Saint *Auſten*, *By one man ſinne entred into the world.* That which I would be I am not, and that which I hate I am; O wretched man, in whom the Croſſe of Chriſt hath not yet worne out the poyſonous and bitter taſt of that firſt tree. It is the patheticall complaint of *Bonifacius* in the ſame Father. How doth the Apoſtle even breake with complaining of this rebellious and captivating power of originall concupiſcence, πλαυτωχος ἐγω ανθρωπος, *O wretched man that I am, who ſhall deliver me?* though hee were delivered from the damnation, yet hee was not delivered from the miſerie of this ſinne, which muſt neceſſarily ariſe from the ſtirrings, and conflicts of it. Though luſt in the regenerate bee not damnable, becauſe albeit it bring forth ſinne, yet it doth not finiſh, and conſummate it, for it is broken off by repentance, and diſabled by the power of Chriſts ſpirit, yet it is ſtill miſerable, becauſe it diſquieteth the ſpirituall peace and tranquillity of the ſoule. But there is no great danger

In tota anima, & in toto corpore conditorem habeo pacis Deum, quis in me ſeminavit hoc bellum? Aug lib. 5. contr. Iulian. cap. 7.

Odi quod ſum, non ſum quod amo, infelix ego, qui in me venenatum inimicæ arboris guſtum nec crucis ligno digeſſi. Aug. ep. 106.

Conflictus licèt non ſit damnabilis, quia non perficit iniquitatem, miſerabilis tamen, quia non habet pacem. Aug. de Nupt. & concupiſ. lib 2. cap. 2.

danger in the warre, if the enemie bee either fooliſh, or weake, or treatable, that either victorie may bee quickly gotten, or ſome pacifications and compoſitions concluded. But no ſuch things here.

Seventhly, therefore conſider the wiſedome, the policies, the *unſearchableneſſe* of this ſinne. The Scripture cals it *The wiſedome of the fleſh, earthly, ſenſuall, divelliſh wiſedome, wiſedome to doe evill, Reaſonings, ſtrong holds, Imaginations, high thoughts*; And all this wiſedome is emploi'd to *Deceive* the Soule, therefore is fleſhly wiſedome calld by Saint *Iames Divelliſh*, becauſe it hath the Divels end to *Draw away* men from God, and to entice, and beguile them. Therefore in Scripture the heart of man is ſaid to bee *Deceitfull and unſearchable*, and luſts are cald *Deceiveable luſts, and the deceitfulneſſe of ſinne*: Saint *Paul* hath a heape of words to expreſſe this ſerpentine quality of ſinne by, *cogging or cheating, cunning, craftineſſe, methods, deceit*. Eph. 4. 14. But a man may be very wiſe, & that wiſedom look upon none but miſchievous and deceitfull ends; and yet for all this no great hurt done by him, becauſe he may be unwilling to take the paines, like him in the hiſtorian that was innocent not out of good nature, but meerely out of *lazines*: Therfore thirdly, this Deceite of ſinne is *actuated* and ſet on work with very ſtrong deſires, and univerſall luſtings, the Apoſtle cals them not luſts onely, but *wills*, or *reſolutions of the fleſh and of the minde* it ſelfe. Hence thoſe ſecret ſins which *David* himſelfe was ſo troubled withall, thoſe ſwarmes of luſts which the ſoule forgeth in it ſelfe as ſo many Creatures: that which *Salomon* ſaith of the Kings heart, is true of that fleſhly King in every mans boſome; *It is unſearchable*, a Gulfe, a Hell of ſinnefull profoundneſſe. Policies to keepe from *good*, policies to poiſon and pervert good, policies to make good unſeaſonable; policies to bring to evill, policies to keepe in evill, policies to maintaine, juſtifie, extenuate evill. Policies to make men

Rom. 8. 7.
Iam. 3. 15.
Ier 4. 22.
2. Cor. 10 5.

Iam. 1. 14.
2. Pet. 3. 17.
Gen. 3. 13.
1. Tim. 2. 14.
Ier. 17. 9.

Eph. 4. 22.
2. Theſ. 2. 10.
Heb. 3. 13.
κυβεία, παυργία, μεθοδεία, πλάνη.
Solâ Socordiâ Innocens. Tacit.
ἐπιθυμίας τ σαρκὸς ἡμῶν.
θελήματα τ σαρκὸς, καὶ τῶν διανοιῶν. Eph. 2. 3.
Prov. 25. 3.
Hoſ. 5. 2.
Grande profundum eſt Homo, cuius capillos tu Domine numeratos habes, & tamen capilli eius magis numerabiles ſunt, quàm affectus & motus cordis. Aug. Confeſſ. lib. 4. cap. 16.

reſt in falſe principles, policies to gloſſe and corrupt true principles, policies on the right hand for ſuperſtition and flattering of God with will-worſhip, policies on the left hand for open profanenes. Infinite are the windings and labyrinths of the heart of man the counſels and projects of the fleſh, to eſtabliſh the Kingdome of ſinne in it ſelfe. It is an argument of one of the grandeſt conſequences in Divinity, this one of the wiſdome of the fleſh, thoſe wiles and principles that hold up the throne of the Prince of this world. What man is there who will not in profeſſion be ready to ſpit at the name of Satan, and to defie him and the workes of his Kingdome: and yet what man is there in whoſe boſome Satan hath not a *Counſell-table, a troupe of ſtatiſts*, by whom hee worketh effectually the deſignes of his owne Kingdome? The more time any man will ſpend to make himſelfe acquainted with himſelfe, the more light of Gods Law hee will ſet up in his heart, the more he will begge of God to reveale the ſecrets of his evill nature unto him, to make him ſee that *abundance* of the hart, That *treaſure* of the hart, that *Hell* of the heart, that *panoplie* and *magaſin* of ſinne and temptation which is there; the more with the prodigall hee *comes unto himſelfe*, and views that *evill heart, that bitter roote* which is in him: Certainely the more confuſion and ſilence, and abhorrencie, & condemnation will there be of himſelf, the more adoration of that boundleſſe mercie, of that bottomles puritie, which is able to pierce into every corner of ſo unſearchable a thing, able to clenſe every hole and dungeon, and to enlarge it into a fit receptacle for the Prince of glory. Notable to this purpoſe is that place of S. *Paul*; *If all propheſie, and there come in an unbeleever or unlearned man, he is convinc'd of all, he is iudged of all, and thus are the ſecrets of his hart made manifeſt, and ſo falling downe on his face he will worſhip God.* As ſoone as a man is convinc'd and Iudg'd out of the word, and hath the ſecret filthineſſe of his heart laid open before him,

1. Cor. 14. 24, 25

him, hath his Conſcience cut open, and unridg'd by that ſacrificing ſword, which is *a diſcerner of the very intents of the heart*; he preſently fals downe upon his face in the acknowledgment of his owne unworthineſſe, and acknowledgeth all worſhip to be due to that moſt patient and mercifull God, that had all the former dayes of his ignorance endured ſuch an uncleane veſſell, which was from the very wombe fitted for wrath, and now at laſt revealed his Goſpell of ſalvation, opened the bowels of Chriſt for a ſanctuarie and refuge againſt all that vengeance that attendeth, and againſt all thoſe ſpirituall enemies which did hunt his ſoule. When men have their *owne evil waies* revealed unto them (which is ever done by Gods ſpirit when hee will pleaſe to bee *pacified* with them) then muſt they needs be confounded, and be *loathſome in their owne ſight*, and never open their mouths any more, nor *hold up their faces*, or *ſtand before God* with their wonted confidences and preſumptions. This was the bottome of *Davids* repentance, That hee was *conceiv'd in ſinne*, that was not the firſt time that hee was an adulterer, hee had it in his nature from the *very wombe*. Men teſtifie their pride in their looks and faſhions, in their eies and tongues, 'tis the deepeſt, the cloſeſt, and yet one of the openeſt ſinnes, as a great Oke that ſpreadeth much in ſight, and yet is very deepe under ground too; But now if men did truly conſider what black feete they are which doe hold up theſe proud plumes, what a ſtinking roote it is which beares theſe gawdie flowers, what a ſulphury and poiſonous ſoile it is that nouriſheth theſe painted apples, they would beginne a little to new rate themſelves. It is nothing but ignorance that keepes men in pride. If to be wiſe to doe evill, and fooliſh to doe good, if to take endowments from the hand of God, and to fight againſt him with them, if to pervert the light of reaſon and Scripture to plead for ſinne, and the purpoſes of Satan, as laſcivious poets uſe the chaſt expreſſions of *Virgil*,

Heb. 4. 12.
Rom. 15. 16.
Ezek. 16. 63.
Ezek. 36. 31.
Luk. 18. 13.
Ezra 9. 15.
Pſal. 51. 4, 5.

Tertul. de præſcrip. adverſ. Hæretic. c. 39.

gil, to notifie their ſordid and obſcene conceits; If to be ſo wiſe as to make *evill good, and good evill, light darkeneſſe, and darkneſſe light*; to diſtingviſh idolatry into religion, ſuperſtition into worſhip, *Belial* into Chriſt, bee matters to be proud of, then there is in every mans nature a crop and harveſt of juſt pride. Elſe wee muſt all conclude, that hee which glorieth in any thing which is meerely from himſelfe, hath choſen nothing to glory in but his owne ſhame.

Eightly, conſider the *ſtrength* and *power* of this ſinne, to command, to execute, to bring about what ever it hath projected for the advancement of Satans kingdome. It hath the *power* of a King, It *reignes in our members*: and it hath the ſtrength of a *Law*, it is a *Law in our members*; and a Law without ſtrength is no Law: for Lawes are made to binde, and hold men faſt; and therefore the Apoſtle cals luſt a *Law*, becauſe it commands, and holds under all our members to the obedience of it. Therefore wicked men are call'd the *Servants of ſinne*, and the beſt of us are *Captives*, that is, unwilling ſervants. Which notes ſuch a ſtrength of ſinne, as cannot *ex toto* be altogether withſtood. So much fleſh and uncircumciſednеſſe as a man hath in him, ſo much diſabilitie likewiſe hath he to withſtand ſinne.

Rom. 6. 12.
Rom. 7. 23.
Iob. 8. 34.
Rom. 7. 14.

In the wicked it hath an *abſolutеneſſe*, an univerſall and uncontroled power: Firſt, they cannot but ſinne, they can doe nothing but ſinne; *Without faith it is impoſſible to pleaſe God*; and *to the impure and uncleane every thing is uncleane*. His mercies cruell, his prayers abomination, his offerings the ſacrifice of fooles. Secondly, if they ſeeme to forſake any ſinne, 'tis not of hatred to that, as a ſinne (for *he that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kill*) but it is becauſe they preferre others before it. A man that hath many concubines may ſo dote upon ſome particulars, as that the reſt haply may goe untouch'd, or but curſorily ſaluted; and yet that is

Heb. 11. 6.
Tit. 1. 15. 16.
Iam. 2. 11.

no

no argument of hatred to them, but of preferring the others. So a mans hart may be ſo takē up with the purſuit of ſome *Herodias*, ſome darling luſt, as that others may ſeeme utterly neglected, and ſcorn'd; when the truth is, *The hart that playes the adulterer with any ſin doth indeed hate none.* Thirdly, if by the power of the Word they be frighted from the ſinne they moſt love, yet luſt will carry them to it againe, as a Sow returneth to the mire, or a man to his wife. Fourthly, if they ſhould be ſo fir'd and terrified away, that they durſt never actually returne againe; yet even then luſt will make them wallow in *ſpeculative uncleanneſſe*, their thoughts, their delights, their ſighs, their byas would ſtill hanker the other way. As luſt may dog, and peſter, and overtake a holy man that hates it, and yet hee hates it ſtill; ſo the Word may fright and drive a wicked man from the ſinne hee loves, and yet ſtill hee loves it. Fifthly, this ſinne as it keepes men in love with all ſinne, ſo it keepes men off from all good duties. It is as a *chaine* upon all our faculties, an *iron gate*, that keepes out any good thought, or poyſons it when it comes in.

In the faithfull themſelves likewiſe it is exceeding *ſtrong*, by antiperiſtaſis from the Law, to deceive, captivate, ſell as a ſlave, to make him doe that which he hated and allowed not, and not doe that which he would, and lov'd. It may ſeeme a paradoxe at the firſt, but it is a certaine truth, *Originall ſinne is ſtronger in the faithfull, then thoſe very Graces which they have received.* Vnderſtand it thus. A man giveth to a prodigall ſonne a great portion into his owne hands, and then gives over the care of him, and leaves him to himſelfe; in this Caſe, though the money of it ſelfe were ſufficient to keepe him in good quality; yet his owne folly, and the Crowes that haunt the carkaſſe, thoſe ſharking companions that cleave to him, will ſuddenly exhauſt a great eſtate. So if the Lord ſhould give a man a ſtocke of Grace as much

as *David* or *Paul* had, and there ſtop and furniſh him with no further ſupplyes, but give over the care and protection of him, his luſts are ſo ſtrong and cunning, as they would ſuddenly exhauſt it all, and reduce him to nothing. For this is certaine, that to be preſerved from the ſtrength of our owne luſts, we have not onely uſe of the good graces which God hath given us already (*per modum principij inhærentis*) but of a continued ſupport and underpropping (*per modum principij adſiſtentis*) of thoſe daily ſuccours and *ſupplies of the Spirit* of Grace, which may goe before us, and leade into all truth, and teach us the way which we are to walk in, which may ſtil ſay to our luſts in our boſome, as he did to Satan at the right hand of *Iehoiada*, *The Lord rebuke thee*; that may ſtill whiſper in our eares that bleſſed direction, *This is the way, walke in it.* Though a man were able to devoure as much at one meale as was ſpent upon *Bel* the Idoll, yet he would quickly periſh without further ſupplyes: ſo though a man ſhould have a great portion of Grace, and then be given over to himſelfe, that would not preſerve him from falling againe. *Grace in us* is but like the putting of hot water into cold, it may warme it for the time, but the water will reduce it ſelfe to its wonted temper, cold is predominant, even when the water ſcalds with heate, but that which keepes water hot, is the preſerving of fire ſtill about it: ſo it is not the Graces which the beſt of us receive, if God ſhould there ſtop, and leave us to them and our ſelves together, that would overcome ſinne in us: but that which preſerves us, is his promiſe *of never failing us, of putting under his hand, of renewing his mercies daily to us, of healing our backſlidings, of following us with his goodnes & mercy all the dayes of our life, of keeping us by his power unto ſaluation through faith*, that ſame which *Fulgentius* excellently calls *Iugo Auxilium*, the daily ayde and ſupply of Grace. For Grace doth not onely prevent a wicked man to make him righteous, but

followes

ἐπιχορηγία τοῦ πνεύματος. Phil. 1. 19.

Zech. 3. 2.

Eſay 30. 21.

Heb. 13. 5.
Pſal. 37. 24.
Lam. 3. 22, 23.
Hoſ. 14. 4.
Pſal. 23. 6.
1 Pet. 1. 5.
Iude verſ. 24.

followes him, leaſt hee become wicked againe, not onely preuent him that is fallen, to rayſe him, but follow him after he is riſen that he fall not againe. Conſider further what a multitude and ſwarme of luſts and members this body of ſinne hath, and how they concurre in the unitie of one body too. For this is worth the noting, that ſometimes they are cald in the ſingular number [a] *ſinne*, to note their *unitie*, and conſpiration; and ſometimes in the plurall number [b] *luſts* and *members*, to note their *multitudes* and ſerviceableneſſe for ſeverall purpoſes. And what can bee ſtronger then an Army conſiſting of multitudes of men and weapons, reduc'd all to a wonderfull unitie of mindes, ends and order. So then both in regard of its regall authoritie, of its edicts, and lawes of government, of its multitude of members, and unitie of body, originall ſinne muſt needs be very ſtrong.

Ninthly, conſider the *madneſſe* of this ſinne. *The heart of man*, ſaith *Salomon*, *is full of evill, and madneſſe is in his heart while he lives*. *Inſania* is a generall word, and hath two kinds or ſpecies of madneſſe in it; madneſſe, or unſoundneſſe in paſſions, which is *furor*, rage and fiercenes; and madneſſe or unſoundneſſe in the Intellectuals, which is *Amentia*, folly, or being out of ones right mind. And both theſe are in originall ſinne.

Firſt, it is full of *fierceneſſe*, rage, precipitancy when ever it ſets it ſelfe on worke; the driving thereof is like the *driving of Iehu*, very furious. This diſpoſition the holy Ghoſt takes notice of often in the nature of wicked men, that they are ἀσυνθέτους and ἀσπόνδους, *implacable* men, whom no bounds, nor limits, nor *covenants* will reſtraine, or keepe in order: and againe ἀπετεῖς and προπετεῖς, *fierce*, *headſtrong*, violent, raſh, they know not where nor when to ſtop. Therefore the Scripture compares it to a *breaking forth*, or violent eruption, like that of *fire out of an Oven*, or of *mire and dirt out of a raging Sea*. Men flatter themſelves in their ſinnes, and thinke when they have

Prævenit Impium ut fiat Iuſtus, ſubſequitur Iuſtum ne fiat Impius. Prævenit, ut Lumen conferat, ſubſequitur ut quod contulit ſervet, prævenit eliſum ut ſurgat, ſubſequitur elevatum ne cadat, &c. Fulg. *de prædeſt. lib.* 1.

[a] Ioh. 1. 29. Rom. 7. 17. Iam. 1. 14.

[b] 1. Pet. 2. 11. Eph. 4. 22. Col. 3. 5. Eccleſ. 9. 3.

2. King. 9. 20.

Rom. 1. 31.

2. Tim. 3. 3, 4.

Hoſ. 4. 2. Hoſ. 7. 6. Eſay 57. 20.

gone thus or thus farre, they will then give over, and ſtop at their pleaſure. *Sed modo & modo non habent modum*, as *Auſten* ſaid of his counterfeite and hypocriticall promiſes, ſinne can never finde a center to reſt in, a fit place to ſtop at. Theſe are but like the fooliſh conceits of children, who not being able to diſcerne the deception of their owne ſenſes, and ſeeing the Heavens in the Orizon ſeeme to touch the earth, reſolve to goe to the place where they conceive them to meete, and there to handle and play with the Starres; but when they are come thither, they finde the diſtance to be ſtill the ſame: ſo is it with the fooliſh hearts of men, they conceive, after ſo much gaine, or honour, or pleaſure, I ſhall have my fill, and wil then give over, but as long as the fountaine within is not ſtopt, the purſuites of luſt will bee as violent at laſt as at firſt. As he in the Fable

—Expectat dum defluat amnis, at ille
Labitur & labetur:

So though men thinke, that their luſts will at laſt grow drie, and they ſhall eaſily ſtep over them unto God; yet the truth is, the outragious deſires of men will grow ſtronger and ſtronger, even as a river, the farther it goes from the fountaine, doth oftentimes ſpread it ſelf the wider. The heart is ſtrongly ſet upon its owne ſinne, as any Creature is upon its owne motion. *They ſet their heart*, ſaith the Prophet, *on their iniquity*, *the heart of the ſonnes of men*, ſaith *Salomon*, *is fully ſet in them to doe evill.* As impoſſible it is for luſt to ſtop it ſelfe, as for the Sea to give over ſwelling, or the fire devouring the matter that is before it. The man poſſeſt with a Legion of Divels is a notable *Emblem* of a mans *ſinfull nature* (for indeed ſin makes a man of the Divels blood, *yee are the children of your Father the Divell*, Ioh. 8.44.) He is converſant with nothing but death, dead workes, dead companions, *death the ſervice*, and *death the wages.* He is full of hideous affections, he cuts and teares his owne ſoule; the preſence

Hoſ. 4.8.
Eccleſ. 8.11.

of

of Chriſt is horrible and affrightfull to him, and if hee worſhip him, 'tis out of terror, and not out of love; his name may well bee called Legion, for the ſwarmes, the ſervices, the ſtrength, the warre of luſts in the heart: 'Tis a torment to luſt to come out of a man, and to a man to be diſpoſſeſt of his luſts, there will be paine at the parting of ſinne, the uncleane ſpirit will teare when he muſt come out: but in this principally was he the picture of our evill nature, in that hee was exceeding fierce and untameable, *no man durſt paſſe by him, no chaines were ſtrong enough to hold him:* and this is the character of wicked men, *To breake bands and cords aſunder,* and to bee *their owne Lords.* Matth. 8. 28. Mark. 5. 3, 4. Pſal. 2. 3. Pſal. 12. 4.

Examples of this fierceneſſe of nature the Scripture doth give us abundantly. The Iewes are for this propertie compar'd to a ſwift Dromedary, or to *a wilde Aſſe full of deſires, that ſnuffeth up the winde,* as the uſe of Horſes is in their luſt, and cannot be turned. To a *Horſe ruſhing into the battell*; 'tis a ſimilitude from the inundation and precipitancy of torrents, that carry downe all before them. To a *backeſliding Heifer,* whom no bounds can hold, but he will breake forth into a large place, and have roome to traverſe his wayes. To *a wilde Aſſe,* that goes where his owne will and luſt carries him, *alone by himſelfe,* no Rider to gvide him, no bridle to reſtraine him, no preſence of God to direct him, no Law of God to over-rule him, but *alone by himſelfe,* as his owne Lord. With very fierceneſſe they did even *weary themſelves in their way.* Notably did this rage ſhew it ſelfe in the Sodomites; they reject *Lots* entreaties, they revile his perſon, they grow more outragious, and *preſſed in* even to teare open the houſe. Like whereunto was the rage of the Phariſies and Iewes againſt Chriſt, when he had fully convinc'd them of their ſinne, and his owne innocency, and they could hold diſpute no longer with him, they run from arguments to ſtones and raylings, *Thou art a Samari-*

Ier. 2. 24. Σπλυμαντὶς ἵππος ἀγρελεώ ταῖς θηρία. *Clem. Alex.* Ier. 8. 6. Hoſ. 4. 16. Hoſ. 8. 9. Eſay 57. 10. Ier. 9. 5. Gen. 19. 9.

Ioh.8.48,59. Luk.6.11. *Samaritane and haſt a Divell.* And elſewhere it is ſaid, That *they were filled with madneſſe* at the ſight of the Miracles which Chriſt wrought. Such was the rage of thoſe which ſtoned *Stephen, they gnaſhed their teeth, they ſtopped their eares, they ſhouted with their voyce, they ran with one accord and ſtoned him:* and *Saul,* who was one of them, is ſaid to have *breathed out threatnings* like a *tyred Wolfe* (unto which ſome make the Prophecy of *Iacob* touching *Beniamin,* of which Tribe *Saul* was, to allude) and elſewhere to have *waſted the Churches,* and to have *dragg'd the Saints into priſon,* and to have been *exceeding mad againſt them.* And ſuch meaſure himſelfe afterwards found, *combinations, uprores, aſſaults, draggings, wrath, clamors, confuſions, ruſhings in, caſting off of clothes, throwing of duſt into the aire*; any thing to expreſſe rage and madneſſe.

Act.9.1. Gen.49.27. Act.8.3.& 22.4. & 26.10,11. Gal.1.13. Act.17.5,6. Act.19.28, 29.34. Act.22.22,23.

But you will ſay, All theſe were at the time wicked men, what is that to nature in common? Have the Saints ſuch fierce and intemperate affections too? Surely while we carry our fleſh about us, wee carry the ſeeds of this rage and fury. *Simeon* and *Levi* were Patriarches of the Church, and Heads of the Congregations of Iſrael; yet ſee how *Iacob* aggravateth, and curſeth their fierceneſſe; *In their anger they ſlew a man, in their wrath they digged downe a wall: Curſed be their anger for it was fierce, and their wrath for it was cruell.* *Peter* was a holy man, yet when the windes blew, when the ſluces were open, and the water had gotten a little paſſage, ſee how it gathers rage; how fierce and mad it growes, even againſt the evidences of his owne heart, againſt the conſcience of his owne promiſes, a deniall growes into an oath, and that multiplies into *curſings, and damnings of himſelfe*; for ſo the word imports, an imprecating of Gods wrath, and of ſeparation from the preſence and glory of God upon himſelfe, if he knew the man. *Ionah* was a holy Prophet, and one whoſe rebellion and fierceneſſe againſt God might

Gen.49.6,7.

καταναθεματίζειν. Matth.26.74.

might in reaſon have been quite tam'd by the Sea and the Whale; yet looke upon him when his nature gets looſe, and you ſhall finde more madneſſe and tempeſt in him, then in the Sea into which he was throwne: *Angry, exceeding angry* at Gods mercy to Ninivie, and (with a ſtrange uniformitie of paſſion in a contrary occaſion) as angry at Gods ſeverity to the Gourd. That which made *Iob*, though before full of impaciency in ſome particular fits, to lay his hand on his mouth, and reply no more, which was Gods debatement, and expoſtulation with him, *Ionah* regarded not, but reproves, and replyes with much madneſſe of heart upon God himſelfe, *I doe well to be angry even unto death.* So belluine and contumacious are the mindes of men ſet upon their owne end, that though God himſelfe undertake the cauſe, they will outface his arguments, and ſtand on their owne defence. *Aſa* was a holy King, his *heart was perfect with the Lord all his dayes*, yet when the Prophet ſent from God told him of his folly in entertaining leagve with the Syrians, and depending upon their confederacies, It is ſaid, *that he impriſoned the Prophet, and was in a rage*, or in a tempeſtuouſneſſe againſt him. *Theodoſius* was a holy and excellent Prince, and amongſt all other graces for none more eminent then for lenitie and compaſſion: yet ſo farre did his furie kindle, upon occaſion of an uproare at Theſſalonica, where one of his ſervants had been ſlaine, that he commanded an univerſall maſſacre without diſtinction to paſſe upon the City, where, in a very ſhort ſpace of three houres, there were ſeven thouſand men butchered by the Emperours Edict, and the City fill'd with the blood of Innocents.

Iob 40.2.4.

Ionah 4.9.

1. King. 15.14.

2. Chron. 16.10

Princeps Religioſiſſimus. Hieron. Clemens animus, miſericors, communis, in omnes honorificus. Aurel. Victor. Beneficium ſe accepiſſe putavit, cum rogaretur ignoſcere. Ambroſ. orat. fun. Theodoret. Paulinus.

And this ſhould teach us to keepe the ſtricter watch over our owne hearts, ſince ſuch excellent men as theſe have fallen, ſince ſo many occaſions may throw us into the like diſtemper, ſince the ſinne of our nature is but like a ſleeping Lyon, or at beſt but like a wounded Lion, any thing

thing that awakens and vexeth it begets rage and furie, to be the more circumſpect over our ſelves, and the more jealous of our owne paſſions, in thoſe particular caſes eſpecially, wherein this fire is moſt apt to kindle.

First, when thou art in *diſputation*, engag'd upon a juſt quarrell to vindicate the truth of God from hereſie and diſtorſion, looke unto thy heart, ſet a watch over thy tongue, beware of wild-fire in thy zeale, take heed of this madneſſe of thine evill nature. Much advantage the Divell may get euen by diſputations for the truth. When men diſpute againſt thoſe that oppoſe themſelves, as the Diſciples againſt the Samaritans, with thunder aud *fire from heaven*, with railing and reviling ſpeeches, ſuch as the *Angell durſt not give unto Satan himſelfe*, when men ſhall forget the Apoſtles rule to *inſtruct thoſe that oppoſe themſelves with meeknes, and to reſtore thoſe that are fallen with the ſpirit of meeknes*. When tongue ſhalbe ſharpned againſt tongue, and pen poiſoned againſt pen, when pamphlets ſhall come forth with more teeth to bite, then arguments to convince, when men ſhall follow an adverſarie, as an undiſciplin'd Dog his game, with barking and bawling more then with skill or cunning, this is a way to betray the truth, and to doe the Divell ſervice under Gods colours. It is a grave obſervation which *Sulpitius Severus* makes of the councel at Ariminum, conſiſting of foure hundred Biſhops whereof eighty were Arians, and the reſt Orthodox; when after much treaty and agitation nothing was concluded but either party kept immoveable to his owne tenent, It was at laſt reſolv'd that the ſides ſhould ſeverally diſpatch an embaſſage to the emperour of ten men apiece, who ſhould make relation of their faith and opinions. And here now grew the diſadvantage; for ſaith hee, the Arians ſent Aged men, cunning, and able to manage their employment to the beſt; but on our part, there were young men ſent of little learning, and of ſtrong paſſions who being vex'd and provok'd

Affectavit quandoque Diabolus, veritatem defendendo concutere. Tert. Iude v. 9.

2. Tim. 2. 25. Gal. 6. 1.

Ex parte noſtrorum leguntur Homines adoleſcentes, parùm docti, & parum Cauti; ab Arianis autem miſſi ſenes, callidi, & ingenio valentes, adeoque principem facilè ſuperiores. Sulp. Sever. lib. 2.

provok'd by the adverſe partie, ſpoild their owne buſi-neſſe, though farre the better, with imprudent, and intem-perate handling.

Secondly, when thou art upon any *civill controverſie* or debate for matter of right, looke unto thy heart, take heed of that ſeed of *madneſſe* which lies lurking in it, leſt upon occaſion of lawfull controverſie, there breake out rage and revenge upon the perſons of one another. It is not for nothing that the Apoſtle ſaith, *There is utterly a fault amongſt you becauſe you goe to Law with one ano-ther.* 1. Cor. 6. 7. Why? The Apoſtle doth plainely allow Iudicature, verſ. 1. *A man may go to law before the Saints, they may iudge ſmall matters and things that pertaine to this life.* verſ. 2. 3. 4. And for any man from ſuch a place to inferre the unlawfulneſſe of ſueing to publick juſtice for his right, is a piece of *Anabapiſme* and folly juſtly puni-ſhed with the loſſe of his right. What then is that ἥττημα, that *Impotency* and defect which the Apoſtle blameth in them? It conſiſteth in two things, firſt their going to law before Heathen Iudges, thereby expoſing the pro-feſſion of Chriſtianity to imputations of ſciſme, diviſions, and worldlineſſe amongſt the enemies of it: In which caſe rather then put a rub unto the progreſſe of the Goſ-pell, by giving unreaſonable men occaſion to cenſure the truth thereof by their altercations, and making the mini-ſtery evill ſpoken of by their ſcandals, they were to ſuffer and to beare wrong. For thoſe words, *Why doe you not rather take wrong, and ſuffer your ſelves to bee defrauded*, are not a *Poſitive* precept as *Iulian* the Apoſtate object-ed ſcorneſully to the Chriſtians, unleſſe it be in ſmaller in-juries, which may with more wiſedome be borne by pa-tience, then by contention repaid or overcome; but one-ly a *Comparative* precept, that a man ſhould rather chooſe to leave his name, life, eſtate, goods, intereſts, ut-terly unvindicated, then by defending them unavoyda-bly to bring a ſcandall upon the Croſſe of Chriſt. Second-

ly,

p 231. 24.

ly, which is to my preſent purpoſe, Their going to law, though in it ſelfe Iuſt when before competent and fit judges, had yet an accidentall vitiouſneſſe that by their inadvertencie did breake out of their evill hearts, and cleave unto it, and that was, their litigations ranne from the buſineſſes unto the perſons, *It brake forth into violence and wrong againſt one another*, much perturbation of minde, revengefull and circumventing projects ſhew themſelves under the colour of legall debatements; *Nay* ſaith the Apoſtle, *you doe wrong and defraud*, and that *your brethren*. Such a notable frowardneſſe and rage lyes in the natures of men, that without much caution and watchfulneſſe it will bee blowne up into a flame even by honeſt and juſt contentions.

Thirdly, In *Differences* upon private converſation, looke to your hearts, give not the raines too much to anger or diſpleaſure, to ſuſpicions or miſconſtructions of your neighbours perſon or courſes: give not the water paſſage no not a little. *Be Angry*, ſaith the Apoſtle, *but ſinne not, let not the ſunne goe downe upon your wrath*. It is not a *Precept*; for ſuch Anger as is required of us by way of duty the Sun may ſafely go down upon; nor is it a *pardon* for anger whē we fal into it, to take of the inordinatenes of it; but it is a ſpeech by way of *conceſſion*, or unavoidable ſuppoſition. It cannot bee but that the Saints themſelves upon ſeverall occaſions and provocations wil be overtaken with anger, but yet though their infirmity break forth into the paſſiō, let not pride & ſelf love harden that paſſion into a habit, let them be wary that the flame grow not upon them to ſet them on fire, *Give no place to the Divell*. The longer a man continues in anger, the more roome the Divel hath to get in upon him, & enrage him. Anger is the kernell and ſeed of malice, if it be let lie long in the heart, that is ſo fertile a ſoile, and Satan ſo diligent a waterer of his owne plants, that it will quickly grow up into a knottie and ſtubburne hatred. Wee read of hatreds which

Eph. 4 26.

Cameron de Eccleſia, pag. 15.

which have runne in the bloud, and have been entaild, *Hereditarie malice*, as the Hiſtorian calsit, Hatreds which have ſurviv'd the parties, and diſcover'd themſelves in their very funerals, Hatreds which men have bound upon their poſterity by oaths, as *Haſdrubal* took a ſolemne oath of *Hanibal* that he ſhould be an irreconcileable enemie to Rome. And what doe all ſuch expreſſions import, but that there is a boundleſſe frenzy in the fleſh of men, a fierceneſſe which no lawes can tame, and that there is enough of it in the beſt men, to breake out into implacable affections, if grace, and prayer, and watchfulneſſe do not prevent it.

Odia Hæreditaria. Flor.

—Flammæq; rebelles ſeditione rogi. Stat. Liv.

Fourthly, in *Afflictions* paines of body, temptations of ſpirit, abridgement of eſtate, trials in reputation and favour or the like, looke by all meanes unto thy heart, take heede of theſe ſeedes of rage and madneſſe which are in thee. Never more time to looke to thy mounds, to repaire thy bulwarks, then when a tempeſt is upon thy ſea. Have you ſeene a beaſt breake his teeth upon the chaine that bindes him, or a Dog poure out his revenge upon the ſtone that did hurt him, then have you ſeene ſome darke ſhadowes of that fierceneſſe and furie, that is apt to riſe out of the hearts of men when Gods hand lies cloſe upon them. When thou heareſt of the ſtrange impatiencie of *Ionah* at the *beating of the Sun upon his head*, unto whom yet it was a mercy beyond wonder that he did now ſee the ſunne: when thou heareſt of thoſe deepe expoſtulations of *David* with God, *Hath he forgotten to be gracious? forgotten his promiſes? forgotten his truth? forgotten his power and mercy? and ſhut up all his kindeneſſe in diſpleaſure?* When thou heareſt of the impatiencies of *Job*, a man yet renowned for his patience, expoſtulating and charging God, *Is it good for thee that thou ſhould'ſt oppreſſe?* When thou heareſt of thoſe deepe curſes of *Ieremie againſt the day of his birth*; of thoſe froward expoſtulations and debates of the people of Iſrael with *Moſes*,

Ionah 4.9.

Pſal. 77.9,10.

Iam. 5.11.

Iob 10.3.

Ier. 20.14–18.

Exod. 5. 21, 22. *Moſes*, & of *Moſes* with God, *Why haſt thou evill entreated this people, why haſt thou ſent me?* O then reflect upon thy ſelfe, and be afraid of thine owne evill heart, which is farre more likely to breake out againſt God then any of thoſe were. And for a remedie or prevention hereof keepe in thy ſight the hiſtorie of thy ſinnes, make them as hainous to thine owne view as they are in their own nature; The way not to rage againſt afflictions is to *know our ſelves aright*, that will make us confeſſe unto God with

Ezra. 9. 13. *Ezra*, let our calamities be what they will, *That the Lord hath puniſh'd us leſſe then our iniquities have deſerved.* The way to beare the hand of God with patience, and with acceptance, is to confeſſe our ſinnes, and to be humbled for them.

Levit. 26. 40, 41. *If their uncircumciſed hearts bee humbled, and then they accept of the puniſhment of their iniquities*, ſaith the Lord: noting thus much, that the ſight of our ſin, and humiliation for it, makes a man willing to ſubmit to Gods chaſtiſements.

Lam. 3. 39, 40. *Wherefore doth a living man complaine, a man for the puniſhment of his ſins?* there are three ſtrong reaſons together why we ought not to murmur in our afflictions. Firſt, *Wee are men*, and what an impudence is it for the clay to ſwell againſt the potter that form'd it, and complaine why haſt thou made me thus. Secondly, *wee are ſinners*, all the puniſhments wee ſuffer are *our owne*, the wages of our iniquities, and what a madneſſe is it to complaine againſt the juſtice of our Iudge? Thirdly, *wee are living men* and therefore God hath puniſhed us leſſe then our ſinnes deſerve, for the wages of ſinne is death, and what ingratitude is it to repine at mercifull, and moderated puniſhments? but yet ſuch is the frowardneſſe of our nature that wee are very apt thus to murmur; what is the cure and remedy of this evill affection? *Let vs ſearch and try our waies (ſaith the Church) and turne to the Lord our God*; the more wee grow acquainted with our ſinnefull eſtate, and marveilous provocations, with the patience and promiſes of God, the more

more we ſhall juſtifie God, and waite upon him, the more wee ſhall judge our ſelves leſſe then the leaſt of Gods mercies and forbearances. *I will beare the indignation of the Lord*, ſaith the Church againe in the ſame caſe, I will not repine nor murmure at his dealing with me, I will acknowledge that righteouſneſſe belongeth unto him, and confuſion unto me, and the ground of this reſolution is the ſenſe of ſinne, *Becauſe I have ſinned againſt him.* I have preſſed, and wearied, and grieved, and vexed him with my ſinnes, without any zeale or tenderneſſe of his glory; but he hath viſited me in judgement and not in fury, in wrath he hath remembred mercy, and not quite conſumed me as he might have done, he hath not dealt with me after my ſinnes, nor rewarded me according to mine iniquities, he hath ſpared me as a ſonne when I dealt with him as a traytor, and hee will pleade my cauſe, and bring me forth to the light, and revenge my quarrell againſt thoſe which helped forward my affliction. Mic. 7 9.

Thus we ſee the way not to rage againſt Afflictions is to underſtand and be ſenſible of the fouleneſſe of our ſinnes. Otherwiſe pride and madneſſe will undoubtedly ſhew themſelves in our Afflictions. What deſperate and horrible rage did the heart of *Pharaoh* ſwell into, when in the middeſt of thoſe fearefull Iudgements hee hardned his heart, and exalted himſelfe againſt the people of God, and trampled upon them, and did not ſet his heart unto the iudgement, but threatned and drave out *Moſes* and *Aaron* from his preſence, and purſued them with finall and obdurate malice, through the midſt of that wonderfull deliverance? The like example we ſee in that impatient and fretfull reply of *Iehoram* king of Iſrael in the great famine: *This euill is of the Lord, what ſhould I waite for the Lord any longer?* If this be all the reward we haue for waiting and calling upon God, to what purpoſe ſerve our humiliations and faſtings? what profitableneſſe Exod. 9. 17. 7. 23. 10. 11. 14. 23. 2. King. 6. 33.

at all is there in his ſeruice? Thus we find the hypocrits challenging God for afflicting them, upbraiding him with their humiliations, and the fruitleſneſſe of his ſervice: *Wherefore haue we faſted, and thou ſeeſt not? wherefore haue wee afflicted our ſoule and thou takeſt no knowledge? ye haue ſaid it is in vaine to ſerue God, and what profit is it that wee haue kept his ordinance, and that wee haue walked mournefully before the Lord of hoaſts, &c?* And thus *Saul*, when hee found himſelfe forſaken by God, and ſhould haue humbled himſelfe, and ſought his face, he proceeded in a further rage to inquire of the witches which himſelfe had commanded to be deſtroyed.

Eſai.58.3.

Mal.3.14.

1.Sam.28.6,7.

Theſe things ſhould teach us all to labour with God in prayer, that what ever evill hee ſendeth upon us, hee would not ſuffer his ſtrength and ſpirit to forſake us, nor giue us ouer to the rage and madneſſe of our owne nature. O what hearts ſhould men ſee in themſelues, if they would looke upon their owne faces in other mens lives! See *Iulian* dye with revenge and rage againſt Chriſt; *Iudas* burſting aſunder under the weight of Gods wrath; The curſed perſecutors *putting of their power, retiring to a priuate life, pining away with vexation, becauſe the Goſpell of Chriſt was too hard for them; *Achitophel* diſpatching himſelfe for very madneſſe, becauſe his oracle was not beleeved; One deſpaire, another blaſpheme, another wreſtle with his affliction as a beaſt in a ſnare, till the part ſwell and rancle, and grow too bigge for the puniſhment which is upon it; How could not this chuſe but make men out of loue with themſelues, and labour to haue more holdfaſt of the Spirit of Chriſt; that this madneſſe of our nature may thereby be tamed, and our equanimity and moderation made knowne to all men?

* 20 *Anno Imperij Diocleſiani exacto amboimperatores conſentientibus animis imperio ſe abdicarunt; publicè profitentes ſe moli negotiorum ſuccumbere: ſed apud eos quibus arcana ſui pectoris credebant, id ex deſperatione facere ſe fatebantur. Quia enim nec Chriſtianos ſuperare, nec præconium Chriſtiani nominis extinguere poſſent; ſe nec Imperio velle frui. Zonaras Annal. Tom. 2. De Diocleſiano & Maximiniano Herculeo.*

Fifth-

Fifthly, and laſtly, *In the Miniſtery of the Word*, when thy boſome ſinne is met with, and the plague of thine owne heart diſcouer'd, when thou art prick't in thy maſter veine, when the edge of the ſword enters to the quicke, ſacrificeth thee, crucifieth thy luſts, cuts off thy earthly members, ranſackes thy conſcience, and ſhewes thee the inſide of thy foule ſoule; heere by all meanes looke unto thy heart; never ſo likely a time for madneſſe and fierce oppoſition to ſet up it ſelfe, as when a man is driven into a corner and cannot flie. Sinners are all cowards, and cannot indure the brightneſſe of *Moſes* face, are not able to abide the ſcrutinie of the Word, but would faine turne their backes upon it; not onely out of *ſcorne*, but out of *feare* too. Ier. 2. 27. Ioh. 8. 9.

Many a ſturdy ſinner will ſeeme to contemne the plaineneſſe and power of the Word, as an illiterate rude fooliſh thing, to ſcorne & undervalue the perſons, companies, diſcourſes of faithfull Miniſters, as of deſpicable, or ſupercilious, or ſchiſmaticall fellowes: but the truth is (and they in their owne conſciences know it too) that though there bee indeede much *ſtoutneſſe* and contempt, yet there is more *cowardice*: *Scorne* is the pretence, but *feare* is the reaſon; they cannot indure to bee diſquieted and gall'd: as a diſeaſed or wounded horſe curvets, and pranceth, and is very actiue and impatient; at firſt ſight a man would thinke it pride and metall, but the truth is tis paine and ſmart that cauſeth it. Well then ſinners are all cowards, and would faine fly, but even cowards themſelves, when they are ſhut in and ſurrounded, will fight with more fierceneſſe then other men, even for very feare. The baſeſt vermin almoſt that is, when ſhut out of all his refuges and holes, will trie his ſtrength before he will periſh, and leape in the face of his purſuer. And this now is the property of the word *to ſhut men in, The Scripture*, ſaith the Apoſtle, *hath ſhut up all under ſinne*. Gal. 3. 22. And we ſhall ever finde, that

the deeper the conviction hath been, the more likewiſe hath beene the preiudice, and the fiercer the Oppoſition againſt the word: ſee Ier.5. 5,12.6. 10. 43. 1,2. Nehem.9. 29, 30. Ioh.8.48,59. Ioh.11.47,53. Act.5.33. Act.6.10,11. 7.54.57,58. Ier.36.23. 2.Chron. 36. 15,16,17. As in the meeting of two contrary ſtreames, if one prevaile not to carry away and over-rule the other, there muſt needs ariſe a mighty noyſe and rage in the conflict: ſo is it in the wreſtling and ſtrife betweene the Spirit of God in the Word, and the current of a mans owne corruptions; the greater ſtrength and manifeſtation of the Spirit the Word hath in it, and the fewer corners and chinkes it leaves for ſinne to eſcape at, the more fierce muſt needes the oppoſition be, if the word be not prevalent enough to turne the current. Let us therfore beware whatever we do of ſnuffing or rebelling againſt the warnings which are giuen us out of the Word. It is hard to kicke againſt the prickes; there is no overcomming Gods Spirit: a man may fall upon the ſtone, but hee ſhall be broken by it; if he be ſo ſtrong, and lift ſo hard, as to move the ſtone, it ſhall fall upon him, and grinde him to powder. Let us not reſolve to baffle the miniſters, and to deſpiſe their meſſage; (It is a ſinne that leaves *no remedy* for a man, to throw away the phyſicke, to trample under foote the playſter that ſhould heale him) Let us not thinke to blow away the Words of God as if they were but ſo much *empty winde*; for the Lord ſaith that *they ſhall become fire*, to devoure the adverſaries; Let us not diſtinguiſh Scripture to our owne humours, nor accept or reject Gods Truth as will beſt conſiſt with our owne reſolutions; but as it is the power of the Word to Captivate even rebellious thoughts to the obedience of Chriſt; ſo let us reſolve to accept of every one of Gods righteous Commandements, and to hate every falſe way, to heare Chriſt and his Miniſters in *all things*, to anſwer to Gods ſevereſt cals, even then when they make us tremble and

2.Chron.36.16

Ier.5.13,14.

Pſal.68.18.
2.Cor.10.5.
Pſal.119.128.
Act.3.22.

and doe aſtoniſh us, as Saint *Paul* did, *Lord what wilt thou haue me to doe?* Even when the word affrights thee, yet giue this honour to it, not to reject it, nor fly from it, not to ſmother and ſuppreſſe it, but to endure it to ſearch thee, and to ſubmit thy ſelfe unto it. This is a notable way to abate the *Originall madneſſe* which is in thy heart. Act 9. 6.

Secondly, as there is *furor in madneſſe*, ſo there is *Amentia* too, A diſtemper in the *Intellectuals*, as well as in the *paſſions*: Every man that is throughly mad is a foole too: And therefore the ſame originall word is tranſlated in one place *madneſſe*, Luk. 6. 11. and in another place, *follie*, 2. Tim. 3. 9. Now this diſtemper is *Twofold:* for either it is an *univerſall privation and defect of reaſon*; or at leaſt it is an *inconſiſtency, a lubricitie, a ſlipperineſſe of reaſon.* And theſe are very deepe in the nature of a man, *folly is bound up in the heart of a childe*, and in ſpirituall things we are all children.

Firſt, there is an *univerſall ignorance and inconſiderateneſſe* of ſpirituall things in the nature of man, he takes leſſe notice of his condition then the very bruite beaſts. *The Oxe knoweth his owner, and the Aſſe his maſters crib, but Iſrael doth not know, my people doth not conſider.* Eſai. 1. 3. *The Storke in the heavens knoweth her appointed time, and the Turtle, and the Crane, and the Swallow, but my people knoweth not the judgement of the Lord.* Ier. 8. 6, 7. *The very dumbe Aſſe reproved the madneſſe of the Prophet*, as Saint *Peter* ſpeakes. Eſai. 42. 25. 2. Pet. 2. 16. And for this reaſon it is that we ſhall obſerve That frequent *Apoſtrophe* of God in the Prophets, when he had wearied himſelfe with crying to a deafe and rebellious people, he turnes his ſpeech, and pleads before dumbe and inanimate Creatures; *Heare, O Heavens, and give eare, O Earth*, nothing ſo farre from the voyce of the Prophet as the heavens, nothing ſo dull and impenetrable as the earth, and yet the heavens likelier to heare, the earth likelier to liſten and attend, then the obdurate ſinners. Eſai. 1. 2. Deut. 32. 1. Ier. 2. 12. Ier. 6. 19.

Mic.6.2. ners. *Heare O ye mountaines the Lords controverſie, and ye ſtrong foundations of the earth.* Nothing in the earth ſo immoveable as the mountaines, nothing in the mountaines ſo impenetrable as the foundations of the mountaines, and yet theſe are made more ſenſible of Gods pleadings and controverſies then the people whom it concern'd.

Rom.8.21,22. *The Creatures groane* (as the Apoſtle ſpeakes) under the burden and vanitie of the ſinnes of men; and men themſelves, upon whom ſinne lies with a farre heavier burden, boaſt, and glory, and rejoyce in it. Of our ſelves we have

Ier.4.22. *no underſtanding*, but are *fooliſh and ſottiſh*, as the Prophet ſpeakes, we ſee nothing but by the light and the

1.Ioh.5.20. 2.Cor.3.5. underſtanding which is given unto us, we cannot have ſo much as a right thought of goodneſſe. The Apoſtle doth notably expreſſe this univerſall blindneſſe which is in our nature, Epheſ.4.17.18. *Walke not as other Gentiles in the Vanitie of their minde, having the underſtanding darkned, being alienated from the life of God, or from a godly life, through the ignorance that is in them, becauſe of the blindneſſe of their Hearts.* Firſt their *minds* are *vaine*; the *minde*

Ariſt.Eth.lib.6. *is the Seate of Prinoiples*, of ſupreme, primitive, underived truths; but, ſaith he, their mindes are deſtitute of all divine and ſpirituall principles. Secondly, their *underſtanding* [διανοια] is darkened: The underſtanding, or Dianoeticall facultie is the *ſeate of Concluſions*, and that is unable to deduce from ſpirituall principles (if there were any in their mindes) ſuch ſound and divine concluſions as they are apt to beget: ſo though they know God (which is a Principle) yet this Principle was vaine in them, for they conceiv'd of his glory baſely, by the ſimilitude of foure footed beaſts, and creeping things, they conceiv'd him an idle God as the Epicures, or a God ſubject to fate and neceſſity as the Stoicks, or a ſinfull impure God, that by his example made uncleanneſſes religious, as Saint *Cyprian* ſpeakes; one way or other they became vaine in their imaginations of him; but ſecondly though they

knew

knew him, yet the concluſions which they deduc'd from that Principle, *That he was to be worſhipped, &c.* were utterly unworthy his majeſty, They worſhipped him *ignorantly, ſuperſtitiouſly, not as became God, they changed his truth into a lye.* Thirdly, ſuppoſe their principles to be ſound, their Concluſions from thoſe principles to be naturall and proper, yet all this is but ſpeculation, they ſtill are without the end of all this, *ſpirituall prudence, their hearts were blinded,* the heart is the *Seate of knowledge practicall,* that by the Principles of the minde and the Concluſions of the underſtanding doth regulate and meaſure the Converſation, but that was unable, yea averſe from any ſuch knowledge, for *they held the truth of God in unrighteouſneſſe, they did not like to retaine God in their knowledge,* they ſerved the luſts of their owne hearts, were given up to vile affections, were filled with all unrighteouſneſſe, and had pleaſure in evill workers, even when they did things which they knew deſerved death, and provoked judgement. This is that univerſall defect which is in us by nature; and very much of this remaines in the beſt of us. Here then when we are not able to conceive the Lords purpoſe in his word, though of it ſelfe it be all light, when we finde with *David* that it is too excellent for us, let us learne to bewaile that evill concupiſcence of our nature, which ſtill fils our underſtandings with miſts, and puts a vaile before our faces. The whole Booke of God is a pretious Mine full of unſearchable treaſures, and of all wiſedome; there is no *ſcoria,* no refuſe in it, nothing which is not of great moment, and worthy of ſpeciall and particular obſervation, and therefore much are we ſtill to bewaile the unfaithfulneſſe of our memories and underſtandings, which retaine ſo little, and underſtand leſſe then they doe retaine. If *David* were conſtrain'd to pray *Open mine eyes* to ſee more wonders in thy Law, how much more are we to pray ſo too? If there were a dampe of ſinne in *Davids*

Act. 17. 22, 23.

Rom. 1. 21, 25.

Rom. 1. 18, 28. 24. 26. 29. 32.

Ἐ'ι δὲ ἐν τῷ νόμῳ ἰῶτα ἓν, ἢ μία κεραία ἐ παρελεύσεται, πῶς ἡμῖν ἀσφαλὲς ὑπερβαίνειν καὶ τὰ σμικρότατα τα. *Baſil. in proœm. lib. de Spiritu Sancto.*

heart, that did often make his light dim ne, that did make him *as a beaſt in underſtanding*, as himſelfe complaines; how much darkeneſſe then and diſproportion is there betweene us and that bleſſed light? Looke upon Heretiques old and new, *Marcions* two gods, a good and an evill, *Valentinians* thirty and odde gods in ſeverall lofts and ſtories; worſhippers of *Caine*, worſhippers of *Iudas*, worſhippers of the Serpent, and a world of the like ſottiſh impieties: nay amongſt men that pretend more light, to ſee the ſame Scriptures on both ſides held, and yet opinions as diametrally contrary as light and darkeneſſe, one goſpell in one place, and another goſpell in another, to ſpeake nothing of thoſe ὀφθάλμια and *nævi*, thoſe blemiſhes that are in the writings of the moſt rare and choiſeſt inſtruments in Gods Church; All theſe are notable evidences of that radicall blindneſſe which is in our nature, and is never here quite removed: for if the light be not ſeene, it is not for want of evidence, but for want of ſight.

Scripturas habent in ſua diverſitate communes. Aug. Ep. 253. Evangelium pertrahunt ad ſententiæ ſuæ præcipitium. Juſtin martyr Epiſt. ad Zenam.

οὐ πρὸς τὸ μὴ βλέπειν τοὺς τυφλοὺς ἥδη κεῖται ἐπὶ τὸ φῶς τῷ ἡλίῳ φαῖνον; ἀλλὰ ἑαυτοὺς αἰτιάσωνται οἱ τυφλοὶ, καὶ τὰς ἑαυτῶν ὀφθαλμούς. *Theophil. ad Autol. lib. 1.*

Secondly, conſider the *ſlipperineſſe and inconſiſtencie of naturall reaſon in ſpirituall things*, it can never ſtay upon any holy notion: And this is another kinde of madneſſe. Mad men will make a hundred relations, but their reaſon cannot ſtand ſtill, nor goe through with any, but roves from one thing to another, and joynes together notions of ſeverall ſubjects like a rope of ſand: ſome few lucid intervals they may haply have, but they quickly returne to their frenzies againe. This is the condition of our nature, let a man enter upon any holy thoughts, the fleſh will quickly caſt in other ſuggeſtions, to make him weary and faint under ſuch unwelcome ſpeculations. Therfore it was that *David* prayed, *Vnite my hart to feare thy name; Keepe it alwayes in the thoughts of the heart of thy ſervant, &c.* This was the buſineſſe of *Paul* and *Barnabas* to the Saints, to exhort them that *with purpoſe of heart they would cleave unto God.* And hence that phraſe

Act. 11. 23.

of

of Scripture *to ioyne* a mans ſelfe *to God*, and *to lay faſt hold upon him*. And this every man that ſets about it will finde to bee a very hard worke; It will give every man juſt cauſe to cry out againſt the intruſions of a naughty heart. This is that which makes many mens righteouſneſſe like the morning Dew; now the Graſſe ſeemes drunken with wetneſſe, and an houre after even gapes for drought; now a vow and reſolution, anon a relapſe and returne againe; now an eare to Chriſt, preſently another open to ſinne; now offers and tender of peace, anon retreates and exceptions; now a skirmiſh with ſinne, and preſently a truce; like *Penelopes* Web, wrought in the day, and untwiſted in the night.

Eſay 56.3. Heb.6.18.

Tenthly, conſider the *Indefatigableneſſe* of this ſinne, how unwearied it is in all the miſchiefs that it is bent upon. It is ſaid of *Satan* that he *goes about ſeeking whom hee may devoure*, as it was of *Chriſt*, That *he went about doing good*; I thinke wee ſhall never in the Scripture finde the Divell at a pauſe, or ſitting ſtill like one that were ſpent and tir'd. But yet I finde that *for a ſeaſon he hath departed*, when hee had ſuch a terrible foyle as put him out of all hope of victory; I finde that hee may bee driven away and put to flight. *Reſiſt the Divell and hee ſhall flie from you*. But now the fleſhlie heart of a man will never be made ſound a retreate, but ſets on indefatigably upon the ſpirituall part: It is (as I ſaid) like the Thiefe, when it is nail'd and crucified it will ſtill revile, like a wounded woolfe it runnes about to doe miſchiefe, or as a tyred Oxe it treads with more weight upon the ſoule. As the Hiſtorian ſaid of *Carthage* that *Rome* was more troubled with it when it was halfe deſtroy'd, then when it remain'd whole and entire: ſo the man that hath in ſome meaſure overcome his luſts, will bee farre more ſenſible of their ſtirrings and ſtruggiings, then another in whom they rule without diſturbance. Wee may obſerve in ſome froward men when their cauſes are tried and

1.Pet.5.8.

Luk.4.13.

Iam.4.7.

Bos laſſus fortiùs figit pedem. Plus Romæ negotij fuit cum ſemirutâ Carthagine, quàm cum integra. Flor.

and prove deſperate in right, they will yet ſtill create perverſe matters to moleſt their neighbors, and the more they ſinke in the maine, the more clamorous they will be to proceed; as eager gameſters the more they looſe, the deeper game they play, and the harder they ſet to it; ſo is it with the luſts of men, the more they are ſubdued, the more rebellious and headſtrong will they be, ſo farre as their power goes againſt the ſpirit of Chriſt. Lime is kindled by that which quencheth all other fires, and ſurely Grace which extinguiſheth other temptations, or at leaſt abateth them, doth *occaſionally*, and by *antiperiſtaſis* enrage the fleſh, though in regard of exerciſe and actuall power it dye daylie.

ὃ δὴ τῷ φύσει ἔν τινι ἁπλῶς ἐνδέχ. *Ariſt. Ethic. lib. 2. cap. 1.*
ἀδὲ τὸ κατὰ φύσιν, τὸ δὲ βίαιον λυπηρόν. *Rhet. lib. 1.*

The reaſon hereof is, Firſt, *that which is naturall can never be chang'd, neither is any thing ever tir'd in its naturall motion.* The motion of a ſtone upward growes fainter and fainter becauſe carried by a violent impreſſion, but downeward ſtronger and ſtronger becauſe it gathers ſtrength even by ſympathie to the place whereunto it moves. Now *originall ſinne is the corrupt nature of a man*, and the motions therefore of it are not *violent* but altogether *naturall*, and that naturall motion is ſet on and made the eaſier by the impulſions of Satan, as a ſtone throwne or hurried downeward moves the ſwifter, becauſe the naturall weight thereof is improv'd by the acceſſory impreſſion. Who ever knew the Sea give over raging, or a ſtreame grow weary of running? Now the motions of corruption are as naturall as the eſtuations of the ſea, or the courſe of a river. Though there may be difficulty in fullfilling luſts, there can never be any in the riſing and ſprouting of luſts: As there may be paines in drawing water out of a Fountaine, but there can be no paines in the waters ſwelling or riſing out of the Fountaine. It is no paines to conceive ſeede, though it bee to bring it forth in a birth: ſo in the *begetting* of ſin, there is no paines requir'd for the heart to luſt, for thoughts to ariſe, though the

the *finiſhing* of ſinne may bee oftentimes painefull as well as deadly. *Originall ſinne* is call'd by the Apoſtle *a Law in the members*, which putteth a byas into them, a forwardneſſe, and propenſion to all evill. Now as a Bowle moves not with any difficultie when it followes the ſway of its owne bias, ſo neither doth the heart in following luſts which are the weights and bias of the fleſhlie ſoule. And therefore the longer any man lives in ſinne, the ſweeter 'tis to him. *Wearineſſe*, and *propenſion are termes inconſiſtent*. Secondly, *Nothing is weary while it workes all De Suo*, of it ſelfe, that which tyres a faculty is the fetching in of ſubſidiarie ſpirits, which being exhauſted and ſpent the faculty giveth over working, and is ſaid to be wearie. The eye is never weary with the act of ſeeing (which is it owne worke) but it is ſaid to bee weary, meerely becauſe of the deficiency of thoſe animall ſpirits which are from without ſent in unto it to aſſiſt it in its owne worke, which if they did in the ſame meaſure and ſtrength without decay flow to the facultie, it could never be tired in its owne operation. So the locomotive facultie, when the hand worketh, or the foote walketh, would never be wearied in it ſelfe, if thoſe ſpirits which are requiſite to ſtrengthen it in its exerciſe did not leſſen, and faile, and breath out in the motion. But now our luſts make us fleſh all over, in them wee worke all *de noſtro* of our owne; It is as naturall to the heart to luſt, as it is to the eye to ſee, and in this reſpect more too; for though the Act of ſeeing bee the eyes alone, yet the eye ſtands in need of forraine aſſiſtance from the heart (which is the forge and ſeminarie of ſpirits) to continue the exerciſe of this Act: But the Heart is wholly within it ſelfe furniſh'd with all the ſtrength and principles of luſting, or if it were not, yet thoſe ſpirits which the temptations of Satan or the world infuſe to aſſiſt it, doe never faile nor waſte away, but as waters drawne out of a fountaine, the faſter they are cald in, the more plentifully they come.

Thirdly,

Thirdly, *Originall ſin* is *Indefatigable*, never wearie of warring, of tempting, of raging, of intruding, of bringing forth, or polluting all we do, becauſe it is *unſatisfied*, *The eye is not ſatisfied with ſeeing nor the eare with hearing*, It is of vaſt and infinite deſires, and the more it is ſupplied with that in which it ſeeketh ſatisfaction, the more greedy it growes; as naturall motions the longer they continue the ſwifter they are. *A ſinner if he ſhould live for ever, would ſin for ever*, & never ſay it is enough. *Every imagination*, every Creature that is ſhap'd & form'd in the hart, every purpoſe, deſire, motion, ebullition, is *onely evill every Day*, ſaith the text; no period, no ſtint, *Evill from the childhood*, *Ex quo excuſſus eſt ex vtero*, from the time of breaking forth out of the wombe, as the learned obſerve from the propriety of the word. Evill comes out of the heart as ſparkles do out of the fire, never ceaſe riſing while the fire continues. Notably is this inſatiableneſſe of luſt expreſſed by the Prophet in two excellent ſimilitudes. Firſt, from *Drunkenneſſe*, which makes a man ſtill more greedy, doth not extinguiſh but enflame the perverſe deſire; none cal in for wine faſter, then they which have had too much before. Secondly, from *Hell and the grave*, which have no ſtint nor meaſure. The Cloud which the Prophet ſhewed his ſervant, was no bigger at firſt then a hand; after, it grew to cover all the Heavens, and the reaſon was, it roſe out of a Sea: ſo the ſin of man will continually grow and overflow all his life, and the reaſon is, it hath a Sea of luſt continually to ſupply it. Therfore in the Scripture it is call'd an *effuſion*, *a runſhing out*, *an æſtus*, like the foaming or boyling of the Sea, a *ſtrange exceſſe of ryot*, *unto which*, ſaith the Apoſtle, *wicked men runne*: *a Greedineſſe*, a covetous improvement of uncleaneneſſe, *a burning of luſt*, *a fulneſſe of all miſchiefe*. Now *from this inſatiableneſſe of luſt muſt needs follow the indefatigableneſſe of it too*. When a thing is out of the place of its owne reſt, it neuer leaves moving naturally till it have gotten to it; therefore in as much

Eccleſ. 1. 8.

Omnis peccator peccat in ſuo æterno. Greg.

Gen. 8. 21. *Amama Antibarb. biblic. l 2 p.* 403.

Hab. 2. 5, 6.

Eſay 5. 14. Prov. 30. 15, 16. 1. King. 18. 43.

Ἀσωτίας αἰάχυσις 1. Pet 4. 4. Iude v. 13. Eſay 57. 19. Ἀπηλγηκότες πλεονεξίᾳ. Eph. 4. 19. Rom. 1. 27, 29.

much as luſt can never carry the hart to any thing which it may reſt in, needs muſt it flutter about, & be alwayes in motion. If there were an infinite ſpace of aire, the motion of a ſtone in that ſpace (if there were any motion) muſt needs be infinite, becauſe it would no where have a Center, or middle place to hold it (for there can be no *medium* where there are no extremes.) Deſires are the wings upon which the ſoule moves, if there be ſtil things found to entice the deſires, and none to ſatisfie them, no marvell if the ſoule be ſtil upon the wing, in perpetual agitation, like the wind which continually whirleth about, or the Rivers which never leave running into the Sea, becauſe they never fill it. But it may be objected, that the Scripture makes mention of the *wearineſſe* which ſinne brings upon men, of that impotency of ſinning which growes upon them. The *Sodomites wearied* themſelves in their rage againſt *Lot*. So the Prophet ſaith of wicked men, that *they weary themſelves to commit iniquity*. I anſwer, that theſe very places prove the indefatigableneſſe of luſt, in that it never gives over, even when the inſtruments thereof are tir'd. The Iſraelites were weary of gathering ſtraw, but were the Task-maſters weary of exacting it? The members may be weary of ſerving their law, but is the law of the members weary of quickning or commanding them? Nay, herein is ſeene the cruell tyranny of luſt againſt us, that it never leaves drawing, enticing, heartning, ſupplying us for ſinne, even when wee are quite wearied in the ſervice of it. *Thou wert wearied in thy way, yet ſaidſt thou not, There is no hope.* Thou never didſt conſider, I have thus long drudg'd in the ſervice of ſinne, and have found *no fruit*, received no ſuch ſatisfaction as I promis'd my ſelfe; and therefore why ſhould I weary my ſelfe any longer? Why ſhould I labour for that which is no bread, and which ſatisfyeth not? Thou never didſt bethinke thy ſelfe of returning to the right way, but wenteſt on with wonted madneſſe and rage ſtill, though thou foundedſt

Eccleſ. 1. 6, 7.

Ier. 9. 5.

Eſay 57. 10.

Rom. 6. 21.

Eſay 55. 2.

foundedſt for certaine that there was no profit in thy evill way, that thou didſt ſow nothing but winde, and ſhouldſt reape nothing but a whirlewinde. *Baalams* luſt was too ſwift for his weary beaſt; when the Aſſe was frighted, and durſt goe no further, yet the Prophet was as unwearied as at the firſt. Luſt is like a furious Rider, never weary of the way, though the poore beaſt which muſt ſerve the Riders turne may quickly bee worne out. *Woe to him that lodeth himſelfe with thicke clay*, ſaith the Prophet, *How long?* He may have enough to loade him, he can never have enough to weary him. He may *lode* his houſe, his memory, his bagges, his wits, his time, his conſcience; but he can never *fill his Hell*. He may quickly have enough to *ſinke* him, but hee can never have enough to *ſatisfie* him: As a ſhip may be overladen with Gold or Silver even unto ſinking, and yet have compaſſe and ſides enough to hold ten times more: ſo the heart will quickly be loaded unto ſinking, but never filld unto ſatiety. In one word, wee muſt in ſinne diſtingviſh betweene the *Act*, and the *Concupiſcence* from whence that Act ariſeth; or in the faculties betweene the *Life* and the *Luſt* of them, betweene their *naturall ſtrength* and activitie, and their *law of corruption*. *The liveline ſſe and ſtrength of the faculties may quickly be waſted, and yet the luſt ſtrong ſtill.* Sinne in Act hath a concurrence of the powers of the ſoule, and ſervices of the body, which in their motions may quickly langviſh. But yet as the Philoſophers ſay of the ſoule, though it may ſeeme tyr'd and ſpent, and waxen old, becauſe the body in which it reſides growes unfit for its ſervice, yet *the ſoule indeed it ſelf doth not grow old*, but if it had equall inſtruments would be as vigorous in the oldeſt man, as in the youngeſt: ſo we may ſay of ſin, though the body may grow weary of adultery, or the mind weary of plodding miſchiefe, or the thoughts weary of contriving deceit, yet *concupiſcentia non ſeneſcit*, Luſt it ſelfe growes never old nor weary.

Nay,

Ier. 2. 11, 12. & 7. 8. Eſay 30. 5, 6. Hoſ. 8 7.

Hab. 2. 45.

Inter vivacitatem & Libidinem. Aug contr. Iul. lib 4. cap. 14.

Anima non ſeneſcit. Scal. de ſub. εἰ λαβοὶ ὁ αριθμὸς ἡμᾶς τοιοῦτος ἀεὶ ἦν οἷος καὶ νῦν. *Ariſt. de Anim. l. 1 c. 4.*

Nay, as the water when it is ſtopt in its principall courſe, yet one way or other where it beſt may it will make a ſhift to finde a vent, and to diſcover it ſelfe: even ſo luſt in the heart will one way or other, when the minde and faculties, the body and members are quite tyr'd out in the principall ſervice, make a ſhift to breake forth into ſome eaſier vent. When the adultery in the heart hath worne out the body, and ſpur'd it ſo long in this uncleane race, that it now ſinkes under the burden, and hath no more blood to loſe, yet even then it will finde a vent, and ſuch a man will have eyes full of adultery, a tongve full of adultery, thoughts and ſpeculations full of adultery, a memorie in the review of former lewdneſſe full of adultery. The thiefe on the Croſſe had as good a will to crucifie Chriſt, to naile him, and pierce him as any others, but hee was faſt enough for doing this; yet his malice will finde a vent into his tongve to revile and raile upon him. *Balaams* tongve could not execute the office to which hee was hir'd, yet it will have a vent, and ſhew it ſelfe in journeying, counſelling, and conſulting how the people might draw a curſe upon themſelves. As a dogge may have his ſtomack cram'd *uſque ad vomitum*, and yet his appetite unſatisfied, for hee preſently returnes to his vomit: ſo though a man may lode and weary himſelfe in the acting of ſinne, yet luſt it ſelfe is never ſatisfied, and therefore never wearied. Numb. 31. 16. Mic. 6. 5.

What a watch then ſhould we keepe over our evill hearts, what paines ſhould wee take by prayer and unweariedneſſe of ſpirit to ſuppreſſe this enemy? If there were any time wherein the fleſh did ſit ſtill and ſleepe, wherein the water did not runne, and ſeeke for vent, wee might then haply ſlacken our care; but ſince it is ever ſtirring in us, wee ſhould bee ever ſtirring againſt it, and uſing all meanes to leſſen and abate it: ſince the heart is unwearied in evill, we ſhould not faint, nor be weary of well-doing. Since the heart is ſo abundant in evill, wee ſhould

ſhould abound likewiſe in every good work of the Lord, alwayes conſidering what advantage this labour will give us againſt the toyle of ſinne: in luſt a man wearieth himſelfe and hath no hope, but here our labour is not in vaine in the Lord, wee ſhall reape if wee faint not; and a little glory in heaven, nay a little comfort in earth (though neither one nor other may be called little) will be a moſt plentifull recompence, preſſed downe and running over for any the greateſt paines that can bee taken in this ſpirituall watch. *Yee have need of patience*, ſaith the Apoſtle, to goe through the will of God, to bee in a perpetuall combate and defiance with an enemy that will give no reſpite nor breathing time. The temptations of Satan, the ſolicitations of the world are not ſo many, nor heauie clogs to men in their race, as that to which they are faſtned, this weight that preſſeth downe, this beſieging ſinne which is ever enticing, clamouring, haling, rebelling, intruding, with love, with ſtrength, with law, with arguments, with importunities calling a man from his right way. From this conſideration the Apoſtle immediately inferres this duty of patience, *Lay aſide every waight*, ſaith the Apoſtle, *and the ſinne that doth ſo eaſily beſet us, and runne with patience unto the race that is ſet before us*. And we muſt not caſt our eye alwayes to the clog which wee draw, that may much diſ-hearten us; but looke unto Ieſus, the Author and finiſher of our faith, hee that can carry us through all theſe difficulties, that gives us weapons, that teacheth our hands to warre, and our fingers to fight, that is our Captaine to leade us, and our ſecond, (συμμαχος, our fellow-Combatant) that fighteth againſt ſinne in us by his grace. Looke what hee *did*, what contradiction hee endured, leſt yee bee wearied and faint in your minds; Looke what he *promiſeth*, a victory againſt our luſts, and a Crowne after our victory. Looke when he *commeth*, 'tis yet *but a little while*; The comming of the Lord draweth nigh, the Lord is at hand; Call to him,

him, he is within the voyce of thy prayer, hee will come to ſtrengthen thee; waite upon him, he is within the eye of thy Faith, he will come to reward thee. Looke upon the Cloud of witneſſes, thoſe that are now the Church of the firſt-borne, and have their Palmes in their hands; they all went through the ſame combate, they were all beſet with alike infirmities, they were all men of the ſame paſſions with us, let us bee men of the ſame patience with them.

Now laſtly, conſider the *Propagation* of this ſinne. Which may therefore well be called an old man, becauſe it dies not, but paſſeth over from one generation to another; A mans Actuall ſinnes are perſonall, and therefore Intranſient, they begin and end in himſelfe; but originall ſinne is naturall, and therefore with the nature it paſſeth over from a man to his poſteritie. It is an entaile that can never be cut of, it hath held from *Adam* and will ſo continue to the worlds end holding al men in an unavoidable ſervice and villanage unto Satan the Prince of this world. In Humane Tenures if a man leave a perſonall eſtate to all his children indefinitely, without ſingling out and deſigning this portion to one and that to another, though it bee true to ſay that there is nothing in that eſtate which any one of the children can lay an entire clayme unto as his owne, but that the reſt have joynt intereſt in it, (for the children, though *many in perſons*, are yet but *one proprietarie* in regard of right in the eſtate of their father, till there be a ſeverance made) yet notwithſtanding a *Partition* may be legally procur'd, and there is a kinde of virtuall or fundamentall ſeverance before, which was the ground of that which is afterwards reall and legall: But now in this wretched Inheritance of ſin which *Adam* left to all his poſterity, we are to note this miſchiefe in the *firſt* place, that there is *no virtuall partition*, but it is left whole to every childe of *Adam*. All have it, and yet every one hath it all too. Soe that as Philoſo-

phets ſay of the Reaſonable ſoule, *That it is whole in the whole, and that it is whole in every part:* ſo wee may ſay of *originall concupiſcence,* It is *Tota in Genere Humano,* and *Tota in quolibet homine.* All in mankinde, and all in every particular man. There is no law of partition for one man to have to him in peculiar the luſts of the eye, another to him the luſts of the tongue, another to him the luſts of the eare, &c. but every man hath euery luſt originally as full as all men together have it.

Secondly, we are to note a great difference further between the Soule & ſin in this regard; though all the ſoule be in every member as wel as in the whole body, yet it is not in the ſame manner and excellency in the parts as in the whole. For it is in the whole to all the purpoſes of life, ſenſe, and motion, but in the parts the whole Soule ſerves but for ſome ſpeciall buſineſſes. All the ſoule is in the eye, and all in the eare, but not in either to all purpoſes, for it ſees onely in the eye, and it heares onely in the eare: But originall ſinne is all in every man, and it ſerves in every man to all purpoſes: Not in one man onely to commit adulterie, in another idolatry, in another murther, or the like, but in every man it ſerves to commit ſinne againſt all the Law, to breake every one of Gods commandements. A whole thing may belong wholly unto two men in ſeverall, by diverſe wayes of propriety, or unto ſundry purpoſes; A houſe belongs wholly to the Landlord for the purpoſe of profit and revenew, and wholly to the tenant for the purpoſe of uſe and inhabitation; but it ſeemes in ordinary reaſon impoſſible for the ſame thing to belong wholly to ſundry men in regard of al purpoſes for which it ſerves. But ſuch an ample propriety hath every man to originall ſinne, that he holds it all, and to all purpoſes for which it ſerves. For though ſome ſinnes there are which cannot by ſome men bee properly committed (properly I ſay, becauſe by way of provocation, or occaſion, or approbation, or the like, one man may participate

ticipate in the ſinnes which another commits) as a King cannot be diſobedient to his ſuperiors in governement, becauſe he hath no ſuperiors; a lay man cannot commit the ſinnes of a Miniſter, an unmarried man the ſinnes of a husband, &c. yet this diſability ariſeth out of the exigence of perſonall conditions, but no way out of the limitednesſe or impotency of originall ſinne, which in every man ſerves to all the purpoſes which can conſiſt with that mans condition; and as his condition alters, ſo is it likewiſe fruitfull unto new ſinnes. And theſe are two great aggravations of this ſinnefull inheritance That it comes *whole* unto every man; and that every man hath it *unto all the purpoſes* for which it ſerves.

Thirdly, it is to be obſerv'd that *in originall ſin* (as in all other) there are two things, *Deordination or ſinfulnes, and Guilt or obligation unto puniſhment.* And though the former of theſe be inſeparable from nature in this life, yet every man that beleeveth and repenteth hath the damnation thereof taken away, it ſhall not prove unto him mortall. But now this is the calamitie; Though a man have the guilt of this ſinne taken off from his perſon by the benefit of his owne faith, and the grace of Chriſt to him: yet ſtill both the deordination, and the guilt paſſeth over unto his poſteritie by derivation from him. For the former the caſe is moſt evident, what ever is borne of fleſh is fleſh, no man can bring a cleane thing out of an uncleane, an evill roote muſt bring forth evill branches, a bitter fountaine corrupt ſtreames; leaven will derive ſowerneſſe into the whole maſſe, and the Fathers treaſon will ſtaine the blood of all his poſterity: And it is as certaine for the latter, that though guilt and puniſhment may bee remitted to the Father, yet from him it may be tranſmitted to his childe. Every parent is the chanell of death to his poſterity. *Totum genus humanum fecit Adamus damnationis traducem*; Adam did diffuſe and propagate damnation unto all mankind. Neither is it any wonder, or injuſtice

Ioh. 3. 6. Iob 14. 4. Iam. 3. 11, 12.

Tertul. de Teſtimon. animæ. c. 3.

Nec mirum, nec iniuſtum quòd Radix proferat damnata damnatos. Aug. cont. Jul. lib. 3. cap. 12. Ex oleæ ſemine non fit niſi oleaſter. Aug. de nupt. & concup. lib. 1. c. 19.

that from a curſed roote ſhould proceed branches fit for nothing but the fire. As a Iew that was circumciſed brought forth an uncircumciſed ſonne, as cleane corne ſowed comes up with chaffe and ſtubble, as the ſeed of a good Olive brings forth a wilde Olive: ſo is it with the beſt that are, their Graces concurre not to naturall generation, and therefore from them is nothing naturally propagated. For *firſt* the wiping off of Guilt while the fault abides is an *Act of Grace and pardon*; now pardons are ever immediate from ſpeciall favour, from direct grant, and therefore cannot runne in the bloud, nor come to a man in the vertue of his birth, or by derivation; eſpecially where the pardon runnes not in generall termes, but perſonally by way of priviledge and exemption, and that too upon certaine conditions, the performance and vertue whereof is intranſient, and cannot availe any by way of imputation or redundancie. Secondly, though the perſonall Guilt be off from the man, yet the ground of that Guilt, the *damnableneſſe*, or *liableneſſe to be imputed unto puniſhment is inſeparable from ſin*; though ſin be not *mortall de facto*, ſo as to bring damnation to the perſon juſtified, yet it never ceaſeth to be *mortall de merito*, that is, to be damnable in it ſelfe, in regard of its owne nature and obliquity, though in event and execution the damnable vertue of ſinne be prevented by faith which cures it, and by repentance which forſakes and cuts it off. For wee muſt obſerve that *To merit* damnation belongs to the *nature* of ſinne, but to *bring forth damnation* belongs to the *accompliſhment* and finiſhing of ſinne, when it is ſuffered to grow to its meaſure, never interrupted, never prevented; God hath patience toward ſinners, and waiteth for their repentance, and doth not preſently powre out all his wrath; if in this interim men will bee perſwaded in the day of their peace to accept of mercy offer'd, and to Breake of ſinnes before the Epha be full, then their ſinnes ſhall not end in Death. But if they neglect all Gods mercie,

Iam. 1. 15.

Dan. 4. 27. Ezek. 18. 30.

mercie, and goe on ſtill, till there be no remedie, then ſinne growes to a ripeneſſe, and will undoubtedly bring forth Death. Since therefore the nature of ſinne paſſeth to poſterity, even when the guilt thereof is remitted in the parent, needs muſt the guilt thereof paſſe too, till by grace it be done away.

Fourthly, *In originall ſinne* there is a *twofold denomination* or formalitie. It is both a *Sinne*, and a *Puniſhment* of ſinne. For it is an abſurd conceite of ſome men who make it an impoſſibility for the ſame thing to be both a ſinne and a puniſhment. When a prodigall ſpends all his mony upon uncleannes, is not this mans poverty both his ſin and his puniſhment? When a drunkard brings diſeaſes on his body, and drownes his reaſon, is not that mans impotencie and ſottiſhneſſe both his ſin and his puniſhment? Indeed ſinne cannot rightly be cald an *inflicted puniſhment*, for God doth not put it into any man; yet it no way implies contradiction, but rather abundantly magnifies the juſtice and wiſedome of Almighty God, to ſay that he can *order ſinne* to bee a ſcourge and puniſhment to it ſelfe: And ſo Saint *Auſten* cals it, a *penall vitiouſneſſe or corruption*. So that in the derivation of this ſin wee have unto us propagated the *very wrath of God*. It is like *Aarons* rod, on our part a branch that buddeth unto iniquitie, and on Gods part a Serpent that ſtingeth unto Death. So that *Adam is a twofold cauſe of* this ſinne in his poſterity. *A meritorious cauſe*, he did *deſerve* it by prevarication as it was a *puniſhment*, & an *efficient cauſe*, he doth derive it by contagion as it is a *ſinne*. And this is the wretchedneſſe of this ſinne, that it is not onely a meanes to bring the wrath of God upon us, but is alſo ſome part and beginning of the wrath of God in us, and ſo is, as it were the earneſt, and firſt fruits of damnation. Not as if it were by God *infus'd* into our nature (for wee have it put into us no other way but by *ſeminall contagion* and propagation from *Adam*) but God ſeeing man

'Αταξία.
'Αρτιμωθία.

Remonſtrant. in exam. cenſuræ. cap. 7. fol. 85.

—*non eſt lex æquior ulla*
—*Quàm necis Artifices Arte perire ſuâ.*
Pœnalis vitioſitas. Aug de perfect. Iuſtit. c. 4.

Rom. 5. 12.
Gen. 5. 3.

throw away and waſt that original righteouſnes which he at the firſt put into him, and appointing him to bee the head and fountaine of all mankind not only in *nature* but in *foro* too, in regard of *legall proceeding*, *with-held* from him and his ſeed that *Gift* which was freely by him in the Creation beſtowed, and *willfully* by *Adam* in the fall *reiected*, and adjudg'd this miſerie upon him, that hee ſhould paſſe over to all his poſterity the immediate fruit of his firſt prevarication, which was *originall ſinne*, contracted by his owne default, and as it were iſſuing out of his willfull diſobedience upon him, becauſe they all were in him intereſſed as in their head and father in that firſt tranſgreſſion. Thus have I at large opened thoſe many great evils which this ſinne hath in it, that life of concupiſcence which the Apoſtle here ſpeaketh of. I cannot ſay of it as the Romane Epitomizer of his Hiſtorie, *In brevi tabella totam eius imaginem amplexus ſum*, that in a ſmall compaſſe I have comprized the whole Image of old *Adam*, but rather cleane contrary, *In ampla tabulâ non dimidiam eius imaginem amplexus ſum*. The halfe of this ſinne hath not all this while beene deſcribed unto you.

Florus.

Now therefore to conclude this Argument (wherein I have been the larger, both becauſe of the neceſſarineſſe of it, that we may know whither to riſe in our humiliations for ſinne, and becauſe it is the principall ſcope of the Apoſtle in the place, and ſerves moſt abundantly to ſhew our owne everlaſting inſufficiency for happineſſe in our ſelves) we ſee by theſe things which have been diſcovered in this ſin, at what defiance we ought to ſtand with the doctrine of thoſe men, firſt, who mince and qualifie, and extenuate this ſinne as the Papiſts doe, making it the [a] *ſmalleſt of all ſinnes*, [b] not deſerving any more of Gods

[a] *Intenſive Maius eſt peccatum actuale quam originale. Aquin. p. 3. q. 1. art. 4. c. A theologis noſtris minimum omnium peccatorum cenſetur. Andrad. Orthodox. explic lib. 3. Omnium peccatorum leviſſimum ſi ipſam per ſe criminis rationem intuearis. Idem in defenſ. fid. Trident. lib. 5. part. 1.* [b] *Lumbard. diſt. lib. 2. diſt. 33. Scot. Ibid. Bonavent. Ibid. q. 2. Durand. qu. 3. Aquin. part. 3. qu. 1. art. 4. ad 2. Bellar. lib. 6. c. 4.*

wrath

wrath, then *onely a want of his beatificall preſence*, and that too without any paine or ſorrow of minde, which might be apt to grow from the apprehenſion of ſo great a loſſe, nay not onely *denying it after Baptiſme to bee a ſinne*, but onely the ſeede of ſinne, an *evill diſeaſe, languor, tyranny*, and *impotency of nature*: but that even in the wicked themſelves [c] *concupiſcence* is rather *imputed* for ſinne, then is *really* and *formally ſinne*, [d] notwithſtanding it be forbidden in the Commandement; and upon theſe preſumptions [e] reviling the doctrine of the Reformed Divines, for exaggerating this ſinne, as that which overſpreadeth in its beeing all our nature, and in its working all our lives. Secondly, of thoſe who heretofore, and even now *deny any ſinfulneſſe* either in *the privation of the Image of God*, or in the *concupiſcenee* and deordination of our nature. It was the doctrine of the *Pelagians* in the primitive times, that [f] mans nature was not corrupted by the fall of *Adam*, that his ſinne [g] was not any ground to his poſteritie either of death, or of the merit of death, that [h] ſinne comes from *Adam* by imitation, not by propagation. That [i] Baptiſme doth not ſerve in Infants for remiſſion of ſinne, but onely for adoption and admiſſion into Heaven; that as [k] Chriſts righteouſneſſe doth not profit thoſe which beleeve not, ſo *Adams* ſinne doth not pre-

[c] *In ipſis non renatis in peccatum imputatur potius quàm revera & propriè peccatum eſt. Stapleton de Iuſtif. lib. 3. cap. 3. Falſum eſt concupiſcentiam quæ in nobis manet eſſe peccatum originale. Becan. Opuſcul. de Authore peccat. c. 4. In rebellione partis inferioris non conſiſtit peccatum niſi materialiter. Bellar. de Amiſſione Gratiæ & ſtatu peccat. lib 5 c. 5.*

Concupiſcentia nullum eſt ex ſe vel ex natura ſuâ peccatum. Ibid. cap. 7. Bonavent. lib. 2 diſt. 32. num. 5. Greg. de Valent. Tom. 2. diſput. 6. queſt. 12. punct. 1. §. 5. 6. Concupiſcentia carnis naturalis nobis eſt, utpote quæ, licèt nulla præceſſiſſet culpa, vel gratia, ex principijs naturæ exiſteret in homine, &c. Soto de natura & gratia, lib. 1. cap. 10. Durandus & privationem Iuſtitiæ & concupiſcentiam peccatum hoc eſſe negat, & quod ſit Reatus ſeu dignitas contendit. lib. 2. diſtinct. 30. qu. 3. [d] *Quamvis in decalogo prohibeatur, peccatum tamen non eſt. Staplet. de Iuſtif lib. 3 c. 5. Omnem aequiar eſſe peccatum non eſt verum. Bellar. de Stat. peccati. lib. 5. c 14.* [e] *Proteſtantes in utraque parte huius peccati modum exceſſerunt. Stapleton. de Iuſtificat. lib. 1. cap. 13. Corruptionem Carnis in Immenſum exaggerarunt Ibid. Hæc ergo eſt proteſtantum hodie de peccato Originali ſententia, Impietatis pleniſſima. Ibid. Greg. Val tom. 2. diſp 6. q. 12. p. 1. §. 4. & qu. 13. p 1. f. A. g. opere poſter. con Iul lib 2 c. 16.* [g] *Epiſt. 106.* [h] *De Remiſſ. peccat. l. 1. cap 8. 9. 13. De natura & gratia. c. 9. De peccat. Orig. c. 14.* [i] *Cont. Iul. lib. 3 c. 3.* [k] *De Remiſſ. peccat. lib. 3. cap. 2.*

judice, nor injure thoſe that actually ſinne not.[l] That as a righteous man doth not beget a righteous Childe, ſo neither doth a ſinner beget a Child guilty of ſinne. That[m] all ſinne is voluntary, and therefore not naturall. That[n] Marriage is Gods ordinance, and therefore no inſtrument of tranſmitting ſinne. That[o] concupiſcence being the puniſhment of ſinne cannot bee a ſinne likewiſe. [p] Theſe and the like *Antitheſes* unto Orthodox Doctrine did the *Pelagians* of old maintaine. And (as it is the policy of Satan to keepe alive thoſe hereſies which may ſeeme to have moſt reliefe from proud and corrupted reaſon, and doe principally tend to keepe men from that due humiliation, and through-conviction of ſinne, which ſhould drive them to Chriſt, and magnifie the riches of Chriſts Grace to them) there are not wanting at this day a [a] generation of men, who notwithſtanding the evidence of Scripture, and the conſent of all Antiquity, doe in this Point concurre with thoſe wicked Heretikes, and deny the originall corruption of our nature to bee any ſinne at all, but to be the work of Gods owne hands in Paradiſe; nay deny further the very imputation of *Adams* ſinne to any of his poſterity for ſinne. And now becauſe in this point they doe expreſſely contradict not onely the [b] Doctrine of holy Scriptures, the [c] foundation of Orthodox Faith, the [d] conſent of ancient Doctors, and the [e] Rule of the Catholike Church, but in no leſſe then foure or five particulars doe manifeſtly oppoſe the doctrine of the *Church of England* in this Point moſt evidently delivered in [f] one article; for the Article ſaith, Man is *Gone* from originall righteouſneſſe; they ſay, Man

[l] *De peccat. merit. & Remiſſ. lib. 3. cap. 2.*

[m] *Cont. Iul. lib. 3. cap. 5.*

[n] *De peccat. Orig. cap. 33. de Nupt. & conc. lib. 1. c. 25.*

[o] *Cont. Iul. lib. 5. cap. 3.*

[p] *Vid Proſper. adverſ collat. Aug. cont. Iul. lib. 2 cap. 1. Gerard. voſſ. Hiſt. Pelag lib. 2. part. 2. Latium de Pelag. lib. 1. part. 4. cap 1. 2. 3. 4.*

[a] *Sociniani. vid. Jacob. ad Portum. cont. Chriſtoph. Oſorod. cap. 27. Anabaptiſtæ.* in a Dialogue of Predeſtinat. *Inter pontificios Pighius peccatum originale inhæreus & connatum negavit: Imputativum tamen agnoſcit & probat.*

[b] Iob. 14. 4. Gen. 6. 5. & 8. 21. Iob. 3. 6. Pſal. 51. 5 Rom. 5. 12. Eph. 2. 3. Rom. 3. 23. Gal. 3. 22. 1. Cor. 15. 18. 19. 49 *Vid Gerard Voſſ. Hiſt. Pelag. l. 2. part. 1. Theſ. 2. & Bellar. de ſtatu peccati l. 5. c. 4.* [c] *Qui negat omnes homines primorum hominum peccato naſci obnoxios, ipſa Chriſtianæ fidei ſubvertere firmamenta conatur. Aug cont Iulian. lib. 1. c. 2.* [d] *Vid. Voſſ Hiſtor. Pelag lib 2 part. 1. Theſi. 6. Aug. cont. Jul l. 1. c. 23.* [e] *Infantes Baptizari in remiſſionem peccatorum ſecundum regulam univerſalis eccleſiæ confitemur. Cæleſtius Pelag. apud Aug. de peccat. original. lib. 2. c. 5.* [f] *Artic 9.*

did

did not goe away from it, but God ſnatched it away from man: the Article ſaith, that by Originall ſinne Man is *enclined unto evill*, and calleth it by the name of *concupiſcence and luſt*; they ſay, that Originall ſinne is only the privation of righteouſneſſe, and that concupiſcence is a concreated and originall condition of nature: the Article ſaith, that the fleſh luſteth *alwayes* contrary to the ſpirit, they ſay in expreſſe termes, that this is falſe, and that the fleſh when it luſteth indeed, doth luſt againſt nothing but the ſpirit, and that the Apoſtle in that place meant onely the Galatians, and not all ſpirituall or regenerate men: the Article ſaith, that this luſt *deſerveth Gods wrath* and condemnation; they ſay, that it doth not deſerve the hatred of God: and laſtly, the Article ſaith, that the Apoſtle doth confeſſe that *concupiſcence* and *luſt hath of it ſelfe the nature of ſinne*; they ſay, that it is not properly either a ſinne, or a puniſhment of ſinne, but onely the condition of nature: in all theſe reſpects it will be needfull to lay downe the truth of this great Point, and to vindicate it from the proud diſputes of ſuch bold Innovators.

And firſt let us ſee by what ſteps and gradations the Adverſaries of this ſo fundamentall a doctrine (which as [g] Saint *Auſtin* ſaith is none of thoſe *in quibus optimi fidei Catholicæ defenſores ſalvâ fidei compage inter ſe aliquando non conſonant*, wherein Orthodox Doctors may differ and abound in their owne ſenſe) do proceed to deny the ſinfulneſſe of that which all Ages of the Church have called Sinne.

First they ſay, That the [a] Sinne of *Adam* is not any

[g] *Contr. Iul. li.* 1.

[a] Anabaptiſts in their Dialogue of Predeſtination. *Nec Scriptura, nec veracitas, nec ſapientia, nec bonitas Divina, nec peccati natura, nec ratio iuſtitiæ atque æquitatis permittunt, vt dicamus, Deum poſteros Adami revera cenſuiſſe eiuſdem cum Adamo peccatireos. Idipſum plane aſſerit adverſus Auguſtinum Iulianus. Irrefutabiliter apparuit non poſſe à Deo peccatum alienum parvulis imputari. Aug. operepoſter. Cont. Iulian. lib.* 2. *Illuſtriſſimo teſtimonio perdoctum eſt in naſcentibus non eſſe peccatum, quòd in his uſus voluntatis non poterat inveniri. Ibid. Argui non debent quæ vitari non poſſunt. De nat. & grat. c.* 12. *Infans aliud niſi quod natus eſt eſſe non poteſt, adeoque nec reus eſt dum hoc eſt quod naſcitur. Apud Aug. cont. Iulian. lib.* 3. *cap.* 12.

way

way the ſinne of his poſterity, that it is againſt the nature of ſinne, againſt the goodneſſe, wiſedome, and truth of God, againſt the rule of Equitie and Iuſtice, that Infants who are Innocent in themſelves, ſhould bee accounted Nocent in another; therein taking away Baptiſme for remiſſion of ſinnes from Infants, who being not borne with guilt of *Adams* ſinne, ſtand yet in no neede of any purgation.

Secondly, they ſay that though *Adams* ſinne may be thus farre ſaid to be unto poſterity imputed; as that by reaſon of it they become obnoxious unto Death, (namely to an eternall diſſolution of body and ſoule without any reunion, and an eternall loſſe of the divine viſion, without any paine of ſenſe) yet that death which to *Adam* in his perſon was a puniſhment, is not ſo to his poſteritie, but onely the condition of their nature.

Thirdly, they ſay that that which is called originall ſinne is nothing elſe at all, but onely the privation of originall righteouſneſſe; and that concupiſcence was not contracted, and brought upon nature by ſinne, but was originally in our nature, ſuſpended indeede by the preſence, but actuated by the loſſe of that righteouſneſſe.

Fourthly, they ſay, That that privation was not by man contracted, but by God inflicted as a puniſhment upon *Adam* from whom it comes, but onely as a condition of nature unto us; that man in his fall and prevarication did not Throw away or actually ſhake off the Image of God, but God pull'd it away from him; which if God had not done, it would have remained with him, notwithſtanding the ſinne of the firſt fall.

Fifthly, they ſay,* That in as much as the privation

* The Romaniſts doe erre moſt dangerouſly in the matter of originall ſinne: for firſt they teach, that the contrariety betweene the ſpirit and the fleſh — are the primitive conditions of the nature of a mã, and conſequently that concupiſcence neither after nor before Baptiſme in the regenerate or unregenerate is ſinne, or the puniſhment of ſinne, but a condition of pure and ſole nature. *D. Field. lib. 3. cap. 26.* The Scriptures expreſſely make it ſinne. S. *Auſten*, whoſe iudgement in this matter is a breviarie of the faith of the Primitive Church, expreſſely teacheth that it is ſinne. Vntill of late the beſt learned and godlieſt in the Church taught, that it was ſinne. Our Adverſaries fall into abſurdities by denying it. *B. White* in his Defence, Paragraph. 6 obſerv. 2. ſect. 2. Our Divines unanimouſly withſtand the doctrine of the Papiſts in this Point, that Concupiſcence is naturall and not ſinfull. *Whitak. De peccat. orig. lib. 3. Field of the Church. lib. 3. cap. 26. Biſhop Whites def. p. 74.*

of

of original righteouſneſſe was a puniſhment by God upon *Adam* juſtly inflicted, and by *Adam* unto us naturally and unavoidably propagated, It is not therfore to bee eſteem'd any ſinne at all, neither for it can God juſtly condemne any man; nor is it to be eſteem'd a puniſhment of ſinne in us, though it were in *Adam*, becauſe in us there is no ſinne going before it of which it may bee accounted the puniſhment, as there was in *Adam*, but onely the condition of our preſent nature.

Laſtly, they ſay that *Adam* being by God deprived of originall righteouſneſſe, (which is the faculty and fountaine of all obedience) and being now conſtituted under the deſerved curſe, all the debt of legall obedience, wherein hee and his poſteritie in him were unto God obliged, did immediately ceaſe; ſo that whatſoever outrages ſhould after that have beene by *Adam* or any of his children committed, they would not have beene ſinnes, or tranſgreſſions, nor involv'd the Authors of them in the guilt of iuſt damnation. That which unto us reviveth ſinne, is the new covenant; becauſe therein is given unto the law new ſtrength to command, and unto us new ſtrength to obey, both which were evacuated in the fall of *Adam*. Vpon which premiſſes it doth moſt evidently follow; that unleſſe God in Chriſt had made a covenant of grace with us anew, no man ſhould ever have been properly and penally damned but only *Adam*; and hee too, with no other then the loſſe of Gods preſence: (For Hell and torments are not the revenge of Legall, but of Evangelicall diſobedience) *not for any actuall ſinnes*, for there would have beene none, becauſe the exaction of the Law would have ceaſed; and where there is no Law, there is no tranſgreſſion; *not for the want of righteouſneſſe*, becauſe that was in *Adam* himſelfe

himſelfe but a puniſhment, and in his poſteritie neither a ſinne, nor a puniſhment, but onely a condition of nature; *not for habituall concupiſcence*, becauſe though it bee a diſeaſe and an infirmitie, yet it is no ſinne, both becauſe the being of it is connaturall and neceſſary, and the operations of it inevitable and unpreventable for want of that bridle of ſupernaturall righteouſneſſe which was appointed to keepe it in. Laſtly, *not for Adams ſinne imputed*, becauſe being committed by another mans will, it could be no mans ſinne but his that committed it.

So that now upon theſe premiſes wee are to invert the Apoſtles words, *By one man*, namely by *Adam*, *ſinne entered into the world*, upon all his poſterity, *and death by ſinne*; By one man, namely by Chriſt (*tanquam per cauſam ſine quâ non*) ſinne returned into the world upon all *Adams* poſteritie, and with ſinne, the worſt of all deaths, namely helliſh torments, which without him ſhould not have beene at all. O how are wee bound to prayſe God, and recount with all honour the memorie of thoſe Worthies who compiled *Our Articles*, which ſerve as a hedge to keepe out this impious and mortiferous doctrine (as [i] *Fulgentius* cals it) from the Church of England.

[i] *De gratia Chriſt. c.* 14.

There are but three maine arguments that I can meet with to colour this hereſie, and two of them were the Pelagians of old. Firſt, [k] that which is naturall and by conſequence neceſſarie and unavoidable cannot bee ſinne; Originall ſinne is naturall, neceſſarie, and unavoidable; therefore it is no ſinne. Secondly that which is not voluntarie cannot be ſinnefull; Originall ſinne is not voluntarie; therefore not ſinnefull. Thirdly, no ſinne is immediatly cauſed by God; but originall ſinne, being the privation

[k] *Pelag. apud Aug. de natura & gratia. c.* 12. *Pelag. apud Aug. cont. Iul. lib.* 3. *cap.* 12.

tion of originall righteouſneſſe is from God immediatly, who pull'd away *Adams* righteouſneſſe from him; Therfore it is no ſinne.

For the more diſtinct underſtanding the whole truth, and anſwering theſe ſuppoſed ſtrong reaſons, give me leave to premiſe theſe obſervations by way of Hypotheſis.

Firſt, there are Two things in originall ſinne, *The privation of righteouſneſſe* and *the corruption of nature*; for ſince originall ſinne is the roote of actuall, and in actuall ſinnes there are both the omiſſion of the good which we ought to exerciſe, and poſitive contumacies againſt the Law of God, therefore a *vis formatrix*, ſomething anſwerable to both theſe muſt needs be found in originall ſinne. This poſitive corruption (for in the other all agree that it is originall ſinne) is that which the [p] Scripture cals *fleſh*, and *members*, and *law*, and *luſts*, and *bodie*, and Saint [q] *Auſtin*, *vitiouſneſſe*, *inobedience or inordinateneſſe*, and a *morbid affection*: Conſonant whereunto is the [r] *Article of our Church*, affirming, that man by originall ſinne is farre gone from righteouſneſſe, which is the *privation*; ſecondly that thereby he is of his owne nature enclined unto evill, which is the *pravitie or corruption*: and this is the doctrine of [s] many learned papiſts.

Secondly, the Law being [t] perfect and ſpirituall ſearcheth the moſt intimate corners of the ſoule, and reduceth under a law the very rootes and principles of all humane operations: And therefore in as much as [u] well being is the ground of well working, and that the Tree muſt be good before the fruite, therefore wee conclude,

[p] Ioh.3 6. Rom.6.6, 7, 24. Gal.5.17. Col.3.5. Rom.7.23.

[q] *Pœnalis vitioſitas, de perfect. Juſtit.cap.4. Inobedientia, de Civit. Dei.lib. 14.cap.15. Libido, contra Iulian li.4.c.14. Morbidus affectus, de Nupt. & concupiſ. lib.2.cap 31. Retract.li.1.ca. 15* οὐ μετὰ ἔσται ἡ ὑδὸν ἡ ἁμαρτία, θον ἐποίησε. *Iuſt. Martyr. Ep. ad Zenam.*

[r] *Articul.9.*

[s] *Magiſt.Sentent.lib.2. diſtinct 30. Aquin. 12.qu.82.art.1. Driedo de Gratia & lib. Arbit.lib.1. Tract.3.part.4. memb.2.pag.154, 156. Greg. Arim.lib.2.diſt.30.qu.1. Bonavent.li.2.Diſtinct.30.par.2.queſt.1. Andrad. Defenſ. concil.Trident.lib.5, & quamplures alij.*

[t] *Pſal.19.7. Rom.7.14.*

[u] *Math.7.18. Abſit ut ſit in aliquo vera virtus qui ipſe Iuſtus non eſt. Aug.contr. Jul.l.4.c.3.*

that

that the Law is not onely the Rule of our workes, but of our ſtrength, not of our life only but of our nature, which being at firſt deliver'd into our hands entire and pure, cannot become degenerate, without the offence of thoſe who did firſt betray ſo great a truſt committed unto them. x *Thou ſhalt loue the Lord thy God, Ex omni valde tuo*, with all thy might, ſaith the Law; it doth not only require us to love, but to have mindes furniſh'd with *all ſtrength* to love God, ſo that there may be life and vigor in our obedience and love of him. The Law requires no more love then ſtrength, therefore if it did not of us require ſtrength to love, but onely ſuppoſe it, it could require no love neither, for the y Apoſtle tels us that by nature we are *without ſtrength*. So that if the meaning of the Law be onely this, Thou ſhalt love the Lord thy God with all the ſtrength which thou haſt; and not this, Thou ſhalt love him with all the ſtrength that I require thee to have, and that I at firſt gave thee (ſo that the ſtrength and faculty, as well as the love and duty may *cadere ſub precepto*, fall under the command) the meaning of the Law would amount but to this, Thou ſhalt not, or needeſt not to love the Lord thy God at all, becauſe thou haſt no ſtrength ſo to doe, and art not to be blamed for having none.

Thirdly, it is not the being *voluntary or involuntarie* that doth make a thing ſinfull or not ſinfull, but being *oppoſite to the Rule*, which requires complete ſtrength to ſerve God withall; Now all a mans ſtrength is not in his will, the underſtanding, affections, and bodie have their ſtrength, which failing, though the will bee never ſo prompt, yet the worke is not done with that perfection which the Law requires: yet withall wee are to note in this point two things. Firſt, That[a] *originall ſinne is, ſuo modo, voluntarie too*, becauſe brought in by that will which was *originally ours*, for this is a true rule in divinity, [b] *Voluntas*

x Deut. 6.5. Luk. 10.27. *Lex etiam origines delictorum, id eſt, concupiſcentias & voluntates non minus quàm facta condemnat. Tertul de pudicit. c. 6.*

y Rom. 5.6.

a *Ex prima hominis mala voluntate contractum, factum eſt quodammodo Hæreditarium. Aug. Retract. lib. 1 cap. 13.*

b *Voluntas Adæ reputatur noſtra. Aquin p. 3. q. 84. art. 2. ad 3. & 12. q. 81. art. 1. in corp. Andrad. Orthodox. explicat. lib. 3. Eodem modo omnium voluntates in illo concluſæ cenſentur quo & naturæ.*

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[c] *Vid. Aquin. 12 qu. 79 art. 1 in C. & q. 74 art. 3. C. & Ariſtot. Eth. lib. 3. c. 5.*

[d] *Ariſt. Ethic. lib. 1. cap. vlt.*

[e] *De lib. Arbit. lib. 3. c. 22. Retract. li. 1. c. 13 de vera Relig. c. 14.*

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y Rom.5.6.

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PAGINAT

a *Ex prima hominis mala voluntate contractum, factum e quodammodo Hæreditarium. Aug. Retract. lib.1 cap.13.*

b *Voluntas Ad reputatur noſtra. Aquin p.3 q.84.art.2.ad 3 & 12.q.81.art. 1.in corp. Andrad.Orthodox.explicat. lib.3. Eodem modo omnium voluntates in illo concluſæ cenſentur quo & naturæ.*

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that the Law is not onely the Rule of our workes, but of our ſtrength, not of our life only but of our nature, which being at firſt deliver'd into our hands entire and pure, cannot become degenerate, without the offence of thoſe who did firſt betray ſo great a truſt committed unto them. [x] *Thou ſhalt loue the Lord thy God, Ex omni valde tuo*, with all thy might, ſaith the Law; it doth not only require us to love, but to have mindes furniſh'd with *all ſtrength* to love God, ſo that there may be life and vigor in our obedience and love of him. The Law requires no more love then ſtrength, therefore if it did not of us require ſtrength to love, but onely ſuppoſe it, it could require no love neither, for the [y] Apoſtle tels us that by nature we are *without ſtrength*. So that if the meaning of the Law be onely this, Thou ſhalt love the Lord thy God with all the ſtrength which thou haſt; and not this, Thou ſhalt love him with all the ſtrength that I require thee to have, and that I at firſt gave thee (ſo that the ſtrength and faculty, as well as the love and duty may *cadere ſub precepto*, fall under the command) the meaning of the Law would amount but to this, Thou ſhalt not, or needeſt not to love the Lord thy God at all, becauſe thou haſt no ſtrength ſo to doe, and art not to be blamed for having none.

Thirdly, it is not the being *voluntary or involuntarie* that doth make a thing ſinfull or not ſinfull, but being *oppoſite to the Rule*, which requires complete ſtrength to ſerve God withall; Now all a mans ſtrength is not in his will, the underſtanding, affections, and bodie have their ſtrength, which failing, though the will bee never ſo prompt, yet the worke is not done with that perfection which the Law requires: yet withall wee are to note in this point two things. Firſt, That[a] *originall ſinne is, ſuo modo, voluntarie too*, becauſe brought in by that will which was *originally ours*, for this is a true rule in divinity, [b] *Voluntas*

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ther ſins, but *is it ſelf truly and properly ſin*, or to ſpeak in the phraſe of the *Church of England*, *hath of it ſelfe the nature of ſin*. Firſt, where there is ἀνομία, tranſgreſſion there is ſin; in this ſin there is more, for there is ἀντινομία, rebellion, and antipathie againſt the whole Law; therefore concupiſcence is ſin. Secondly, That which inferres death, and makes men naturally children of wrath, is ſinne; but luſt, and fleſhly concupiſcence reviving, bringeth death, and wrath; therefore it is ſinne. Thirdly, where there is an exceſſe of ſinne that thing muſt needs be ſinfull; but concupiſcence by the commandement is exceeding ſinfull, *ergo*. Fourthly, that which is hatefull is evill and ſinfull (for God made all things beautifull and good, and therefore very lovely) but concupiſcence is hatefull, *what I hate, that I do*. Fifthly, that which quickneth to all miſchiefe, and indiſpoſeth to all good muſt needs be ſinfull, as ſhee that tempteth and ſolliciteth to adulterie may juſtly be eſteem'd a harlot; but concupiſcence tempteth draweth, enticeth, begetteth, conceiveth, indiſpoſeth to good, and provoketh to evill; therefore it is ſinne. Sixthly, that which is helliſh and diveliſh muſt needs be ſinneſull, for that is an argument in the Scripture to prove a thing to be exceeding evil; but concupiſcence is even the Hell of our nature, and luſts are diveliſh; Therefore they are ſinfull too. *Nemo ſe palpet*, ſaith Saint *Auſten*, *de ſuo Satanas eſt, de Deo beatus*, Let no man ſooth or flatter himſelfe, his happineſſe is from God, for of himſelfe he is altogether diueliſh. Seventhly, that which was with Chriſt crucified is ſinne, for hee bore our ſinne in his body upon the tree; but our fleſh and concupiſcence was with Chriſt crucified, *They that are Chriſts have crucified the fleſh with the affections and luſts*; Therefore it is ſin. Laſtly, that which is waſhed away in Baptiſme is ſinne, for *Baptiſme is for remiſſion of ſinnes*; but concupiſcence and the body of ſinne is done away in Baptiſme; Therefore it is ſinne. And this is the frequent argument of the ancient

* *Peccatum carnis & verè peccatum. Fulg. de grat. Chriſt c. 15. Vid. Aug. de pecc. mer. & remiſſ. lib. 2. c. 4. de nupt. & concupiſ. lib. 2. cap. 24. contr. Jul. lib. 2. c. 3. 4. 5. & lib. 4 c. 2. lib. 5. c. 3. 7. lib. 6. c. 15. 19. Vide Staplet. de Iuſtif. l. 2. c. 14.*

1. Ioh. 3. 4.
Rom. 7. 23.
Gal. 5. 17.
Rom. 6. 23.
Epheſ. 2. 3.
Rom. 7. 13.
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Gen. 1. 31.
Rom 7. 15.
Prov. 7. 11–21.
Rom. 7 18–21.
Matth. 15. 19.
Iam. 1. 14.
Iam. 3. 15.
1. Ioh. 3. 8.
Iam. 3. 6.
Ioh. 8. 44.
Aug. Tract. 49. in Iohan. Quando libido vincit, vincit & diabolus. Id. contr. Iul. lib. 5. cap. 7.
1. Pet. 2. 24.
Gal. 5. 24.
Rom. 6. 5. 6.
Act. 2. 38.
Col. 2. 11, 12.

cient Doctors againſt the Pelagians to prove that infants had ſinne in their nature, becauſe they were baptized unto the remiſſion of ſinnes.

To give ſome anſwer then to thoſe pretended reaſons. To the firſt wee confeſſe that nothing can bee *toto genere* Neceſſarie, and yet ſinfull: neither is originall ſinne in that ſort neceſſary to the *nature in it ſelfe*, though to the *nature in perſons proceeding from Adam* it be neceſſarie. For *Adam* had free will, and wee in him, to have kept that originall righteouſneſſe in which wee were created, and what was to him ſinfull, was to us likewiſe, becauſe wee all were *one in him*. Wee are then to diſtingviſh of naturall and neceſſarie, for it is either *primitive* and *created*, or *conſequent*, and *contracted* neceſſity; the former would indeed void ſin becauſe God doth never firſt make things impoſſible, and then command them; but the latter growing out of mans owne will originally, muſt not therefore nullifie the Law of God, becauſe it diſableth the power of man, for that were to make man the Lord of the Law.

Aug de peccat. merit & remiſſ. lib. 1. cap. 16. 17. 24. 26. 28 34 39. lib. 2. cap. 26. 27. 28. l. 3. c. 4. de nupt. & concupiſcent. lib. 1. cap. 20. lib. 2. cap. 33. contr. Iul. Pelag. l. 3. cap. 2. 3. lib. 6 c. 16. & locis alijs infinitis. Fulgent. de Incarnat. et gratia Chriſti. cap. 15. Proſper. contr. Coll. cap. 18.

To the ſecond three things are to be anſwer'd. Firſt, The ſinfulneſſe of a thing is grounded on its *diſproportion* to the *Law of God*, not to the *will of man*. Now Gods Law ſets bounds, and moderates the operations of all other powers and parts, as well as of the wil. And therfore the Apoſtle complaines of his ſinfull concupiſcence, even when his wil was in a readines to deſire the good, and refuſe the evill. Ro. 7. 18. Secondly, no evil luſt riſeth or ſtirreth, though it prevent the conſent of the will, but the wil may be eſteemed faultie, not in this that it conſented unto it, but in this, that it did not, as it ought to have done, hin-

Voluntarium aliquid dicitur quia eſt à voluntate. Ab aliquo autem dicitur eſſe aliquid dupliciter. Directe, quod ſcil. procedit ab aliquo in quantum eſt Agens, indirecte, ex hoc ipſo quod non agit: ſicut ſubmerſio navis dicitur eſſe à Gubernatore, in quantum deſiſtit à gubernando, &c. Aquin. 1. 2ᵉ. qu. 6. ar. 3. Peccatum originale eſt voluntarium paruulis voluntate primi parentis — quod ſufficit ad peccatum originale, quia non eſt perſonæ, ſed naturæ peccatum. Aluaret. de Auxil. Grat. lib. 6. diſp. 44. num. 15.

der and ſuppreſſe it. For the ſtirrings of luſt before the will, is their *uſurpation*, and *inordinateneſſe*, not their *nature*, which therefore the will according to that primitive ſoveraignty which in mans nature ſhee had ought to rectifie, and order againe. Thirdly, originall ſin, though to *perſons* it be not, yet to the *nature* it was *voluntarie*, and to the perſons in *Adam* as in their common Father, for with them otherwiſe then in him no covenant could be made, and even in humane lawes the Acts of parents can circumſcribe their children.

To the third, wee utterly deny that God did *take* away originall righteouſneſſe from man, but he * *Threw* it away himſelfe; God indeed with-holds it, and doth not obtrude againe that upon us which wee rejected before, but he did not ſnatch it away, but man in ſinning did nullifie it to himſelfe. For what was righteouſneſſe in *Adam* but [a] perfect and univerſall rectitude, whereby the whole man was ſweetly order'd by Gods law, and within himſelfe; now *Adams* ſinne having ſo many evils in it as it had, pride, ambition, ingratitude, robberie, luxurie, idolatry, murther, and the like, needs muſt that ſinne ſpoile that originall righteouſneſſe which was and ought to bee univerſall. Secondly, wee grant that originall ſinne is not onely a fault, but a puniſhment too; but that the one of theſe ſhould deſtroy the other [b] wee utterly denie; for which purpoſe wee may note, that a puniſhment may be either by God *inflicted* in its whole being, or by man in the ſubſtance of the thing *contracted*, and by God in the *penall relation* which it carries *ordered*. It is true, no puniſhment from God inflicted upon man can bee in the ſubſtance of the thing ſinfull, but that which man

* *Pontificij ex hac parte ſunt novatoribus modeſtiores, qui Adamum ſeipſum privaſſe docent & probant. Andrad. Orthodox. explicat. li. 3. & apud ipſum Ferrarienſ. in Tho. contr. gent. lib. 4. c. 32.*

[a] *Fit in Homine Iuſtus ordo naturæ, ut anima ſubdatur Deo, & Animæ Caro. Aug. de Civ. Dei lib. 19. c. 4.* Δικαιοσύνη τετραγωνος & ὅτι ἡ παντελὴς ἰσον ἡβαία. *Clem. Alex. ſtrom. l. 6. & pædagog. lib. 1. c. 13.*

[b] *Sicut cæcitas cordis — & peccatum eſt quo in Deum non creditur, & pœna peccati qua cor ſuperbum dignâ animadverſione punitur, & cauſa peccati, cum mali aliquid cæci cordis errore committitur, ita concupiſcentia carnis, & peccatum eſt, quia inceſt illi inobedientia contra dominatum mentis, & pœna peccati quia reddita eſt meritis inobedientis, & cauſa peccati, defectione conſentientis, & contagione naſcentis. Aug. cont. Jul. lib. 5. cap. 3.*

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brings upon himſelfe as a ſinne Gods wiſedome may *order* to be a puniſhment too. When a prodigall ſpends his whole eſtate upon uncleanneſſe, is not his povertie both a ſinne and a puniſhment? when a drunkard or adulterer brings diſeaſes upon his bodie, and drownes his reaſon, is not that impotencie and ſottiſhneſſe both ſinne and puniſhment? did not God puniſh *Pharaoh* with hardneſſe of heart, and the gentiles with vile affections? and yet theſe were ſinnes as well as puniſhments. To expedite this point in one word as I conceive of it. Two things are in this ſinne, *Privation of Gods Image*, and *luſt or habituall concupiſcence.* The privation is, in regard of the *firſt loſſe* of righteouſneſſe, from *Adam* alone, by his voluntarie depraving of the humane nature, and excuſſion of the image of God; but in regard of the *Continuance* of it, ſo *deficienter*, Gods juſtice and wiſedome hath a hand in it, who as he is the moſt juſt avenger of his owne wrongs and the moſt free diſpoſer of his owne gifts, ſo hath hee in both reſpects been pleaſed to whith-hold his image fotmerly rejected, and not to obtrude upon ingratefull and unworthy men ſo pretious an endowment, of which the former contempt and indignitie had juſtly made them ever after deſtitute. *Concupiſcence* wee may conceive both as a *diſorder*, and as a *penaltie.* Conſider it as a *puniſhment*, and ſo though it bee not by God effected in nature, (for he tempteth no man, much leſſe doth hee corrupt any) yet is it ſubject to his wiſedome and ordination, who after he had been by *Adam* forſaken, did then forſake him likewiſe, and give him up into the hand of his owne connſell, leaving him to tranſmit upon others that ſeminarie of uncleanneſſe, which himſelfe had contracted. Conſider it as a *vice*, and ſo wee ſay that luſt, or fleſh doth not belong to the parts as ſuch or ſuch parts, but is the diſeaſe of the whole nature, either part whereof though it doe not equally deſcend from *Adam*, yet may hee juſtly bee eſteem'd the Father and Fountaine of

the whole nature, becauſe though generation doe not make all the materials and parts of nature, yet doth it worke to the uniting of them, and conſtituting of the whole by them. So then naturall corruption is *from Adam alone meritoriouſly* by reaſon of his firſt prevarication; from *Adam by our parents ſeminally*, and by generation and contagion; but under favour I conceive that it is not from the body in the ſoule, but equally and univerſally from the *whole nature as a guilty, forſaken, and accurſed nature*, by ſome ſecret and ineffable *reſultancie* therefrom, under thoſe *relations of Guilt and curſednesſe*. This with ſubmiſſion to the learned I conceive in that great queſtion touching the penalneſſe, and traduction of originall concupiſcence, reſerving to others their libertie in ſuch things, wherein a latitude of opinions may conſiſt with the unitie of faith and love.

But to returne to thoſe things which are more for practice. This doctrine of originall ſinne doth direct us in our* *humiliations* for ſinne, ſhewes us whither wee ſhould riſe in judging and condemning our ſelves, even as high as our fleſhly luſts, and corrupt nature. *Let not any man ſay*, ſaith S. *Iames, that he was tempted of God*; I ſhall goe further, Let not any man ſay of himſelfe by way of excuſe, extenuation, or exoneration of himſelfe, I was tempted of Satan, or of the World; and who can be too hard for ſuch enemies, who can withſtand ſuch ſtrong ſolicitations; ** Let not any man reſolve his ſinnes into any other originall then his owne luſts. Our perdition is totally of our ſelves, wee are *aſſaulted* by *many* enemies, but it is *one* onely that *overcommeth us*, even our owne fleſh. Saint *Paul* could truly ſay, * *It was no more I that ſinned*; but did he charge his ſinnes therefore upon Satan, or upon the World? No, though it was not he, yet it was ſomething that did belong unto him, an inmate, a boſome enemie, even ſinne that dwelt within him. It is ſaid, that *Satan provoked David to number the people*, and yet

* ἐνταῦθα ἡμῶν, τὴν φύσιν — μηδὲ τὸν ἄνθρωπον ἁπλῶς λέγωμεν, ἀλλὰ προσθῶμεν τὸ τῆς πονηρᾶς συνηθείας τυραννεῖον. *Chryſ. ad pop. Antioc. Hom.* 2. Iam. 1. 13.

** ἀλλ' οὐδὲ ἡ τοῦ πονηροῦ φύσις, ἀλλ' ἡ τοῦ πονηροῦ ζοφώδης καὶ ῥαθυμία τὰ πάθη ἐργάζεσθαι πέφυκε. *Chryſoſt. ad pop. Antioc. Hom.* 4.

* Rom 7.20.

1. Chro. 21. 1.
2. Sam. 24. 10.

yet *Davids* heart *ſmote himſelfe*, and did not charge Satan with the ſinne, becauſe it was the luſt of his owne heart that let in and gave way to Satans temptation. If there were the ſame minde in us as in Chriſt, that Satan could finde no more in us to mingle his temptations with all, then hee did in him, they would be equally ſucceſſeleſſe; but this is his greateſt advantage, that he hath our evill nature to helpe him, and hold intelligence with him. And therefore wee muſt riſe as high as that in our humiliations for ſinne: For that will keepe us *ever* humble, becauſe concupiſcence will be ever ſtirring in us: and it will make us *throughly* humble, becauſe thereby ſinne is made altogether our *owne*, when wee attribute it not to caſualties, or accidentall miſcarriages, but to our *nature*; as *David* did, *In ſinne was I ſhaped, and in iniquitie did my mother conceive me.* Pſal. 51. 7. It was not any accident, or externall temptation which was the roote and ground of theſe my ſinnes, but I was *a tranſgreſſour from the wombe*, Eſay 48. 8. I had the ſeedes of adultery and murder ſowne in my very nature, and from thence did they breake forth in my life. When men ſhall conſider, that in their whole frame there is an univerſall ineptitude and indiſpoſition to any good, and as large a forwardneſſe unto all evill, that all their principles are vitiated, and their faculties out of joynt, that they are in the wombe as *Cockatrice egges*, and in the conception a *ſeed of Vipers*, more odious in the pure eyes of God, then Toads or Serpents are in ours, this will keepe men in more caution againſt ſinne, and in more humiliation for it.

Laſtly, from the conſideration of this ſinne we ſhould be *exhorted* unto theſe needfull duties: Firſt, to much *iealouſie* againſt our ſelves, not to truſt any of our faculties alone, nor to be too confident upon preſumptions, or experiences of our owne ſtrength. *Iob* would not truſt his eies without a covenant, nor *David* his mouth without a bridle; ſo ſtrangely and unexpectedly will nature breake Iob 31. 1. Pſal. 39. 1.

out if it feele it ſelfe a little looſe, as may coſt a man many a cry and teare to ſet himſelfe right againe. Though a Lyon ſeeme never ſo tame, though the Sea ſeeme never ſo calme, give them no paſſage, keepe on the chaine, look ſtill to the Bulwarkes, for there is a rage in them which cannot be tamed. Venture not on any temptation, bee not confident of any grace received ſo as to ſlacken your wonted zeale, count not your ſelves to have apprehended any thing, forget that which is behinde, preſſe forward to the price that is before you; and ever ſuſpect the treacherie and tergiverſation of your owne hearts. *Ioſeph* flung out, and would not truſt himſelfe in the company of his miſtreſſe, *He hearkened not to her to lye by her, or to bee with her*, company might eaſily have kindled concupiſcence, a little of Satans blowing might have carried the fire from one ſticke unto another. *David* would have *no wicked thing in his houſe, nor in his ſight*; ſinne is a plague, hee knew how full of ill humours, and ſeeds of alike evill, his heart was; how apt to catch every infection that came neere it, and therefore he tooke care to decline the very objects and examples of ſinne. God would not ſuffer any people, or monuments of Idolaters to bee ſpared, leſt they ſhould prove temptations and ſnares to his owne people; and their hearts ſhould runne after the like ſinnes. *Keepe thine heart*, ſaith *Salomon, with all diligence*, never let thine eye bee off from it, hide the word, and the ſpirit alwayes in it, to watch it, for there is an adulterer ever at hand to ſteale it away. Therefore the Lord would have the Iſraelites binde Ribbands upon their Fringes, and the Law on the Poſts of their dores, that by thoſe viſible remembrancers their mindes might be taken off from other vanities, and the obedience of the Law more reviv'd within them. And *Salomon* alluding to that cuſtome ſhewes the vſe and the fruites of it; *Binde them*, ſaith he, *continually upon thine heart, and tye them about thy necke*, make the Law of God thy continuall ornament;

Gen. 39. 10, 12.

Pſal. 101. 3, 4, 7.

Exo 34. 12–16.

Prov. 4. 23.

Num. 15. 38.
Deut. 11. 20.

Prov. 6. 20, 21.

ornament; *when thou goeſt it ſhall leade thee, when thou ſleepeſt it ſhall keepe thee, when thou awakeſt it ſhall talke with thee*; in all thy wayes and conditions it ſhall be thy ſafegard, thy companion, and thy comfort.

Secondly, *To warre and contention* againſt ſo ſtrong and ſo cloſe an enemie. Our fleſh is our *Eſau*, our elder brother, and we muſt ever be wreſtling with it. The fleſh and the ſpirit are *contraries*, one will ever be on the prevailing ſide: and the fleſh is never weary nor out of work to improve its owne part, therefore the ſpirit muſt bee as ſtudious and importunate for the Kingdome of Chriſt. But you will ſay, To what end ſerves any ſuch combate? it is impoſſible to vanquiſh, or to ouercome luſt. The Divell may bee put to flight, there is hope in a conflict with him, but luſt may be exaſperated by contention, it cannot bee ſhaken of.

To this I anſwer in the generall firſt, that it is *our dutie* to fight with ſinne, and it is *Chriſts office* and *promiſe* to overcome it, Wee muſt performe that which hee requireth of us, and truſt him with that which hee promiſeth unto us. Beſides, by this meanes the bodie of ſinne is *firſt weakened*, though not quite deſtroi'd. For as in the Leviticall Law when a ſpreading leproſie was in a houſe, the walls were firſt ſcraped round about, the duſt throwne out, new ſtones and new morter put to the old materials, and then laſt of all the houſe upon the uncureableneſſe of it was broken quite downe, and diſſolved: ſo in our preſent leprous and corrupted condition, wee are to deface, to weaken, to ſcrape of what wee can of the body of ſinne, and leave the reſt for God to doe when hee ſhall be pleaſed to diſſolve us. Lev. 14. 41–45.

Secondly, It is by this meanes *captivated* likewiſe, though like the *Gibeonites*, and the *Moabitiſh maides* it bee not ſlaine, yet it is kept under and ſubdued. Ioſh 9. 21. Num. 31. 18. Ioſh. 17. 13.

Thirdly, however, by this meanes it is *diſcover'd* and it

is a good part of warre to know the latitude of an enemies ſtrength, to prie into his ſtratagems and contrivances. For the knowledge of ſinne will make us more earneſt in mourning for it, more importunate in our prayers againſt it, more humble in our confeſſions of it, more unquiet till wee be acquitted by the blood of Chriſt and his ſpirit from it, more urgent to lay hold upon the victories and promiſes of Chriſt againſt it. This is the ſum of all, and a moſt ſufficient encouragement. The grace of Chriſt in us will weaken much, the grace and favour of Chriſt unto vs will forgive the reſt, and the power of Chriſt at the laſt will annihilate all.

In renaſcentibus remittitur, in proficientibus minuitur, in reſurgentibus tollitur. Aug. contr. Iulian. lib. 6. cap. 16.

Thirdly, *To patience and conſtancy* in this ſpirituall combate. Wee are beſet, and compaſſed about with our corruptions, the ſinne hangs on with much pertinacy, and will not be ſhaken of, therefore there is neede of patience to runne the race that is ſet before us, to doe the whole will of God, to hale perpetually our clog after us, to pull on and drive forward a backſliding and a revolting heart, to thruſt ſtill before us a ſwarme of thoughts and affections through ſo many turnings and temptations as they ſhall meet withall. When the ſpies returned from the holy Land, they diſheartned the people, *becauſe they had ſeen giants the ſonnes of Anak:* ſo when the ſpirit of man conſiders, I am to enter upon a combate that admits no treatie of peace, or reſpite, with an old man, full of wiſedome, furniſhed with a whole Armorie of weapons, and with all the ſuccors and contributions which principalities, and powers, and ſpirituall wickednesſes can bring in, an enemie full of deſperate rebellion and unwearied rage againſt the Kingdome of Chriſt in me: and I find by daylie experience what foiles he gives me, what captivitie he holds me under, how unable I am to hold conflict with but ſome one of his Luſts, how unfurniſh'd with ſuch generall ſtrength as is requiſite to meet ſo potent an adverſary; in this caſe a man will bee very

Heb. 12. 1.
Heb. 10. 36.

Num. 13. 29, 33.

very apt to faint and bee wearied in his ſtriving againſt ſinne. And therefore to encourage and quicken us unto patience wee muſt not ſeeke our ſelves in our ſelves, nor fix upon the meaſure and proportion of our former graces, but runne to our faith and hold faſt our confidence, which will make us hope above hope, and bee ſtrong when wee are weake: Wee muſt *looke unto Ieſus*, and conſider firſt, his *grace* which is ſufficient for us, Secondly, his *power*, which hath already begunne faith and a good worke in us, Thirdly, his *promiſe* which is to finiſh it for us, Fourthly, his *compaſſion* and aſſiſtance, he is our ſecond, ready to come in in any danger and undertake the quarrell, Fifthly, his *example*, he paſſed through alike contradiction of ſinners, as wee doe of luſts, Sixthly, his *neereneſſe*, he is at the dore, it is yet but a *little while, and he that ſhall come will come and will not tarry.* Seventhly, his *Glory* which is in our quarrell engaged, and in our weakeneſſe perfected. Eighthly, his *reward* which hee brings with him, it is for an eternall weight of glory, that wee wreſtle, Ninthly, his *faithfulneſſe* to all that Clowd of witneſſes, thoſe armies of Saints, whome he hath carried through the ſame way of combates and temptations before us, and whoſe warfare is now accompliſhed. Laſtly, his *performances* already. Firſt, he maketh the combate every day eaſier then before, our Inner man growes day by day, *the houſe of David is ſtronger and ſtronger, and the houſe of Saul weaker and weaker.* And Secondly, as in all other afflictions, ſo in this eſpecially hee giveth unto us a peaceable fruit of righteouſneſſe after wee have beene exerciſed in it.

Quicquid inde minuitur, hinc creſcit. Hieron. ep. 21.

But you will ſay theſe are good encouragements to him that knowes How to do this worke; but how ſhall I that am Ignorant, and impotent know how to ſuppreſſe and keepe downe ſo ſtrong an enemie with any patience or conſtancy that all this workes in me? To this I anſwere, firſt conſider wherein mainely the ſtrength of luſt lies,

lies, and then applie your preventions and oppoſitions accordingly.

The ſtrength of luſt is in theſe particulars. Firſt, it's *wiſdome* and cunning craftineſſe, whereby it lies in waite, and is upon the catch of every advantage to ſet forward its owne ends. Secondly, it's *ſuggeſtions*, perſwaſions, titillations, treaties, flatteries, dalliances with the ſoule, which like the ſmiles of a harlot entice, and allure the heart to condeſcend to ſome experience and practice with it: Thus *Evah being deceived fell into the tranſgreſſion.* For the ſuggeſtion quickly begets delight, and delight as eaſily growes into conſent, and when the Will like the Maſter-Fort is taken, the inferiour members can no longer ſtand out. Thirdly, its *promiſes and preſumptions*, its *threatnings* and affrightments: for *Hopes and feares are the edges of temptation.* Luſt ſeldome or never prevailes, till it have begotten ſome expectation of fruit in it, till it can propoſe ſome *wages* and *pleaſures of iniquitie*, ſome peace and immunitie againſt dangers or judgements denounced, wherewith men may flatter themſelves: ſome unprofitableneſſe, toyle, and inconvenience in a contrary ſtrictneſſe. Luſt deales with the ſoule, as *Iael* with *Siſera*, firſt, it calls a man in, gives him milke and butter, covers him with a mantle, and caſts him into a quiet and ſecure ſleepe, and then after brings out the naile and hammer to faſten him unto death; and yet all this while a man ſaith not within himſelfe, What have I done, there is no hope, after all this my wearineſſe, *in the tent of Iael*, in the promiſes of luſt, but like the Mother of *Siſera* cheriſheth vaſt expectations, and returneth anſwers of ſpoyles and purchaſes to himſelfe. *We will burne Incenſe to the Queene of Heaven*, ſay the people to *Ieremy*; we have not onely great and publike examples, our Fathers, our Kings, our Princes, our Cities, but great Rewards to encourage us thereunto, for *then had wee plenty of victuals, and were well and ſaw no evill. I will go after my Lovers*

Eph. 4. 14.

Iam. 1. 14.
1. Tim. 3. 14.

1. Pet. 2. 15.
Iude v. 11.
Heb. 11. 25.
Deut. 29. 19.

Iudg. 4. 18–21.

Eſay 57. 10.

Ier. 44. 17.

Hoſ. 2. 5.

Lovers that give me my bread and my water, my wooll and my flax, mine oyle and my drinke; neither did ſhee ever returne to her firſt husband, till ſhee found by evident experience that it was then *better with her then amongſt her idoles*. So that which made that hypocriticall people *weary* of the wayes and worſhip of God, was the *unprofitableneſſe* which they conceiv'd to be in his ſervice, and the *unequalneſſe* of his wayes: whereas indeed the fault was in their owne unſincerity and evill ends. For the Word of the Lord doth good to thoſe that walke vprightly, as the Prophet ſpeakes. Fourthly, its *Lawes and Edicts*, whereby it ſetteth the members aworke, and publiſheth its owne will; and that either under the ſhew of *reaſon* (for ſinne hath certaine Maximes, and principles of corrupted reaſon, which it takes for indubitable and ſecure, wherewith to countenance its tyrannicall commands) or elſe under the ſhape of *Emoluments and Exigences, and Inevitableneſſe*, which may ſerve to warrant thoſe commands that are otherwiſe deſtitute even of the colour of reaſon. Like that device of *Caiaphas*, when they knew not how to accuſe Chriſt, or charge him with any face of capitall crimes, yet hee had found out a way that though there were no perſonall reaſons, nor iuſt grounds to proceede upon, yet admitting and confeſſing the innocencie of the perſon of Chriſt, the *Expedience* notwithſtanding and *Exigencie* of ſtate ſo requiring it, fitter it was for *one innocent perſon* to periſh, and thereby the ſafety of the common wealth, which depended upon their homage to the Romanes, to be ſecur'd, then by the preſervation of one man to have the welfare of the whole people lie at hazard, and expoſed to the feares, and jealouſies, and diſpleaſures of the Romans, who by publike fame were very ſuſpicious of an univerſall prince which was to ariſe out of Iudea, and none ſo likely to be the man, as he who could raiſe dead men out of their graves, and ſo be never deſtitute of armies

Mal. 1. 13. 3. 14.

Eſay 58. 3.

Mic 2. 7.

Ioh. 11. 47–50.

Percrebuerat Orientetoto vetus & conſtans opinio, eſſe in fatis, ut eo tempore Judæâ profecti rerum potirentur. Sueton. in Veſpaſi. cap. 4.

mies to helpe him: ſo though there was no *æquum eſt*, yet there was an *expedit*, though no *reaſon or iuſtice*, yet there was *Exigence and Expediencie* why hee ought to die, though not as a *malefactor* to ſatisfie for his owne offence, yet as a *ſacrifice* to expiate, and to prevent thoſe evils of ſtate which the fame of his mighty workes might have occaſion'd. And thus doth ſinne deale with men, ſometimes by the helpe of corrupt reaſon, and counterfeite maximes it makes the ſinnes which are commanded ſeeme *warrantable and equall*; ſometimes, where the things are apparantly evill, and cannot bee iuſtified, yet by pretence of ſome preſent exigencies it makes them ſeeme *neceſſary and unavoydable*. Fifthly Its *violence and importunitie*, for ſinne is ſo wilfull that as he once anſwered the Perſian king, when it cannot finde a law to warrant that which it requires, yet it will make a law to command what it will: and it will beſet and purſue, and importune the ſoule, and take no anſwere. *Balaams* ambition was ſufficiently nonpluſd by the ſeverall anſweres and parables which God put into his mouth, and yet ſtill it purſues him, and will put him upon all experiments, make him try the utmoſt of his diveliſh wit to curſe Gods people, and promote himſelfe. *Ionah* his fretfulneſſe had beene once put to ſilence, and could reply nothing when God charged him, yet upon a ſecond occaſion it gathers ſtrength, and becomes more headſtrong, even to diſpute with God, and to charge him fooliſhly. *Dalilah* we know was an *Allegorie or type of luſt*, and wee know how violent and urgent ſhe was with *Sampſon*, till ſhe grieved and vexed his ſoule with her dayly importunities. Sixtly, *its proviſions*, thoſe ſubſidiary aides and materials of luſt which it fetcheth from abroad, thoſe things of the world, with which the heart committeth adulterie; for the World is the Armorie and ſtore-houſe of luſt. Laſtly *its inſtruments*, which willingly execute the will of ſinne, and yeelde themſelves up as weapons

in

Pluribus perſuaſio inerat, antiquis ſacerdotum literis contineri, eo ipſo tempore fore vt valeſceret oriens, profectiq; Iudæa rerum potirentur; quæ ambages Veſpaſianum & Titum prædixerant. Tacit. Hiſtor. lib. 5.

Idipſum non diſſimili errore notaverat priùs Ioſeph. de Bello Judaico. lib. 5. cap. 12.

Numb. 31.16.

Mic. 6.5.

Iona. 4.4.8.

Iudg. 16.16.

Rom. 13.14.
1. Ioh. 2.15,16.
Iam. 4 4.
Rom. 6.19.

in the warre: In theſe things principally doth the ſtrength of luſt conſiſt.

Having thus diſcovered wherein the ſtrength of luſt lies, ſet your ſelves againſt it in theſe particulars thereof. Firſt, for the wiſedome and deceite of luſt: Firſt ſet up a ſpirituall wiſedome, which may diſcover and defeate the projects of the fleſh; Chriſts teaching is the onely way to put off the old man, and to be renewed in the ſpirit of the minde. Secondly, mutuall exhortation is a great helpe againſt the deceitfulneſſe of ſinne, ***Exhort one another while it is called to day, leſt any of you be hardned by the deceitfulneſſe of ſinne.*** Silence is the beſt advantage an Enemie can have, when one doth not warne nor give notice to another. If a Cheate or cunning Spie ſhould come to a place, and apply himſelfe with ſeverall inſinuations unto ſeverall perſons, for the better managing his purpoſes, and ſifting out thoſe diſcoveries which he is to make, the beſt way to diſcloſe the plots and miſchiefes of ſuch an Enemie would be to conferre, and compare his ſeverall paſſages and diſcourſes together; ſo Chriſtians mutuall communicating of the experiments, temptations, conflicts, victories which they have had in themſelves to one another, is a ſure way to diſcover and prevent the deceit of luſt. *Rahabs* hiding and concealing the ſpies did much advance their project againſt Iericho; and ſo the keeping of the divels counſell, and ſtifling his temptations, and the deceits of luſt, is one of the greateſt advantages they can have. Thirdly, receive the Truth with love, for lies and deluſions are the doome of thoſe men who receive not the love of the truth, that they might be ſaved.

Ephe.4.20,21.

Heb.3.13.

2.Theſ.2.10,11

Secondly, for the perſwaſions and ſuggeſtions of luſt, entertaine no Treatie, have no commerce with it, be not in its company alone, let it not draw thee away, ſit not in counſell with it. *Qui deliberant deſciverunt*, if it prevaile to get our eare, and make us liſten unto it, it will eaſily

2.14

Pſal.1.1.

Tacit.

easily proceed further. As ſoone as ever Saint *Paul* was called, he immediately *refuſed to conferre with fleſh and blood*, which relation elſewhere making, he uſeth another expreſſion, *Whereupon O King Agrippa I was not diſobedient to the heavenly viſion*; intimating thus much, that but to hold a conference with the fleſh is a beginning of diſobedience. If our firſt mother *Evah* had obſerved this rule, not to deliberate, or admit any diſpute with the Serpent, but had at firſt offer rejected his motion, with this peremptorie anſwere, We have a Law given us, and ſervants muſt be rul'd by their maſter and not by their fellowes, It is fitter to obey God then to diſpute againſt him, to execute his commands then to interpret them, ſhe might have prevented that deluge of ſinne and calamitie which by this one over-ſight did invade the world. Therefore the Lord ſtrictly commands his people, that when they were to ſucceed the nations whom God would caſt out before them, and ſhould dwell in their land, they ſhould take heed that they were not ſnared by following them, neither ſhould they *enquire after their Gods ſaying, How did theſe nations ſerve their Gods?* The very acquanting themſelves with the formes of other mens idolatries might enſnare them. Therefore as ſoone as luſt ſtirres and offers to perſwade thee, ſtart away from it as *Ioſeph* did, *Come not nigh the doore of a ſtrange womans houſe*, though the firſt allurements ſeeme modeſt and moderate, yet if the Serpent get in but his head, he will eaſily draw in the reſt of his body, and if he ſhould not, yet his ſting is in his head.

Gal.1.16.

Act.26.19.

Deut.12.30.

Prov.5.8.

Thirdly, for the promiſes and threats of luſt, firſt, beleeve them not, for luſt is a Tempter, and it is given to all Tempters, to be liers too. When God hath ſaid one thing, let no arguments make thee beleeve the contrarie. As we are to beleeve above hope, ſo above reaſon too; for though ſophiſtrie may alledge reaſons for a falſe concluſion which every underſtanding is not able to anſwer

or

or evade, yet there is a voyce of Chriſt in all ſaving truth, which his *ſheepe are apt to heare* and ſubſcribe unto, in which there is an evidence to make it ſelfe knowne, and to difference deluſions from it, though haply a man have not artificiall logick enough to diſtinguiſh it from every captious and ſophiſticall argument. *If an Angell from heaven,* ſaith the Apoſtle, *preach any other Goſpell let him be accurſed*; we know what it coſt the man of God, when he gave credit to the old Prophet of Bethel, though pretending an Angels warrant, to goe backe and eate with him, contrary to the commandement which he had received before. Secondly, get ſecurity of better promiſes (for all the promiſes of the fleſh if they ſhould bee perform'd will periſh with a man) learne to reſt upon Gods All-ſufficiencie, ſee thy ſelfe rich enough in his wayes, there are more riches in the perſecutions, much more in the promiſes and performances of God, then in all the treaſures of Egypt. Luſt can promiſe nothing but either thou haſt it already (and the ſame water is farre ſweeter out of a fountaine, then when it hath paſſed through a ſinke; the ſame monie farre better when it is a Bleſſing from God, then when a bribe from Luſt; when it is the reward of a ſervice, then when 'tis the price of ſinne; when it is given by the Owner, then when depoſited by a thiefe) or elſe thou art farre better without it, thou walkeſt amongſt fewer ſnares, haſt an over-plus of ſpirituall goods for thy earthly defect, haſt thy poverty ſweetned and ſanctified by better promiſes; and therefore reſpect none of the wages of Luſt, conſider that God is the *Fountaine of life*, that thou haſt *more* and *better* of it in him then in the Creatures, that when thou wanteſt the things of this life, yet thou haſt the *promiſes* ſtill, and that all the offers of luſt are not for comforts, but for ſnares, not for the uſe of life, but for the proviſions of ſin: and there is more content in a little received from God, then in whole treaſures ſtollen from him, and all ſinfull gaine

Ioh.10.4,5.

Gal.1.8.

1.King.13.18. 24.

Heb.11.25.

gaine is the robbing of God.

Fourthly, for the law of luſt, ſet up the law of the ſpirit of life in thy heart. It is a *royall Law*, and a *Law of liberty*, whereas luſt is a law of death and bondage; and where the ſpirit comes, a man ſhall be ſet *free from the law of ſinne and of death.* Keepe thy ſelfe alwayes at home, in the preſence of Chriſt, under the eye and government of thy husband, and that will daſh all intruders and adulterers out of countenance. Take heed of quenching, grieving, ſtifling the Spirit, cheriſh the motions thereof, ſtirre up and kindle the gifts of God in thee, labour by them to grow more in grace, and to have neerer communion with God; the riper the Corne growes, the looſer will the chaffe be, and the more a man growes in grace, with the more eaſe will his corruptions be ſever'd and ſhaken off.

Rom. 8. 2.

Fifthly, when luſt is violent and importunate: Firſt, be thou importunate and vrgent with God againſt it too, when the Meſſenger of Satan, the Thorne in the fleſh, did buffet, and ſticke faſt unto S. *Paul*, hee reiterated his prayers unto God againſt it, and proportion'd the vehemency of his requeſts to the violence and urgency of the enemy that troubled him; and he had a comfortable anſwer, *My Grace is ſufficient for thee*, ſufficient in due time to cure, and ſufficient at all times to forgive thy weakeneſſe. In the Law, if a raviſht woman had *cried out*, ſhee was eſteemed innocent, becauſe the pollution was not voluntary, but violent. And ſo in the aſſaults of luſt, when it uſeth violence, and purſues the ſoule that is willing to eſcape and flye from it, if a man with-hold the embraces of his owne will, and cry out againſt it, if he can ſay with Saint *Paul*, *It is no more I that doe it, but ſinne that dwelleth in me*, though in regard that the fleſh is ſomething within himſelfe, he cannot therefore be eſteemed altogether innocent, yet the Grace of God ſhall bee ſufficient for him. Secondly, when thou art purſued, keepe

2. Cor. 12. 7, 8.

Deut. 22. 25–27

Rom. 7. 20.

keepe not Luſts counſell, but ſeeke remedy from ſome wiſe and Chriſtian friend by communicating with him, and diſcloſing thy caſe unto him; ſinne loves not to bee betrayde or complained on, mutuall confeſſion of ſinne, to thoſe who will pray for a ſinner, and not deride him, or rejoyce againſt him, is a meanes to heale it. Thirdly, when thou art in a more violent manner then uſuall aſſaulted by ſinne, Humble thy ſelfe in ſome more peculiar manner before God, and the more ſinne cries for ſatisfaction, denie it and thy ſelfe the more: as *Salomon* ſaith of children, ſo may I ſay of luſts, *Chaſtice and ſubdue thy luſts, and regard not their crying.* Iam. 5. 16.

Sixthly, cut off the materials and proviſions for luſt, weane thy ſelfe from earthly affections; love not the World, nor the things of the World, deſire not any thing to conſume upon thy luſts, pray for thoſe things which are *convenient for thee*, turne thy heart from thoſe things which are moſt likely to ſeduce thee, poſſeſſe thy heart with a more ſpirituall and abiding treaſure; hee who lookes ſtedfaſtly upon the light of the Sunne, will be able to ſee nothing below when he lookes downe againe; and ſurely the more a man is affected with heaven, the leſſe will he deſire or delight in the world. Beſides, the proviſions of ſinne are but like full paſtures that doe but fatten, and prepare for ſlaughter. *Balaam* was in very good plight before, able to ride with his *two ſervants* to attend him, but greedineſſe to riſe higher, and make proviſion for his ambitious heart, carried him upon a wicked buſineſſe, made him give curſed counſell againſt Iſrael, which at length coſt him his owne life. 1. Ioh. 2. 15. Iam. 4 3, 4. Prov. 30. 8, 9. Hoſ. 13. 6, 7. Num. 22. 22. Num. 31. 8.

Laſtly, for the inſtruments of luſts, make a covenant with thy members, keep a government over them, bring them into ſubjection, above all keepe thy heart, eſtabliſh the inward government; for nothing can be in the body which is not firſt in the heart; keepe the firſt mover uniforme and right; all other things which have their

1. Cor. 9. 27.

motions depending there, muſt needs be right too.

Having thus opened at large the life and ſtate of *originall ſinne*, it remaines in the laſt place to ſhew, how the ſpirit by the commandement doth convince and diſcover the life of *actuall ſinne*: in omitting ſo much good, in committing ſo much evill, in ſwarving and deviating from the rule in the manner and meaſure of all our ſervices. And this it doth, by making us ſee that great ſpiritualnes and perfection, that preciſe, univerſall, and conſtant conformitie which the Law requires in all we doe. *Curſed is every one that abideth not in all things that are written in the booke of the Law to doe them.* Gal.3.10. *Perfection* and *perpetuitie* of obedience are the two things which the Law requires. Suppoſe we it poſſible for a man to fulfill every tittle of the Law in the whole compaſſe of it, and that for his whole life together, one onely particular, and that the ſmalleſt and moſt imperceptible deviation from it being for one onely time excepted, yet ſo rigorous and inexorable is the Law, that it ſeales that man under the wrath and curſe of God. The heart cannot turne, the thoughts cannot riſe, the affections cannot ſtirre, the will cannot bend; but the Law meets with it, either as a *Rule* to meaſure, or as a *Judge* to cenſure it. It penetrates the inmoſt thoughts, ſearcheth the bottome of all our actions, hath a wideneſſe in it which the heart of man cannot endure. *They were not able to endure*, ſaith the Apoſtle, *the things which were commanded*; Heb.12.20. Deut.5.25. and *Why tempt you God*, ſaith Saint *Peter* to thoſe that preached Circumciſion, *and put a yoake upon the brethren, which neither we nor our fathers were able to beare?* Exod.34.30. Act.15.10. Circumciſion it ſelfe they were able to beare, but that yoke which came with it, namely, the *Debt of the whole Law* was by them and their fathers utterly unſupportable. Gal.5.3. For this very cauſe was the Law publiſhed, that *ſinne* might thereby become *exceeding ſinfull*, that ſo Gods grace might bee the more magnified, and his Goſpell the more accepted. Let us in a few words,

words conſider ſome particular aggravations of the life and ſtate of actuall ſinne, which the ſpirit by the Word will preſent unto us.

Firſt, in the *leaſt ſinne* that can bee named, there is ſo much life and venome, as not all the concurrent ſtrength of thoſe millions of Angels, one of whom was in one night able to ſlay ſo many thouſand men, had been able to remove. More violence and injuſtice againſt God in a wandring thought, in an idle word, in an impertinent and unprofitable action, then the worth of the whole Creation, though all the Heavens were turned into one Sunne, and all the earth into one Paradiſe, were able to expiate. Thinke we as meanely and ſlightly of it as wee will, ſwallow it without feare, live in it without ſenſe, commit it without remorſe, yet be we aſſured, that but the guilt of every one of our leaſt ſins being upon Chriſt, who felt nor knew in himſelfe nothing of the pollution of them, did wring out thoſe prodigious drops of ſweat, did expreſſe thoſe ſtrong cryes, did poure in thoſe wofull ingredients into the Cup which he dranke, as made him, who had more ſtrength then all the Angels of Heaven, to ſhrinke and draw backe, and pray againſt the worke of his owne mercy, and decline the buſineſſe of his owne comming.

Secondly, if the leaſt of my ſinnes could doe thus, O what a guilt and filthineſſe is there then in the *greateſt ſinne* which my life hath been defiled withall? If my Atomes be Mountaines, O what heart is able to comprehend the vaſtneſſe of my mountainous ſinnes? if there bee ſo much life in my *impertinent* thoughts, how much rage and fury is there in my *rebellious* thoughts? In my thoughts of gall and bitterneſſe, in my contrived murthers, in my ſpeculative adulteries, in my impatient murmurings, in my ambitious projections, in my covetous, worldly, froward, haughty, hatefull imaginations, in my contempt of God, reproching of his Word, ſmothering

of his motions, quenching of his ſpirit, rebelling againſt his grace? If every vaine word be a flame that can kindle the fire of Hell about mine eares, O what vollies of brimſtone, what mountaines of wrath will be darted upon my wretched ſoule, for tearing the glorious and terrible name of the great God with my curſed oathes, my crimſon and fiery execrations? What will become of ſtinking, dirty, carrion communication, of lies and ſcornes, and railings and bitterneſſe, the perſecutions, adulteries, and murthers of the tongue, when but the idleneſſe and unprofitableneſſe of the tongue is not able to endure this conſuming fire?

3. If one great ſin, nay one ſmall ſin be ſo full of life, as not all the ſtrength, nay not all the deaths or annihilations of all the Angels in heaven could have expiated, O how ſhall I ſtand before an *army of ſinnes*? So many, which I know of my ſelfe, ſwarmes of thoughts, ſteames of luſts, throngs of ſinfull words, ſands of evill actions, every one as heavie and as great as a mountaine, able to take up if they were put into bodies all the vaſt *chaſma* betweene earth and heaven, and fill all the ſpaces of nature with darkeneſſe and confuſion? and how infinite more ſecret ones are there, which I know not by my ſelfe? How many Atomes and ſtreames of duſt doth a beame of the Sunne ſhining into a roome diſcover, which by any other light was before imperceptible? How many ſinfull ſecrets are there in my heart, which though the light of mine owne conſcience cannot diſcover, are yet written in Gods account, and ſealed amongſt his treaſures, and ſhall at the day of the revelation of all things bee produc'd and muſter'd up againſt me, like ſo many Lyons and Divels to flye upon me?

Fourthly, if the number of them can thus amaze, O what ſhall the *roote* of them doe? Committed out of *ignorance* in the midſt of light; out of *knowledge* againſt the evidence of conſcience; out of preſumption and foreſtalling

ſtalling of pardon, abuſing and ſubordinating the mercies of God to the purpoſes of Satan, not knowing that his goodneſſe ſhould have led me to repentance; out of *ſtubbornneſſe* againſt the diſcipline, out of *enmitie* againſt the goodneſſe, out of gall and *bitterneſſe* of ſpirit againſt the power and purity of Gods holy Law?

Fifthly, not the roote onely, but the *circumſtances* too adde much to the life that is in ſinne. See how notably Saint *Auſten* aggravates his ſinne of robbing an Orchard when he was a Boy, that which others leſſe acquainted with the foulenеſſe of ſinne might be apt enough but to laugh over. Firſt, it began in the will, and the members follow'd, I had a minde, and therefore I did it. Secondly, I did not doe it for want of the things, but out of the naughtineſſe of my heart, and my inward enmitie to righteouſneſſe. Thirdly, I did it not with any aime at fruition of the fruite, but onely of the ſinne; it was not my palate, but my luſt which I ſtudied to ſatisfie. Fourthly, the apples I ſtole were very unapt to tempt, no relliſh, no forme in them to catch the eye, or allure the hand, but the whole temptation and riſe of the ſinne was from within. Fifthly, I did it not alone, there were a troope of naughty companions with mee, and wee did mutually cheriſh and provoke the itch of each others luſt. Sixthly, it was at a very unſeaſonable time of night, when at leaſt for that day we ſhould have put a period and given a reſpite unto our luſts. Seventhly, it was after wee had ſpent much time before (and ſhould now at leaſt have been tired out) in peſtilent and fooliſh ſports. Eighthly, wee were immodeſt in our theft, we carried away great loades and burdens of them. Ninthly, when wee had done, we feaſted the Hogs with them, and our ſelves fed upon the review and carriage of our owne lewdneſſe. Laſtly, the chiefe ſport and laughter which wee had was this, that we had not only robb'd, but deceiv'd the honeſt men, who had never ſo bad an opinion of us, as that wee

Volui & feci.
Non penuriâ, ſed faſtidio iuſtitiæ.
Nec eâ re volebam frui quam furto appetebam, ſed ipſo furto, & peccato.
Non erant formâ nec ſapore illecebroſa.
Nequiſſimi adoleſcentes.
Confrictione ſociorum animorum accendebam pruritû cupiditatis meæ.
Nocte intempeſtiva.
Ingentia onera.
Non ad noſtras epulas, ſed projiciendapercis, ſolâ nos iniquitate epulari.
Riſus erat quaſi titillato corde quodfallebamus eos qui hæc à nobis fieri non putabant.
Ex ludo & ioco nocendi aviditas.

ſhould doe it; and thus another mans loſſe was our jeſt. And after all this, his meditations upon it are excellent; with *David* hee goes to the roote, *Ecce cor meum Deus meus, ecce cor meum.* O Lord, what a nature and heart had I, that could commit ſinne without any *illecebra*, without any incentive but from my ſelfe? and againe, What ſhall I returne unto the Lord, that I can review theſe my ſinnes, and not be afraid of them? Lord, I will love thee, I will prayſe thee, I will confeſſe to thy Name, it is thy Grace which pardoneth the ſinnes which I have committed, and it is thy Grace which prevented the ſinnes which I have not committed: Thou haſt ſaved me from all ſinnes, thoſe which by mine owne will I have done, and thoſe which by thy Grace I have been kept from doing. If every man would ſingle out ſome notable ſinnes of his life, and in this manner anatomize them, and ſee how many ſinnes one ſinne containeth, even as one flower many leaves, and one Pomegranate many kernels, it could not but be a notable meanes of humbling us for ſinne.

Sixthly, not evill circumſtances onely, but unprofitable *ends* adde much to the life of ſinne: when men *ſpend mony for that which is not bread, and labour for that which ſatisfieth not*; when men *change their glory for that which doth not profit*, forſake the Fountaine, and hew out broken Ciſternes which will hold no water; ſowe nothing but winde, and reape nothing but ſhame and reproach. Our Saviour aſſures us, that it is no valuable price to get the whole World by ſinne: and Saint *Auſten* hath aſſur'd us, that the ſalvation of the World, if poſſible, ought not to be procurd by but an officious lie. But now how many times doe we ſinne even for baſe and diſhonourable ends? lie for a farthing, ſweare for a complement, ſwagger for a faſhion, flatter for a preferment, murder for a revenge, pawne our ſoules which are more worth then the whole frame of nature for a very trifle?

Eſai. 55. 2.

Ier. 2. 11, 13. Hoſ. 8. 7. Eſai 30. 5. Rom. 6. 21.

Aug. de menda. ad Conſentium.

Seventh.

Seventhly, all this evill hitherto ſtaies at home, but the great *ſcandall* that comes of ſinne addes much to the life of it, the perniciouſneſſe and offence of the example to others. *Scandall to the weake*, and that twofold; an *active ſcandall* to miſ-guide them, Gal. 2. 14. 1. Cor. 8. 10. or a paſſive ſcandall to *grieve them*, Rom. 14. 15. and beget in them jealouſies and ſuſpitions againſt our perſons and profeſſions. *Scandall to the wicked*, and that twofold alſo; the one giving them occaſion to blaſpheme that holy Name and profeſſion which we beare, 2. Sam. 12. 14. 2. Cor. 6. 3. 4. 1. Pet. 2. 13. The other hardning and encouraging, comforting and juſtifying them by our evill example, Ezek. 16. 51, 54.

Eighthly, the evill doth not reach to men onely, but the ſcandall and indignity over-ſpreads the *Goſpell*; a great part of the life of ſinne is drawne from the ſeverall reſpects it hath to Gods will acknowledged. When we ſinne not onely againſt the Law of Nature in our hearts, but againſt the written Law, nor onely againſt the truth, but againſt the mercy and Spirit of God too; this muſt be a heavy aggravation. O what a hell muſt it bee to a ſoule in hell to recount, ſo many Sabbaths God reached forth his Word unto me, ſo many Sermons he knock'd at my doore, and beſeeched me to be reconciled; he woed me in his Word, allured me by his promiſes, expected me in much patience, enriched me with the liberty of his owne pretious Oracles, reached forth his blood to waſh me, poured forth his teares over me, but againſt all this I have ſtopped the eare, and pulled away the ſhoulder, and hardned the heart, and received all this grace in vaine, and notwithſtanding all the raine which fell upon me, continued barren ſtill. God might have cut me off in the wombe, and made me there a brand of hell, as I was by nature a Childe of wrath, he might have brought me forth into the world out of the pale of his viſible Church, or into a corrupted Synagogue, or into a place full of ignorance,

norance, atheiſme, and profaneneſſe, but he hath caſt my lot in a beautifull place, and given me a goodly heritage, and now hee requires nothing of me but to doe juſtly, and worke righteouſneſſe, and walke humbly before God, and I requite evill for good to the hurt of mine owne ſoule.

Ninthly, the *manner* of committing theſe ſinnes is full of life too. Peradventure they are *Kings*, have a court and regiment in my heart, at beſt they will be *Tyrants* in mee, they have been committed with much ſtrength, power, ſervice, attendance, with obſtinacy, frowardneſſe, perſeverance, without ſuch ſenſe, ſorrow, or apprehenſion, as things of ſo great a guiltineſſe did require.

Laſtly, in good duties whereas grace ſhould bee ever quick and operative, make us conformable to our head, walke worthy of our high calling, and as becommeth godlineſſe, as men that have learned and received Chriſt, how much unprofitableneſſe, unſpiritualneſſe, diſtractions, formality, want of relliſh, failings, intermiſſions, deadneſſe, uncomfortableneſſe do ſhew themſelves? How much fleſh with ſpirit, how much wantonneſſe with grace, how much of the world with the word, how much of the weeke in the Sabbath, how much of the bag or barne in the Temple? how much ſuperſtition with the worſhip? how much ſecurity with the feare? how much vaine-glory in the honour of God? in one word, How much of my ſelfe, and therefore how much of my ſinne, in all my ſervices and duties which I performe? Theſe, and a world the like aggravations ſerve to lay open the life of actuall ſinnes.

Thus have I at large opened the firſt of the three things propoſed, namely, that the ſpirit by opening the Rule doth convince men that they are in the ſtate of ſin, both originall and actuall.

The next thing propoſed was to ſhew *what kinde of condition or eſtate the ſtate of ſinne is.* And here are two things

things principally remarkeable: firſt it is an eſtate of moſt *extreme impotency* and diſability unto any good: Secondly, of moſt *extreme enmity* againſt the holineſſe and wayes of God.

Firſt it is an eſtate of *impotency* and Diſability to any good, *Paul* in his phariſaicall condition thought himſelfe able to live without blame, Phil. 3.6. But when the commandement came he found all his former moralities to have been but dung. Our naturall eſtate is *without any ſtrength*, Rom. 5.6. ſo weake that it makes *the Law it ſelfe weake*, Rom. 8.3. as unable to doe the workes of a ſpirituall, as a dead man of a naturall life, for wee are by nature *Dead in ſinne*. Eph. 2.1. and *held under by it*, Rom. 7.6. And this is a wofull aggravation of the ſtate of ſinne; that a man lies in miſchiefe (1. Ioh. 5.19.) as a carkaſſe in rottenneſſe and diſhonour, without any power to deliver himſelfe. He that raiſed up *Lazarus* out of his grave, muſt by his owne voyce raiſe up us from ſinne, *The dead ſhall heare the voyce of the Sonne of man, and they that heare ſhall live*. Ioh. 5.25. All men are by nature *ſtrangers* to the life of God, Eph. 4.18. and *forreiners* from his houſehold, Eph. 2.19. Able without him to doe *Nothing*, no more then a branch is to beare any fruit, when it is cut of from the fellowſhip of the roote which ſhould quicken it, Ioh. 15.4.5. *In me*, ſaith the Apoſtle, *that is, in my fleſh there dwelleth no good thing*. Rom. 7.18. a man is as unable to breake through the debt of the Law, or his ſubjection to death and bondage, as a beaſt to ſhake of his yoke, Act. 15.10. or a dead man his funerall clothes. Ioh. 11.44. In one word, ſo great is this impotencie which is in us by ſinne, that we are not ſufficient *to thinke a good thing*. 2. Cor. 3.5. not able *to underſtand a good thing*, nor to comprehend the light when it ſhines upon us. 1. Cor. 2.14. Ioh. 1.5. Our tongues unable to ſpeake a good word, *How can yee being evill ſpeake good things*. Matth. 12.34. Our eares unable to heare a good word, *To whom*

ſhall

ſhall I ſpeake and give warning that they may heare, behold their eare is uncircumcifed and they cannot hearken. Ier. 6.10. our whole man unable to obey, the *carnall minde is not ſubiect to the Law of God, neither indeed can be.* Rom. 8.7.

The Reaſons hereof are theſe. Firſt, *Our univerſall both naturall and perſonall impuritie*, wee are by nature all fleſh, children of the old *Adam*, Ioh. 3.6. Children of Gods wrath. Eph. 2.3. and ſo long it is impoſſible wee ſhould doe any thing to pleaſe God, for they that are in the fleſh *cannot pleaſe God*. Rom. 8.8. a man muſt firſt be *renewed in his mind*, before he can ſo much as make proof of what will be acceptable unto God. Rom. 12.2. This naturall Impurity in our perſons is the ground of all impurity in our workes, for *unto the uncleane every thing is uncleane*, Tit. 1.15. and all the fruit of an evill Tree is evill fruit. Math. 7.18. And Saint *Paul* gives the reaſon of it, Becauſe our fruit ſhould be fruit unto God, Rom. 7.4. and fruit unto holineſſe. Rom 6.22. Whereas theſe works of naturall men doe neither begin in God, nor looke towards him, nor tend unto him, God is neither the principle, nor the object, nor the end of them.

Secondly, *Our naturall enmitie*, the beſt performance of wicked men is but δῶρον δωρ, the Gift of an enemie, and the ſacrifice of fooles. It proceedeth not from *love* which is the *Bond of perfection*, that which keepeth all other requiſite ingredients of a good worke together, Col. 3.14. which is the *fulfilling of the Law*, Rom. 13.8. and the principle of obedience, and all willing ſervice and conformity to God, Gal. 5.6. Ioh. 14.15. and ever proceedeth from the ſpirit of Chriſt, Gal. 5.22. for by nature we are enemies, Rom. 5.10.

Thirdly, *Our naturall infidelity*, for the ſtate of ſinne is an eſtate of unbeliefe, The ſpirit ſhall convince the world of ſinne, becauſe they beleeve not. Ioh. 16.9. Now infidelity doth utterly diſable men to pleaſe God, without faith

faith it is impoſſible to pleaſe him. Heb. 11. 6. *There can no good worke be done but in Chriſt*; we are *ſanctified in Chriſt*, 1. Cor. 1. 2. we are *created in Chriſt unto good works*, Eph. 2. 10. we muſt be *one with him before wee can be ſanctified*, Heb. 2. 11. and this is the reaſon why faith ſanctifies and purifies the heart, Act. 15. 9. and by conſequence the whole man (for when the fountaine was cleanſed all the waters were ſweete. 2. Reg. 2. 21.) becauſe faith is the bond which faſtens us unto Chriſt. Eph. 3. 17.

Fourthly, *Our naturall ignorance and follie.* For the ſtate of ſinne is ever an ignorant eſtate. *Evill men underſtand not judgement.* Prov. 28. 5. The uſuall ſtile that the Scripture gives ſinners, even the beſt of ſinners, thoſe who keepe themſelves *Virgins*, and *eſcape many of the pollutions of the world*, as Saint *Peter* ſpeakes, 2. Pet. 2. 20. is *fooles* Math. 25. 2. though they know many things, yet they *know nothing as they ought to know*. 1. Cor. 8. 2. Now the roote of our well pleaſing is *wiſedome and ſpirituall knowledge*, Col. 1. 9. 10. that is it which makes us walke worthy of the Lord, and fruitfull in good works. Whereas want of underſtanding is that which makes us altogether unprofitable, that wee doe no good. Rom. 3. 11. 12.

And now what a cutting conſideration ſhould this be to a man to conſider, God made me for his uſe, that I ſhould be his ſervant to doe his will, and I am utterly unfit for any ſervices ſave thoſe which diſhonour him, like the wood of the vine, utterly unuſefull and unmeete for any worke? Ezek. 15. 4. what then ſhould I expect but to be caſt out, as a veſſell in which is no pleaſure? If I am altogether barren, and of no uſe, what a wonderfull patience of God is it that ſuffers mee to cumber the ground, and doth not preſently caſt me into the fire? that ſuffers me like a noiſome weed to poiſon the aire, and choake the growth of better things? If I drinke in the raine, and bring forth nothing but thornes, how neere

muſt

muſt I needs be unto curſing? And this conviction ſhould make men labour to have place in Chriſt, becauſe thereby they ſhall bee enabled to pleaſe God, and in ſome meaſure to bring that glory to him for which they were made. For this is a thing which God much delights in, when a creature doth *glorifie him actively*, by living unto him. He will not looſe his glory by any Creature, but fetch it out at the laſt, but when the Creature operates out of it ſelfe to Gods end, and carries Gods intention through its owne worke, then is hee moſt honored and delighted. *Herein*, ſaith Chriſt, *is my Father glorified, that ye beare much fruit*, Ioh. 15. 8. and herein did Chriſt *glorifie his father in finiſhing the worke which he gave him to do.* Ioh. 17. 4. What an encouragement ſhould this bee for thoſe who have hitherto liv'd in the luſts of the fleſh, to come over to Chriſt and his righteouſneſſe; and for others to goe on with patience through all difficulties, becauſe in ſo doing they worke to that end for which they were made, they live to God, and bring forth fruit unto him, who hath in much patience ſpared and in infinite love called them to himſelfe? How ſhould we praiſe God that hath given us any ſtrength in any way to doe him ſervice? that is pleas'd to account himſelfe honoured when he is obeyed by us, who ſpoile all the works we do with our owne corruptions? And how ſhould we husband all the pretious moments of our life to the advantage of our maſter, whoſe very acceptation of ſuch unworthy ſervices ſhould alone bee both encouragement and reward enough unto us? The more profitably any man lives, the more comfortably he ſhall die.

Now to conſider more particularly this *diſabilitie* which comes along with ſinne, we may note, that it is either *totall*, when a man is *all fleſh*, as by nature we are; or at beſt *partiall*, in proportion to the vigor of concupiſcence, and life of ſinne in the beſt of us. To touch a little upon both of theſe.

First,

Firſt, in a wicked man, who is totally in the ſtate of ſinne, there is a *Totall and abſolute impoſſibility and impotency* to doe any thing that is good. *Every figment and motion of the heart of man is onely and continually evill.* Gen.6.5. But though his heart be evill, may not his actions or his words be good? No, for that is the fountaine whence all they iſſue, and impoſſible it is that ſweete water ſhould proceed from a bitter and corrupted fountaine, Matth.12.34. Iam.3.11. Looke on the beſt actions of wicked men. If they pray to God, their *prayer is an abomination*, Prov.28.9. If they ſacrifice, *God will not accept nor ſmell*, nor regard any of their offerings he will eſteeme them all *abominable and uncleane, as a dogs head, or ſwines blood*, Amos 5.21. Eſai.66.3. Seeme things never ſo ſpecious in the ſight of men that doe them, yet in his ſight they may be uncleane, Hag. 2. 13, 14. If they turne, and enquire and ſeeke early after God, all this is not fidelity but only flatterie, Pſal.78.34.37. Like the ſpicing and embalming of a carkaſſe, which can never put ſo much beauty or value into it, as to make it a welcome preſent unto a Prince.

But what then? Can a wicked man doe nothing but ſinne? when he gives Almes, builds Churches, reades the Scripture, heares the Word, worſhips God, are theſe all ſinnes? if ſo, then he ought to forbeare them, and leave them utterly undone. Here are *Two Points* in this caſe, Firſt, to conſider *How all the workes of naturall men may be eſteem'd ſinfull*; and ſecondly, this being granted that they are ſinfull, *How they ought to carry themſelves in regard of doing or omitting of them.*

For the former of theſe, we are firſt to premiſe theſe notes. Firſt, a worke done may bee *Sub duplici genere Boni*, it may be meaſured by Two ſorts of Goodneſſe; firſt there is *Goodneſſe ethicall or morall*, in relation unto manners, and in order unto men; and ſecondly, there is *Goodneſſe theologicall or divine*, in relation to Religion, and

and in order unto God. A thing is ***morally Good***, when it is Good in the ſight of men, good unto humane purpoſes, good by way of Example, or by way of Edification to others, who judge as they ſee. But a thing is then done divinely when it is done with the ſpirit of holineſſe and of truth (for the Father ſeeketh ſuch to worſhip him) when it is done ***in obedience to the word***; for wee are to note that a thing may bee done by a man ***rationally*** out of the ſway and rule of right reaſon, and a certaine generouſneſſe and ingenuitie of ſpirit, which loves not to condemne it ſelfe in the thing which it allowes, and to walke croſſe to the evidence of its owne rules, and yet that thing is all this while done but ***unto himſelfe***, and his owne reaſon is ſet up as an idoll in Gods place, to which all the actions of his life doe homage: or a thing may be done ***obedientially***, with an eye vnto Gods will that requires it, not onely in a common conviction, but in a filiall and ſubmiſſiue affection, as unto him; when you faſted and mourned, ſaith the Lord, did you at all ***faſt unto me, even to me? If you will returne o Iſraell, rtturne unto me*** ſaith the Lord, Zach. 7.5. Ier. 4.1. A notorious ſinner walkes contrary to the ***principles of his owne reaſon*** and nature, Ro. 1.32. 1. Cor. 11.14. contrary ***to the proſperitie and ſecuritie of his preſent life***, Levit. 26.14. 1. Cor. 11,30. and contrary to ***the will and Law of God***. Now when a man breakes of a ſinfull courſe, with ayme onely at his owne reaſon, or proſperitie, though this bee to returne, yet it is to ***turne to our ſelves, and not unto God. They aſſemble themſelves for corne and wine***, ſaith the prophet, and ſo ſeeme to returne, but ***though they returne, it is not to the moſt high:*** but like ***a deceitfull bow***, though it ſeeme to direct the arrow to the marke, yet indeede it ſends it out another way, Hoſ. 7.14 16. and in this regard though the ſubſtance of a worke ſeeme very ſpecious unto men, who iudge according to the ſight of their eyes, and meaſure the aime and intention by the worke which they

Quamvis videntur animus corpori & ratio vitys laudabiliter imperare, ſi tamen Deo animus & ratio illa non ſervit, nullo modo corpori vitiſq; recte imperat — Proinde virtutes quas ſibi habere videtur — Niſi ad Deum retulerit, etiam ipſæ vitia ſunt potius quam virtutes. Aug. de civ. Dei. lib. 19. cap. 25. Non ſtatim qui jejunat, Deo jejunat, aut extendens pauperi manum Deo fœnerat, vicina ſunt vitia virtutibus; Difficile eſt Deo tantum Iudice eſſe contentum. Hieron. contra Luciferianos. Quicquid homo veluti rectè fecerit, niſi ad pietatem quæ in Deum eſt referatur, Rectum dici non oportet, Aug. de fide & operib. To. 4. c. 7.

they ſee, not the worke by the intention which they cannot ſee; yet to God that ſeeth not as man ſeeth, it may be an abomination, Luk. 16. 15.

Secondly, we are to note, That *amongſt Chriſtians divine workes may be done morally*, and meerely κατ' εθος, according to the courſe of the places and times which a man lives in. Such were Saint *Pauls* ſervices before his Converſion, which therefore he eſteemed but dung, and ſuffered the loſſe of them, for a man may do good things, and yet when he hath done loſe them all, 2. Ioh. verſ. 8. Nay they may be done *profanely*, as *Balaams* bleſſing of Iſrael, and the falſe brethrens preaching, out of envy and ill will. Phil. 1. 15. 16. And *morall things may be done ſpiritually and divinely*; ſuch were the Almes of the Churches of Macedonia to the Saints, that which they did they did as unto God, which made them ready to conſecrate not onely their ſubſtance, but themſelves to the ſervice of the Saints. Such was the contribution of the Philippians towards the neceſſities of Saint *Paul*, it was done with an eye to God, in which reſpect the Apoſtle cals it *a ſacrifice of a ſweete ſavour, well pleaſing unto God.* The Good was intended unto *Paul*, but the ſervice was directed unto God.

2. Cor. 8. 5.

Phil. 4. 18.

Thirdly, we are to note That ſome things are *ſo eſſentially Good* in themſelves, as that they cannot be done, but they muſt bee well and ſpiritually done; ſuch are thoſe things which take in God into their very performance, and doe intrinſecally and in the ſubſtance of the worke reſpect him. Such are to love, feare, beleeve, truſt, depend upon God; which things, though in regard of the imperfect manner of doing them they may have ſinne mingled with them, becauſe not done with all that ſtrength as the Law requires, can yet never be *totally ſinfull*, and ſo unacceptable unto God. Other things may be *Good materially*, and in common acception, becauſe they are the things which God commands to be done; but

but yet, becauſe the doing of them doth not neceſſarily and intrinſecally take in an ayme and reſpect to God, but is onely *reducible* unto him, and that ſo as that the ſame thing may be done with other reſpects, therefore the Goodneſſe is not in the things themſelves barely conſidered, but in the right manner of performing them. Such were *Iehu* his zeale, the Phariſes praying, the hypocrites faſting, and the like. In one word, ſomethings are ſo inherently Good, that though they may be done imperfectly, yet they cannot be done profanely; others ſo good with relation to God, that becauſe they may be done without that relation, and ſuch other conformities as are required in them, therefore they may ceaſe at all to be good; as to preach out of envie, to pray out of hypocriſie, to faſt out of opinion of merit, &c.

Eadem opera hominum, ſicut cauſas habuerint bonas vel malas, nunc ſunt bona, nunc mala, quæ non ſunt per ſe ipſa peccata, &c. Aug. contr. mendacium ad Conſent. li. 2. c. 7.

Now as *indifferent things* may be made *good* by *circumſtances:* as to eate or not to eate is *indifferent*, yet not to eate for feare of ſcandall is *charitie*, and to eate, for feare of ſuperſtition, is *Chriſtian liberty*. To obſerve things *indifferent* as *indifferent*, without any conſcience of the thing it ſelfe, onely in due ſubmiſſion to the commands of iuſt authoritie, is *obedience*; to obſerve the ſame things without ſuch authoritie, and that upon ſuperſtitious reaſons, directed to binde the conſcience, and leading to the thing as ſuch a thing, is in regard of others great *ſcandall*, and in regard of a mans ſelfe *bondage and idolatrie:* Thus I ſay as *indifferent things* may bee made *good* or bad by *circumſtances:* ſo other things, the matter of which is commanded, may yet be made in the doing of them evill, when that due reſpect and conformitie which the *Law* wherein it is commanded requireth is not obſerved. If a man build a wall, with pretence to keepe out the Sea or an enemy, and yet leave a wide gap and entrance open to admit them, though hee who ſees nothing but firme wall may admire the worke, yet he who viewes the whole will but deride it: ſo though a man doe

doe very much, though hee proceede ſo farre as *to offer up the children of his body, and beſtow monntaines of cattell npon God and his ſervice; yet omitting righteouſneſſe, and iuſtice, and humiliation before God*, though to men it may ſeeme very ſpecious, yet unto God it is both abominable and ridiculous. As a piece of ſilver or gold may be ſhaped into a veſſell of diſhonor, which ſhall be deſtin'd unto ſordid and uncleane uſes: ſo may a worke be compounded of choyce ingredients, the materials of it may be the things which God himſelfe requires, and yet ſerving to baſe purpoſes, and directed to our owne ends, it may ſtinke in the noſtrils of God, and bee by him reiected as a *veſſell in which there is no pleaſure. A cup of cold water to a prophet as a prophet ſhall bee rewarded*, when a magnificent almes with a phariſes trumpet ſhall be rejected: As a ſmall thing which the righteous hath, ſo a ſmall thing which the righteous giveth, is better then great riches of the ungodly.

Mic.6.6,7,8.

Fourthly, wee are to note what things are requiſite unto the doing of a thing ſo as that it may bee an *Act* of *obedience*, and thereupon acceptable unto God.

See Dr. *Vſhers* Anſwer. cap. 11. pag. 466–472. Mr *Boltons* Directions. pag. 149–154. *Downh. Warf. part. 2. li. 1. ca. 7.*

First, then it muſt have a *new principle*, the Spirit of *Chriſt*, and the *Law* of the Spirit of *Life*, and *Faith* purifying the Conſcience from dead workes.

πίστις δικαιοσύνης θεμέλιος. *Clem. Alex. ſtrom. l. 5.*

Secondly, in regard of the manner, it muſt bee done with the affection of a childe, not out of bondage, but in love, 2. Tim. 1. 7. In voluntary ſervice and reſignation of all the members unto righteouſneſſe. Rom. 6. 19. In univerſall reſpect to all the Commandements, Pſal. 119. 128. In obedience to God the Law-giver, for he never obeyes the Law even when he doth the workes therein contained, but when hee doth it with all ſubmiſſiue and loyall affections towards him that commands it. Iam. 2. 10, 11. this onely is to live unto God, and to bring forth fruite unto him.

ὁ διὰ φόβον ὁ δι' ἐπαγγελίαν, ἀλλα διὰ τὸ ἀγαθόν. *Clem. Alex. ſtrom. lib. 4. Vid. Aug. De natura & grat. cap. 57. & 69. De Gratia Chriſt. contr. Pelag. & cœleſt. l. 1. c. 13. & 26. cont. 2. epiſt. Pelag. lib. 3. cap. 5.*

Thirdly, it muſt be directed unto holy ends; and thoſe

Aug. de morib. Manich. lib. 2. ca. 13. & ep. 120.

are principally foure, to which others are to be ſubordinate, but not repugnant. Firſt, *the glory of God*, we muſt bring forth fruit, and finiſh our workes, and doe all that we have to doe with reſpect unto his glory, Ioh. 15. 8. Ioh. 17. 4. 1. Cor. 10. 31. Secondly, the *Edification, Service, comfort* of the *Church*, that nothing redound to their offence, but to their profit and ſalvation, 1. Cor. 10. 32, 33. Col. 1. 24. 2. Tim. 2. 10. 2. Cor. 1. 6. Thirdly, the *Credit*, honour, and paſſage of the *Goſpell*, that it may be furthered, and not evill ſpoken of, 2. Cor. 6. 3, 4. 1. Cor. 9. 19. 23. Phil. 1. 12. Fourthly, *a mans owne ſalvation*, that he be not after all his paines a caſt-away, but that he may ſave himſelfe. 1. Cor. 9. 27. 1. Tim. 4. 16. 1. Pet. 1. 9.

Fourthly, *all the meanes* unto that end muſt be *regular* and ſutable, Evill muſt not be done to bring good about, Rom. 3. 8. and all the circumſtances which accompany the action muſt be right too. For as in the body there is not onely requir'd beauty, but order and proportion; Let the face be of never ſo delicate and choice complection, yet if any part be miſ-plac'd it will cauſe a notable deformitie and uncomelineſſe to it: ſo in duties, an excellent worke may be ſo miſ-plac'd, or miſ-tim'd, or attended with ſuch incongruous and unſutable circumſtances, as that it may prove rather a ſnare of Satan, then a fruit of the Spirit.

Laſtly, to make it completely acceptable, It muſt paſſe through the *Incenſe* and *Interceſſion of Chriſt*, who as he doth by his *Merits* take away the *Guilt* of ſinne from our perſons; ſo by his *Interceſſion* he hideth the pollution and adherencie of ſinne that is in our ſervices, and ſo giveth us acceſſe, and maketh all our duties *acceptable* by him to God. Epheſ. 2. 18. 1. Pet. 2. 5. *He hath made us to be prieſts unto God, and our Prayers, and good workes, as ſpirituall ſacrifices come up before God.* But it is not ſufficient that there be a *Prieſt*, and an *offering*, except there

Revel. 1. 6.

be

be an *Altar* too upon which to offer it (for it is the *Altar* which ſanctifieth the *offering*) Now *Chriſt* is the *Altar* which ſanctifieth all our ſpirituall *ſacrifices, Their ſacrifices ſhall be accepted upon mine Altar, and they ſhall come up with acceptance on mine Altar*, Eſai. 56.7. 60.7. Matth. 23 19.

Theſe things being thus premiſed, we conclude, firſt, A wicked man cannot doe thoſe things at all which are ſo eſſentially and inherently good, as that the very *opus operatum* or doing of them is from the ſpirit of *Chriſt*, as to love God, to truſt him, and depend upon him: for as there are ſome things in nature which cannot be counterfeited or reſembled; the ſhape of a man may bee pictur'd, but the life cannot, nor the reaſon, nor any thing that doth immediately pertaine to the Eſſence of man: ſo there are ſome things in grace which cannot by hypocriſie be done neither in the thing it ſelfe, nor in the manner of doing it, becauſe ſincerity, ſpiritualneſſe, and filiall reſpects belong to the very ſubſtance and matter of the duety.

Secondly, other workes, whoſe Goodneſſe doth not cleave neceſſarily to the doing of them but to the manner of doing them, wicked men may performe: but then they doe them onely *ethically* and *in conſpectu hominum*, with relation to men and manners: not ſpiritually as unto God, nor in obedience or reſpect to him. For firſt the *Spirit of Grace is Chriſts ſpirit*, Rom. 8.9. Gal. 4.6. *and our fleſh is quite contrarie unto it*, Gal. 5. 17. *and none have this ſpirit, but they who have fellowſhip with the father and the ſonne, and are united unto him*, 1. Ioh. 4. 13. none of which dignities belong to wicked men. Secondly, every thing that is ſpirituall is vitall, for the ſpirit quickneth; the ſpirit of Holineſſe never comes but with a Reſurrection, Rom. 1.4. Ro. 8.10, 11. 2. Cor. 3.6. and therefore he is called the ſpirit of life, Rom. 8.2. but now as the perſons of wicked men, ſo their workes are all dead, Heb. 9 14. and therfore not being done *ſpiritually* & *obedientially*, impoſ-

Vid. Aug. epi. 48. & cont. Iulian. Pelag. lib. 4. ca. 3. De Nupt. & Conc. lib. 1. ca. 3. Retract. li. 1. c. 3.

ſible it is that they ſhould in any ſenſe pleaſe God, Rom. 8.8. whoſe pure eyes can endure nothing which beareth not, in ſome, though moſt remote degree, proportion to his moſt holy nature, 2.Pet.1.4. But it may be objected, doth God uſe to doe good to thoſe that hate him, and that even for the things which himſelfe hateth in them? doth not that worke pleaſe him, which he is pleaſed to reward? and we finde the workes of wicked men in the Scripture rewarded. *Ahab* humbled himſelfe before God, and therefore God brought not the evill denounced upon him in his owne dayes. *Iehu* executed the command of God upon the houſe of *Ahab*, and God eſtabliſhed the throne of Iſrael upon him for foure generations. *Nebuchadnezzar* cauſed his armie to ſerve a great ſervice againſt *Tyrus*, and the land of *Egypt* was given him for wages, and for the labour wherewith hee ſerved againſt it.

1.King. 21.29.

2.King.10.30.

Ezek. 29.18,19, 20.

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Mal.3.14,15.
Iob 21.14,15.
Ezek.33.20.

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But have not the wicked ſome meaſures and proportions of the Spirit given them, by which they are enabled to do thoſe workes they do? Heb.6.4. 1.Cor.12.6.7. And is not that a good worke which proceedeth from the ſupplies of the Spirit of God? To this wee anſwere, Firſt, as it is the influence of the ſame Sunne, which ripeneth both the Grape, and the Crabbe, and yet though the Grape have ſweeteneſſe from the Sunne, the Crabbe ſtill retaines the ſowreneſſe which it hath from its ſelfe: ſo it is the ſame ſpirit which helpeth the faithfull in their holy, and the wicked in their morall workes, which yet

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ſtill retaine the qualitie and ſowrneſſe of the ſtocke from whence they come. Secondly, we deny them not to bee good *in Suo genere*, that is, *morally*, and in the ſight of men; but yet they are not good in Gods ſight, ſo as to procure *acceptance* with him; for which purpoſe wee muſt note, That God gives ſeverall proportions of his Spirit, and for ſeverall purpoſes. To ſome the Spirit to *ſanctifie* and *renew*, Rom.1.4. Tit.3.5. To others the ſpirit to *edifie* and *profit* withall, 1.Cor.12.7. To ſome *charitie*, and to others *gifts*, 1.Cor.14.1. To ſome as *Inſtruments*, that they may walke profitably before men, as *Cirus* was annointed for *Iacobs* ſake, Eſai.45 1,4. To others as *Sonnes* and *Members*, that they may walke *acceptablie* before him, 1.Pet.2.5.

But then comes the ſecond *Caſe* propoſed, if a wicked man can doe nothing but evill, then it ſeemes hee ought to leave undone all his *Almes*, *Prayers*, *Faſtings*, and *Religious ſervices*, becauſe we are to abſtaine from every thing which is polluted with ſinne; and that which God will not ſee, man muſt not doe. To this I anſwere *No*, by *no meanes*. The poore man at the poole of *Betheſda*, though utterly impotent and unable to crawle in when the *Angell* came to ſtirre the waters, did not yet neglect what lay in his power to waite at the place, and to endeavour his owne cure; *Naturall impotency* can give no excuſe to wilfull neglect. When *Simon Magus* was in the gall of bitterneſſe, yet Saint *Peter* directed him then to pray. Here then theſe two Rules muſt regulate this Caſe. Firſt, a wicked mans neceſſity of ſinning muſt not nullifie the Law of God, which requires the doing of thoſe things, though not with ſuch an uncleane heart as he doth them. The impotency of man muſt not either prejudice Gods Authoritie, or diminiſh his owne dutie. As, though *where ſinne abounds Grace doth more abound, yet a man muſt not ſinne that grace may abound*; ſo, though when a wicked man doth the things of the Law, he ſinneth,

Ioh.5.7.

Act.8.22,23.

neth, yet he muſt not omit the duty, upon pretence to eſcape the ſinne. Secondly, when a thing is evill *Propter fieri*, becauſe it is done, the doing of that thing is unlawfull, and intrinſecally ſinfull, and therefore to be avoided; but when a thing done is evill, not becauſe it is done, but becauſe ſomething which ſhould make the doing of it good and acceptable is omitted, and ſo it is evill not in the ſubſtance of thing, but by reaſon of the defects which cleave unto it, here this ought ſtill to be done, but the other ought not to bee left undone. *Iehu* was commanded to deſtroy the houſe of *Ahab*, he did ſo, and thus farre he did well; but his ends and Gods divide the ſame Action, God out of Iuſtice, he out of policie, and therefore though he eſteemed it zeale, yet God accompted it murther and ſhedding of bloud, and though as it was in ſubſtance the thing which God commanded, he did reward it, yet as the execution thereof was otherwiſe then he required, ſo he threatneth to revenge it: *I will avenge the blond of Iezreel upon the houſe of Iehu.* What then, is *Iehu* to commit murther? *God forbid:* and yet is he to doe that, in doing whereof he did commit murther? yes, for God requir'd it. So then he was to performe Gods Command, but he was not thereby to worke out his owne projects, God commanded him to execute his juſtice, but not his owne revenge. When the Prophet *Ieremie* foretold the captivity of the Iewes, if hee had preached judgement with ſuch an affection as *Iehu* did execute it, with aimes at his owne credit in the truth of his meſſage, with delight in the ruine and deſolation of the Church, with expectation and deſire to ſee the lamentable accompliſhment of his owne preaching (as *Ionah* did at Ninive) though hee had done that which God required, yet had he greatly ſinned in corrupting his meſſage with his owne luſt: but herein was the faithfulneſſe of that holy man ſeene, that though he did proclayme the woefull day, yet he did not deſire it, but

2. King. 10. 30.

Hoſ. 1. 4.

Ionah 4. 1, 5.

Ier.17.16. 28.6.

ſaid *Amen* to the words of thoſe falſe prophets, that preached peace and reſtitution againe. So then to conclude this *Caſe*, when an *Action* hath evill in its owne *ſubſtance*, it is to be omitted, but when the *Action* is of it ſelfe the *matter* of a precept, and ſo hath evill onely externally caſt upon it by the *Agent* that doth it, here the *Action* is not to be *omitted*, but the *Agent* is to be *reformed*.

But you will ſay, If I may not doe evill that good may come of it, then I may not doe good when evill will come of it, upon the ſame reaſon, becauſe evill is altogether to be prevented and avoided. To this I anſwer, that the Argument followes cleane contrary, I may not doe evill though good would come of it, I muſt doe good though evill ſhould come of it. For when a command is abſolute and peremptorie, we muſt not obſerve it with reſpect to conſequences, nor foiſt in conditions or relations of our owne to over-rule the duety, leſt wee make our ſelves Lords of the Law. Now the Commandement for doing Good, notwithſtanding any conſequences which may attend it, is as abſolute and peremptory, as the command for not doing evill, and therefore we muſt not obſerve or forbeare it with reſpect unto any conſequences. For God will have us to meaſure our dutie by his command, which requires to abſtaine from evill, and to doe good, not by the Events that are incidentall and externall to the dutie done. So then that which is good materially of it ſelfe is to be done though evill follow, firſt, becauſe God requires it, and his will muſt ſtand againſt all conſequences. Secondly, becauſe the evill that comes along in the doing of it is not any way belonging or naturally appendant upon the dutie, but is foiſted into it by our wicked nature, and the wickednеſſe of man muſt not either annihilate the commands of God, or voide and evacuate his owne dutie, or lafily juſtifie or priviledge his preſumptions. Thirdly, becauſe ſo to doe

is not to prevent evill, but to multiply it, not to eſcape ſin, but to double it. We muſt obſerve Gods way of breaking of ſinne, and not our owne; It was never knowne that one ſinne was the way to prevent or to cure another. Beſides there is leſſe ſinfulneſſe in a defect which attendeth a duety done, then in a totall omiſſion of it; for that comes in by way of conſequence, the other is againſt the very ſubſtance and whole bodie of the command; that proceedeth from naturall and unavoidable impotency, this from a wilfulneſſe which might have beene prevented.

Now ſince the wicked haue ſuch a *totall diſabilitie*, as that what ever they doe is altogether ſinfull, hath not a dramme of holyneſſe in it, the principles, the ends, the wayes all *Carnall*; Heere then wee might obſerve the foulneſſe of thoſe reliques of *Pelagianiſme*, in doctrine of the *Papiſts*, who flatter and complie with nature againſt the grace of *Chriſt*, in their doctrines of merit of congruitie and preparations for grace, the acceptableneſſe of heathen vertues in the ſight of God, the infallible attendance of Grace upon naturall endeauours, as if things *totally evill*, and deſerving wrath, could prepare for *Grace*. But I rather chooſe to ſpeake to the Conſcience, It ſhould ſerve therefore to amaze naturall men in the ſight of this *ſtate* of *ſin*, and to throw them downe under Gods mighty hand, when they ſhall conſider that their beſt workes are *totally* evill, that doe what they will it is altogether abominable in Gods ſight. What a wofull thing is it for a man to be debtor to the whole *Law*, one iot or title whereof ſhall not paſſe away, and to bee utterly unable to doe any thing which beareth proportion to the leaſt title of that *Law*, becauſe the *Law* is all over ſpirituall, and he all over Carnall. It would be an Inſupportable burden to periſh everlaſtingly for but *one ſinne*: how infinitely more to be anſwerable for all thoſe infinite treſpaſſes, not one whereof can bee remitted without

out all. This one point of the *Diſabilitie of Nature* to pleaſe God in any thing, if it were duly conſidered, would compell men to goe unto *Chriſt*, by whom they may have acceſſe, and for whom their ſervices ſhall have acceptance before God, till which time they are all but dung, and God will throw them in the faces of men againe: And the reaſon is, till a man takes Chriſt by faith along with him, theſe ſacrifices have no golden *Cenſer* to perfume them, no *Altar* to ſanctifie them, nothing but a mans owne evill heart to Conſecrate them upon; which makes them to be *our owne*, and not Gods offerings. When the Prodigall came unto himſelfe, and conſidered, I have nothing, I can doe nothing, all that I eate is dirt and filth, I am an unprofitable creature in this ſtate; theſe thoughts made him reſolue to goe unto his father. When *Saint Paul* conſidered that what ever before his converſion hee thought of himſelfe, yet indeede all his zeale was but blaſphemie and perſecution, all his moralitie but dung and dogs meate, all his unblameableneſſe & preſumptions but loſſe unto him, then he began to ſet an infinite value upon the excellencie of the knowledge of *Chriſt*, and to ſuffer the loſſe of all, that he might be found in him. Sinne muſt be very ſinnefull, that *Grace* may be very welcome.

Amos 5.21,22.

1. Tim. 1. 13. Phil. 3. 6, 7, 8.

Secondly, this *Impotencie* and *Diſabilitie* is *Partiall*, even in the moſt *Regenerate*; ſo much fleſh as they have in them, ſo much deadneſſe and unſerviceableneſſe ſtill; and this may bee ſeene in two points. Firſt, there is a *great diſabilitie* in the beſt to worke and goe on with patience and comfort in Gods ſervice. How apt are we ſtill to quench and grieve the Spirit? How doth every mans experience conſtraine him to crie out, *In mee dwelleth no good thing, to will is preſent with mee, but I cannot performe the things which I would, Lord I beleeve, helpe thou mine unbeleefe?* How doe we faint and waxe weary of well-doing? How are wee led captive to the law of

of ſinne which is in our members, *ſo that wee cannot doe the things which we would?* for though the *Scripture* call the *Saints perfect*, and teſtifie of ſome that they ſerved God with their whole heart, yet that is onely in oppoſition to *Corde duplici*, a double heart, denoting ſuch an integrity onely as doth not admit a purpoſed diviſion of the heart betweene God and ſinne. Therefore wee meete ſtill with exhortations to grow, and abound, and with promiſes of bringing forth more fruite, and mention of proceeding from faith to faith, and from glory to glory, and of ſupplies of the ſpirit, and growing to the meaſure of the ſtature of *Chriſt*, and the like expreſſions, all which denote the admixture of *Impotencie* in the beſt. And this *Impotencie* is ſo great, that of themſelves they can never doe any thing, but returne to their wonted coldneſſe and dulneſſe againe: for it is nor their having *of Grace* in them barely which makes them *ſtrong*, but their *Communion* and fellowſhip with *Chriſts fulneſſe, I am able to doe all things through Chriſt that ſtrengthens me.* The branch can beare no fruite, nor preſerve or ripen that which it hath, but by its unity with the roote; light continues not in the houſe but by its dependance on the Sunne, ſhut out that, all the light is preſently gone. Take water away from the fire and its nature will be preſently ſtronger then the heate it borrowed, and ſuddenly reduce it to its wonted coldneſſe: So wee can doe nothing but by the conſtant ſupplies of the *Spirit of Chriſt*; he that begins muſt finiſh every good worke in vs, Phil. 1.6. *He that is the Author muſt be the finiſher of our faith too*, Heb. 12.2. *Without him we cannot will nor doe any good*, Phil. 2.13. *Without him, when we have done both, we cannot continue, but ſhall faint in the way, His Spirit muſt lead us*, Rom. 8.14. Eſai. 40.11. *His arme muſt heale and ſtrengthen us*, Hoſ. 11.3. Ezek. 34.16. *As we have received him, ſo we muſt walke in him, without him wee cannot walke*, Col. 2.6. *God is the God of All Grace*,

Gal. 5.17.
1. Cor. 2.6.

Grace, to him it belongeth not onely to call, but to perfect, not onely to perfect, but to ſtrengthen, ſtabliſh, ſettle us, 1.Pet.5.10.

Secondly, this *Impotencie* is ſeene in this, that the good things they doe cannot fully pleaſe God by themſelves, but ſtand in neede of further purification from Chriſt, and pardon from God; Even when wee are Children we muſt be ſpared, and borne withall, Mal.3.17. Deut. 1.31.

The uſe which we ſhould make of this point is firſt to keepe us *Humble*, in regard of this thorne in our fleſh, which diſables us to doe any good, and when wee have done our uttermoſt, yet ſtill makes us unprofitable ſervants. Lay together theſe conſiderations.

Firſt, *remember* the long time that thou wert utterly barren, and didſt live nothing but a life of ſinne, how much of the flowre of thine age hath bin dedicated unto Satan, and thine owne luſts; how thy childhood & youth hath beene all vanity; and why thinke we did God require the firſt fruits in the Law, but to ſhew that wee were all his, and therefore that he ought to have the firſt and beſt of our life devoted unto him, and ſubmitted unto his yoke.

Secondly, *conſider* even now when thou art at beſt that thou art not ſufficient of thy ſelfe to thinke a good thought, that in thee, that is in thy fleſh, in thee from thy ſelfe dwelleth no good thing, the originall of all the good thou doſt is without thee, *By the Grace of God thou art what thou art, and all thy ſufficiency is in his Grace.*

Thirdly, when this *Grace* doth call, knocke, quicken, put thee on to any good, how averſe and froward, how dull, indirigible, undocile is thy evill heart, like a ſilly Lambe, never findes the way it ſelfe; and when it is led, is every ſtep ready to ſtoppe and to ſtart aſide.

Fourthly, when it *prevailes* to ſet thee indeede a worke, how exceedingly doſt thou faile in the meaſure

of

of thy duties? How little growth in ſtrength? How litle improvement in ſpirituall knowledge or experience? How much wearineſſe and revolting of heart? How evill and unprofitable hath thy life beene in compariſon of thoſe worthies whom thou ſhouldeſt have followed, and in proportion to thoſe meanes of grace which thou haſt had?

Fifthly, in thy *progreſſe*, How often haſt thou ſtumbled? How many notorious and viſible ſinnes, even in great Characters, have oftentimes ſtained if not thy profeſſion by a publike ſcandall, yet thy ſoule in private by a conſciouſneſſe unto them? And how thinke wee did *Davids* murther and adultery pull downe the pride of his heart when ever it offered to riſe in any Heavenly action?

Secondly, in this point it will bee needefull to give direction in a caſe of dayly occurrence, what a man ſhould doe when he findes his naturall impotencie dead him in Spirituall workes? when he findes ſtupiditie, benumbdneſſe of ſpirit, and many defects, which hee cannot overrule nor ſubdue in Gods ſervice; whether it were not better to forbeare the very dutie, then to grieve the ſpirit with undue performances? To this I anſwere. Firſt, omit not the dutie though thou art never ſo ill affected, for that is to give place to the Divell, and to yeeld to the fleſh, and the Divell is pleaſed either way; when by his allurements he can perſwade us to evill, and when by diſcomforts hee can diſcourage us from good. Beſides by doing ſpirituall things a man growes more ſpirituall, and gathers ſtrength even in the action; as water which comes hard at firſt flowes very plentifully after it hath beene a little drawne. They that beginne in teares may end in ioy: *David* began to pray with no comfort, much ſore vexation and weakeneſſe of ſpirit under the ſenſe of Gods heavie diſpleaſure, and yet hee ends with much faith, peace, and triumph. *The Lord hath heard*

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my ſupplication, the Lord will receive my prayer; Let all mine enemies be aſhamed, &c. Pſal. 6. 1, 2, 3, 8, 9, 10. Secondly, take *Saint Pauls* advice to ſtirre up the gift that is in thee, awaken & revive thine owne ſpirit, by communing and debating with thine owne heart, by conſulting with God in his Word, diligent acquaintance and right knowledge of his Will, by fruitefull, and ſeaſonable conference, borrowing light from thy brothers candle, rebuking or rectifying thy ſelfe by his example, this is that which the Scripture *cals whetting the Law upon one another.* Deut. 6. 7. By renewing thy Covenant, comming afreſh to the Fountaine of *Grace*, which is in *Chriſt:* As iron is quickned by the Loadſtone, and the Earth moves ſwifteſt when it is neereſt to its place; ſo the Soule approaching neerer to Chriſt, renewing repentance, recounting errors, reviving covenants, dedicating it ſelfe afreſh to his ſervice, muſt needes be much ſharpned and encouraged anew. Thirdly, when thou canſt not doe a thing with life, yet doe it with *obedience*; when not in Comfort, yet with feare and trembling; when not as thou wert wont, yet as thou art able. God loves to bee ſought when hee hides. *Tell me, O thou whom my Soule loveth, where thou lodgeſt at noone?* When *Ezekiah* could not pray he *chatter'd* and *peep'd*, and when thou art not able to ſpeake thy deſires, the Spirit can forme thy ſighs into prayers? Laſtly, when ſtill thou art heavie and in darkneſſe, flie to thy *Faith*, take *Iobs* reſolution, though he ſlay me with diſcomforts, yet I will truſt in him; angry though he may be, yet hee cannot be unfaithfull; though hee may like *Joſeph* conceale his affection for a time, yet impoſſible it is that he ſhould ſhut up his compaſſions, and renounce the protection of ſuch as in truth depend upon him. *Who is there amongſt you that feareth the Lord, that obeyeth the voyce of his Servant, that walketh in darkeneſſe and hath no light? Let him truſt in the Name of the Lord, and ſtay upon his God,* Eſay, 50. 10.

God

God will ever have us ſo much Conſcious of our owne defects, and ſenſible of our owne diſabilities, as that wee may ſtill runne to the Sanctuary of our Faith, and reſt on him, not glory or rely upon our ſelves. And now if our Impotencie drive us to the grace of *Chriſt*, make us more vile in our owne eyes, and crie out with the Apoſtle of our owne wretchedneſſe, there may be as much life and obedience All over, as when this or that particular duty was performed with more vigor; for that which was wanting in our ſtrength may be made up in our humilitie; and this is a ſure rule, God is more prayſed and delighted in thoſe graces unto which humilitie doth more eſſentially belong, as Faith & Spirituall ſenſe of our owne diſabilities, and the like, then in any others. And thus as a ſmall heape of gold may be equall in value to a greater of ſilver; ſo though in other regards we ſhould be many times weake, yet if the ſenſe of that make us more humble, and the leſſe holdfaſt wee have of any thing in our ſelves, make us take the faſter hold of the hope that is ſet before us, we may be equally acceptable in the ſight of God, who doth not Judge of us according to our ſenſe of our ſelues, but hath reſpect to the *lowlineſſe* of his Servants, and of their Graces.

The ſecond thing I wil but name (having largely inſiſted upon it from another Text) & that is, that the eſtate of ſin is an eſtate of *enmitie* againſt God and his wayes: this is amongſt other characters of wicked men by nature, that they are θεοστυγεῖς, *haters of God*, Rom. 1. 30. and *Enemies of the croſſe of Chriſt, by minding earthly things*, Phil. 3. 18. 19. and this by nature is *univerſall*; the Apoſtle uſeth three expreſſions for the ſame thing, *when we were ſinners*, *when we were without ſtrength*, and *when we were enemies*, Rom. 5. 6, 8, 10. to note that *Impotencie* and *Enmitie* is as wide as ſinne; and therefore elſe where he ſaith, *that we were enemies by wicked workes*, Col. 1. 21. And our Saviour maketh it all one not to *love him*, and not

not to *keepe his ſayings*. Ioh.14.24. and to refuſe ſubjection unto him, and to be his *enemie*, Luk.19.27. The very mindes of men, and their wiſedome, their pureſt faculties, their nobleſt operations, that wherein they retaine moſt of the Image of God ſtill, is yet *ſenſuall, earthly, fleſhly, divelliſh, enmity againſt him*, Iam.3.15. Rom.8.7. In a word, *Wee are by Nature enemies to the Will of God by rejecting his Word*, Ier.6.10,8,9,1,19,44, 16. 2.Chron.36,16. Zech.7.11. Matth.23.37. Act.13. 45.46. *Enemies to the Spirit of God, by withſtanding his Operations*, Act.7.51. Gal.5.17. Act.6.9.10. *Enemies to the Notions of God, by diſliking and ſuppreſſing the thoughts and knowledge of him*, Rom.1.18,21,28. Rom. 3.11. *Enemies to the righteouſneſſe of God, by ſetting up our owne workes and merits*, Rom,9.32. 1.Cor.1.23. *Enemies to the wayes of God, by fulfilling our owne luſts and wicked workes*, Col.1.21. Iob.21.14,15. *Enemies to the Servants of God, in perſecutions and cruell workings, &c.* Ioh.15.19. 2.Tim.3.3. Eſai.8.18. Zech.3.8. Gal. 4.29. Heb.11.36.

And how ſhould the conſideration of this *fetch* us in to the *righteouſneſſe of Chriſt*, make us fall downe and adore that mercie which ſpared and pittied us when we were his enemies. Conſider but two things; Firſt, what an vngratefull thing? Secondly, what a fooliſh thing it is to be Gods enemies, as every man is that continues in ſinne without returning unto him? Firſt, how ungratefull? He is our Father, (*Adam the Sonne of God*, Luk.3.38.) and therefore there is due unto him Honor: He is our *Maſter*, and therefore there is due unto him feare and ſervice: He is our *Benefactor, He left not himſelfe without a witneſſe; All we are, All we enioy, is from him: He is the Fountaine of our life; It is his mercy that we are not conſumed, his compaſſions faile not:* Therefore there is due unto him *Love* and *Reverence:* He is our *Purchaſer*, He bought us out of bondage, when wee had ſould away

Mal.1.6. Act.14.17.

Pſal.36.9. Act.17.25.28. Lam.3.21. 1.Cor.6.20.

away our ſelves; therefore there is due unto him *Fealty* and *Homage*, nay, he humbled himſelfe in *Chriſt* to bee our *Brother*, to be our *Husband*; He tooke our ragges, our ſores, our diſeaſes, and paines upon him, and therefore there is due unto him all *Fidelity* and *Obedience*. Heb.2.12. Eph.5.32.

O what an aggravation will this be againſt the ſinnes of men at the Laſt day! that they have beene committed againſt the *Mercie* and *Patience*, againſt the *Bountie* and *Purchaſe*, nay, againſt the very *Conſanguinitie of God himſelfe*! Hee died for us when we were *Enemies*, and we will continue *Enemies* againſt him that died for us! And yet the folly is as great as the impietie. Conſider what God is? The Iudge of all the World, All Eye to ſee, All Eare to heare, All Hand to finde out and puniſh the ſinnes and provocations that are done unto him! *A Iealous God*, and jealouſie is moſt impatient of diſaffection! *A conſuming fire! and who amongſt us can dwell with devouring fire, who amongſt us can dwell with everlaſting burnings? Doe we provoke the Lord to Iealouſie, are wee ſtronger then hee?* Saint *Paul* hath reſolv'd his owne queſtion before, as long as wee are Enemies wee are without ſtrength. And now for the Clay to contend with the Potter, for the Potſheard to ſmite the Rocke, for impotencie to ſtand up againſt Omnipotencie, what a madneſſe is it? Let us learne wiſedome from our Saviours parable, *Conſider whether wee with our tenne thouſand are able to goe out againſt him that meeteth us with twentie thouſand?* whether wee with our *ten thouſand flies* and *luſts* are able to meete him with *twentie thouſand Angels and Iudgements?* And when we are indeed convinc'd, that in his preſence no fleſh living ſhall be juſtified; that it is a fearefull thing to fall into the hands of the Living God; that our hands will not be ſtrong, nor our hearts endure in the day when hee will have to doe with us; How can wee chooſe but ſend forth an *Embaſſage*, eſpecially ſince he is not a great way off (as it is Gen.18.25. Heb.12.29. Eſai.33.14. Luk.14.31.

in the *Parable*) but ſtandeth before the dore, and is nigh at hand, and will not tarry; *an embaſſage of repentance*, to give up our armour, to ſtrip and judge our ſelves, to meete him in the way of his judgements, to make our ſelves vile before him, and be humbled under his mighty hand, and ſue forth conditions of peace, to meete him as the *Gibeonites* did *Ioſua*, and reſolve rather to be his ſervants, then to ſtand out againſt him. This is certaine, God is comming againſt his Enemies, his attendants Angels, and his weapons fire: And if his patience and forbearance make him yet keepe a great way off, that hee may give us time to make our peace; *O let the long ſuffering of God draw us to Repentance, leaſt wee treaſure up more wrath againſt our ſelves!* Conſider the great aggravation of that ſpirituall *Iezabels* ſinne, *I gave her ſpace to repent of her fornications, and ſhe repented not.* Conſider that the long ſuffering of God is Salvation, and therefore let us make this uſe of it; Labour to bee found of him in peace, without ſpot and blameleſſe.

Revel 2.21.
2.Pet.3.15.

The laſt thing in this firſt point propoſed was, How the ſpirit by the *Commandement* doth thus convince men to be in the *ſtate of ſinne*. To this I anſwere briefly. Firſt, by *quickning* and putting an edge upon the *Inſtrumentall cauſe*, the ſword of the Spirit. For the word of it ſelfe is a dead letter, and profiteth nothing, it is the ſpirit that puts life and power into it. *I am full of power by the Spirit of the Lord to declare unto Iacob his tranſgreſſions*, ſaith the Prophet, Mic.3.8. As the Spirit is a Spirit of life, ſo hath he given to the Word to be a Word of life, quicke and powerfull, Phil.2.16. Heb.4.12. Secondly, by writing it in the heart, caſting the heart into the mould of the Word, and transforming the ſpirit of man into the image of the Word, and making it as it were the *Epiſtle of Chriſt*, bending and framing the heart to ſtand in awe of Gods Word; for writing his Law, and putting his feare into the heart is the ſame thing with God. In which

Rom.8.2.

2.Cor.3.3.
Ier.31.33.
32.40.

reſpect

reſpect (amongſt others) men are ſaid to bee *Sealed* by the Spirit, becauſe that Spirituall Holineſſe which is in the Word, is faſhioned in the hearts of the Saints, as the image of the ſeale is in the waxe. As the light of the Sunne doth by reflection from the Moone illighten that part of the earth, or from a glaſſe that part of a roome from which it ſelfe is abſent: *So though the Church bee here abſent from the Lord, yet his Spirit by the Word doth illighten and governe it*: It is not the Moone alone, nor the glaſſe alone, nor yet the Sunne without the Moone or the glaſſe that illightneth thoſe places vpon which it ſelfe doth not immediately ſhine, but that as the principall, by them as the inſtruments; ſo the Spirit doth not, and the Word cannot alone by it ſelfe convince or convert, but the Spirit by the Word as its ſword and inſtrument. So then when the Spirit turnes a mans eyes inward to ſee the truth of the Word written in his owne heart, makes him put his Seale unto it, frameth the will to ſearch, acknowledge and judge the worſt of its ſelfe, to ſubſcribe unto the righteouſneſſe of God in condemning ſinne, and him for it, to take the office of the Word, and paſſe that ſentence upon it ſelfe which the Word doth, then doth the Word ſpiritually *Convince* of ſinne.

Eph. 4. 30.

Which ſhould teach us what to look for in *the miniſtry of the word*, namely that which will *Convince* us, that which puts an edge upon the Word, & opens the heart & makes it burne, namely the ſpirit of Chriſt, *for by that only we can be brought unto the righteouſneſſe of Chriſt*, we are not to deſpiſe the ordinances in our eſteeme, when we find them deſtitute of ſuch humane contributions and attemperations which we haply expected, as *Naaman* did the waters of *Iordan*, for though there bee excellent uſe of *Humane learning* when it is ſanctified for opening the Word, as a baſer colour is a good ground for a better; yet it is the Word alone which the Spirit worketh by, the fleſh, and fleſhly acceſſions of themſelves profit no

more, nor adde no more reall vertue or luſtre to the Word, then the weedes in a field do unto the Corne, or then the ground colour doth unto the beautie of that which is put upon it. We ſhould therefore pray for the Spirit to come along with his Word; It is not enough to be at *Bethesda*, this houſe of mercie and grace, unleſſe the Angell ſtirre, and the Spirit move upon theſe waters; It is Hee that muſt incline and put the heart into the Word, or elſe it will remaine as impotent, as before. But of this point alſo I have ſpoken at large upon another ſcripture.

Having then thus ſhewed at large that the Spirit by the *Commandment convinceth* men to be in the *ſtate of ſin* both *Actuall* and *Originall*, imputed and inherent; what kinde of *ſtate* that is, A *ſtate* of *Impotencie* and *Enmity*; How it doth it, by quickning the Word, and opening the heart: Now we are very briefly to open the ſecond point, That the *Spirit* by the *Commandment* convinceth a man to be under the *guilt* of *ſin*, or in the *ſtate* of *death* becauſe of ſinne. *I died*, for which we muſt note, Firſt, that there is a *two fold Guilt*, Firſt *Reatus Concupiſcentiæ*, which is the meritoriouſneſſe of puniſhment, or liableneſſe unto puniſhment, which ſinne brings with it: and *Reatus perſonæ*, which is the actuall Obligation, and obnoxiouſneſſe of a perſon vnto puniſhment becauſe of ſinne. Now in as much as nature is not able to diſcover without the Spirit the whole malignity and obliquity that is in ſinne, therefore it cannot ſufficiently convince of the Guilt of ſinne, which is a Reſultancie therefrom, and is ever proportionable thereunto. In which reſpect the Iudgements of God are ſaid to be unſearchable, Rom. 11. 33. *And the wicked know not whither they goe*, 1. Ioh. 2. 11. cannot have any full and proportionable notions of that wrath to come which their ſinnes carry them unto.

Secondly, wee may note that there is a *Twofold Conviction* of this *Guilt* of *ſinne*; *A naturall Conviction*, ſuch

ſuch as was in *Cain*, *Iudas*, *Spira*, and other deſpairing men; which ariſeth from two grounds. Firſt, the *Preſent* ſenſe of Gods wrath in the firſt fruits thereof upon their conſciences which muſt perforce beare witneſſe to Gods Iuſtice therein; and this is that which the Apoſtle calls Torment, 1. Ioh. 4. 18. which though it may ariſe from naturall principles (for wee know even heathens have had their *Laniatus* and *Ictus* as the Hiſtorian ſpeakes, their ſcourges and rendings of Conſcience) yet is it much ſet forward by the Word, becauſe therein is made more apparant to the Soule the Glory and the Power of God; therefore the *Two Prophets* are ſaid to *Torment* the inhabitants of the Earth, and the Law is ſaid to make men guilty, and to kill, to hew, ſmite, and deſtroy thoſe whom it deales withall. Secondly, ſuch a faith as the Divels have, begotten by the Word, and aſſented unto by the ſecret ſuggeſtions of the heart, witneſſing to it ſelfe that it hath deſerved more then yet it feeles; and this begets a fearefull expectation of being devoured, ſurpriſeth the heart with horrid tremblings and preſumptions of the vengeance to come, which the Apoſtle calls the *Spirit of bondage and feare*. But all this being an *Aſſent* perforce extorted (for wicked men confeſſe their ſinnes as the Divels confeſſed Chriſt, more out of Torment, then out of Love to God, or humiliation under his mighty hand) amounts to no more then a *Naturall Conviction*.

Revel. 11. 10.
Rom. 3. 19.
Deut. 5. 25.
2. Cor. 3. 7.
2. Theſ. 2. 8.
Eſai. 11. 4.
Hoſ. 6. 5.
Eſai. 33. 14.
Heb. 2. 15. 10. 27
Gen. 3. 10.
Rom. 8. 15.
2. Tim. 1. 7.

Matth. 8. 29.

Secondly, there is a *Spirituall* and *Evangelicall Conviction* of the *Guilt of ſinne* and the damnation due thereunto, ariſing from the Law written in the heart, and tempered with the apprehenſion of mercie in the new *Covenant*, which begets ſuch a paine under the Guilt of ſin, as a plaiſter doth to the impoſtumation which withall it cures; ſuch a Conviction as is a manuduction unto righteouſneſſe: And that is, when the Conſcience doth not onely perforce feele it ſelfe dead, but hath wrought

Lam.3.40,43.
Mic.7.9.
Pſal.51.4.
Ezra.9.13,15.
Dan.9.7,8.
1.Cor.11.32.
Amos 4.12.
Eſa.16.8.

in it by the Spirit the ſame affection towards it ſelfe for ſinne, which the word hath, is willing to charge it ſelfe, and acquit God; to endite, accuſe, arraigne, teſtifie, condemne it ſelfe, meete the Lord in the way of his Iudgements, and caſt downe it ſelfe under his mighty hand.. That man who can in ſecret and truth of heart, willingly, and uncompulſorily thus ſtand on Gods ſide againſt ſinne, and againſt himſelfe for it, giving God the Glorie of his righteouſneſſe if he ſhould condemne him, and of his unſearchable and rich mercie, that hee doth offer to forgive him, I dare pronounce that man to haue the Spirit of Chriſt. For no man by nature can willingly and uprightly Owne damnation, and charge himſelfe with it as his due portion and moſt juſt inheritance. This can never ariſe but from a deepe ſenſe and hate of ſinne, from a moſt ardent zeale for the Glory and Righteouſneſſe of God.

Now then ſince the *Conviction* of ſinne, and of the death and Guilt thereof are not to drive men to deſpaire or blaſphemie, but that they may beleeve and lay hold on the righteouſneſſe of Chriſt, which they are then moſt likely to doe, when ſinne is made exceeding ſinfull, and by conſequence death exceeding deadly; give mee leave to ſet forth in two words what this Guilt of ſinne is, that the neceſſitie of righteouſneſſe from Chriſt may appeare the greater, and his mercie therein bee the more glorified.

Guilt is the *Demerit* of ſinne, binding and ſubjecting the perſon in whom it is to undergoe all the puniſhments legally due thereunto. This *Demerit* is founded not only in the Conſtitution, Will, and Power of God over his owne Creatures, of whom hee may juſtly require whatſoever obedience hee giveth power to performe, but in the nature of his owne Holineſſe and Iuſtice, which in ſinne is violated and turned from: and this Guilt is after a ſort Iufinite, becauſe it ſpringeth out of the averſion from an

an Infinite Good, the violation of an infinite Holyneſſe and Iuſtice, and the Converſion to the Creatures infinitely, if men could live ever to commit adultery with them. And as the Conſequence and reward of obedience was the favour of God, conferring life and bleſſednesſe to the Creature, ſo the wages of ſinne, which this Guilt aſſureth a ſinner of, is the *wrath of God*, which the Scripture calleth *Death and the Curſe.* Ephe.2.3. Ioh.3.36. Gal.3.13.

This *Guilt* being an *Obligation* unto puniſhment, leadeth us to conſider what the nature of that curſe and death is unto which it bindeth us over. *Puniſhment* bearing neceſſarie relation to a *command*, the trangreſſion whereof is therein recompenced, taketh in theſe conſiderations. Firſt, on the part of the Commander, a will to which the Actions of the ſubject muſt conforme, reveal'd and ſignified under the nature of a Law. Secondly, a juſtice which will, and thirdly, a power which can puniſh the tranſgreſſors of that Law. Secondly, on the part of the ſubject commanded there is requir'd, firſt, Reaſon and free-will originally, without which there can be no ſinne; for though man by his brutiſhneſſe and impotency which he doth cõtract cannot make void the commands of God, but that they now binde men who have put out their light, and loſt their libertie; yet originally God made no law to binde under paine of ſinne, but that unto the obedience whereof hee gave reaſon and free-will. Secondly, a debt and obligation, either by voluntarie ſubjection, as man to man; or naturall, as the creature to God, or both, ſealed and acknowledged in the covenants betweene God and man, whereby man is bound to fulfill that law which it was originally enabled to obſerve. Thirdly, a forfeiture, guilt, and demerit upon the violation of that Law. Thirdly and laſtly, *the evill it ſelfe inflicted*, wherein we conſider, firſt, the *nature* and *qualitie* of it, which is to have a *deſtructive power*, to oppreſſe and diſquiet the offender, and to violate the integritie of his well

being. For as ſinne is a violation offered by man to the Law, ſo puniſhment is a violation retorted from the Law to man. Secondly, the *Proportion* of it to the offence, the greatneſſe whereof is manifeſted in the majeſtie of God offended, and thoſe ſeverall relations of goodneſſe, patience, creation, redemption which he hath to man: in the quality of the creature offending, being the chiefe, and lord of all the reſt below him: in the eaſineſſe of the primitive obedience, in the unprofitableneſſe of the wayes of ſinne, and a world of the like aggravations. Thirdly, *the end of it*, which is not the deſtruction of the creature, whom as a creature God loveth, but the ſatisfaction of juſtice, the declaration of divine diſpleaſure againſt ſinne, and the manifeſtation of the glory of his power and terrour. So then *Puniſhment* is an evill or preſſure of the Creature, proceeding from a Lawgiver juſt and powerfull, inflicted on a reaſonable Creature for and proportionable unto the breach of ſuch a Law, unto the performance and obedience whereof the Creature was originally enabled, wherein is intended the glory of Gods juſt diſpleaſure and great power againſt ſinne, which hee naturally hateth. Now theſe puniſhments are Temporall, Spirituall, and Eternall. *Temporall*, and thoſe firſt without a man, *The vanitie of the Creatures*, which were at firſt made full of goodneſſe and beautie, but doe now mourne and grone under the bondage of our ſinnes. The wrath of God revealing it ſelfe from heaven, and the curſe of God over-growing the earth. Secondly, within him, All the Harbingers and Fore-runners of death, ſickneſſe, paine, povertie, reproach, feare, and after all death it ſelfe. For though theſe things may be where there is no guilt imputed, and ſo properly no puniſhment inflicted (*neither the blinde man nor his parents had ſinned, that he was borne blinde*) as in the ſame ſhip there may bee a malefactor and a Merchant, and to the one the voyage is a trafficke, to the other a baniſhment; yet to the wicked where.

Rom. 8. 20. Gen. 3. 17. Ier. 12. 4.

Illo die mori cepernnt quo Mortis Legem qua in ſenium veteraſcerent ceperunt. Aug.

where they are not ſanctified, they are truely puniſhments, and fruites of Gods *vindicative juſtice*, becauſe they have their ſting ſtill in them. For the ſting of death is ſinne.

Secondly, *Spirituall*, and thoſe threefold. Firſt, *Puniſhment of loſſe*; ſeparation from the favour and fellowſhip with God, expulſion from Paradiſe the ſeat of Gods preſence and love, Aliens, forreiners, farre from God. Secondly, *Of ſenſe*, the immediate ſtrokes of Gods wrath on the ſoule, wounds of Conſcience, ſcourges of heart, taſte of vengeance, implanting in the ſoule tremblings, feares, amazements, diſtracted thoughts, on a cleare view of the demerit of ſinne, evidences of immortality, and preſumptions of irreconciliation with God. This made *Cain* a runnagate, and *Iudas* a murtherer of himſelfe, yea ſome touches of it made *David* cry out that his bones were broken, and marrow dryed up, and his fleſh ſcortched like a potſheard; It is able to ſhake the ſtrongeſt Cedars, and make the mountaines tremble like a leafe. The ſonne of God himſelfe did ſweate, and ſhrinke, and pray againſt it, and with ſtrong cries decline it, though the ſuffering of ſo much of it, as could conſiſt with the holineſſe of his perſon, were the worke of his office and voluntary mercy. Thirdly, *of ſinne*, when God in anger doth forſake the ſoule, and give it over to the frenzie and fury of luſt, to the rage and revenge of Satan, letting men alone to joyne themſelves unto idoles, and to beleeve lies. Now as the operation of the ſunne is ſtrongeſt there where it is not at all ſeene, in the bowels of the earth, or as lightning doth often blaſt and conſume the inward parts, when there is no ſenſible operation without: ſo the Iudgements of God doe often lie heavieſt there, where they are leaſt perceiv'd. *Hardneſſe of heart, a ſpirit of ſlumber, blindneſſe of minde, a reprobate ſenſe, tradition unto Satan, giving over unto vile affections*, recompencing the errors of men with following ſinnes, are moſt

Eph. 2. 17, 19. 4. 18.

Deut. 28. 65.

Rom. 1. 24. 26. Hoſ. 4. 13. Matth. 13. 13, 14 2. Theſſ. 2. 11.

Peccatum quod inultum videtur habet pœnam pediſſequam, ut nemo de admiſſo niſi amaritudine doleat, aut cæcitate non doleat. Aug.

moſt fearefull and deſperate judgements.

But doe we then make God the Author of ſinne? *God forbid.* In ſinne we may conſider the execution and committing of it as it is ſinne, and this is onely from man, for every man is drawne away and enticed by his *owne luſt*: and the *Ordination* of it as it is a *Puniſhment*; and this may be from God, whoſe hand in the juſt puniſhment of ſinne by ſinne in obſtinate, contemptuous, impenitent ſinners may thus farre be obſerved.

Iob.12.20. Eſay 29.13.14. Revel.2.5. Ezek.3 26. Amos 5.13. Math.13.12.13. Rom.11.8.

Firſt, *Deſerendo*, by forſaking them, that is, taking away his *abuſed gifts*, ſubtracting his deſpiſed *Graces*; calling in and making to retire his quenched and grieved ſpirit, removing his candleſticke, and ſilencing his Prophets, and giving a bill of divorce that either they may not ſee, nor heare at all, or hearing they may not underſtand, and ſeeing they may not perceive, becauſe they did not ſee nor heare when they might.

Act.14.16. Act.17.30. Rom.1.28.

Secondly, *Permittendo*, when he hath taken away his own Grace which was abuſed unto wantonneſſe, he ſuffers wicked men to walke in their owne wayes, and becauſe they like not to retaine him in their knowledge, nor to live by his preſcript, therefore he leaves them to themſelves, and their owne will.

Act.4.27,28. Gen.50.20. Deut.2.30. 1.Sam.2.15. 1.King 12.25. Eſai.19.14.

Thirdly, *Media diſponendo*, ordering objects, and propoſing meanes, not onely to Try but to puniſh the wickedneſſe of men, and to bring about whatever other fixed purpoſes of his hee hath reſolved for the declaration of his wonderfull wiſedome to execute, and as it were to fetch out of the ſinnes of men; as the conſpiracie of *Pilat*, *Herod*, and the *Iewes*, which their former wickedneſſe had juſtly deſerved to have them given over unto, was by God order'd to accompliſh his determined and unchangeable counſell touching the death of Chriſt. Excellent is the ſpeech of Holy *Auſtin* to this purpoſe, *The Lord encline the wils of men whither ſoever pleaſeth himſelfe, whether unto Good out of his mercie, or unto evill out of*

Deus inclinat voluntates quocunque voluerit, ſive ad bona pro

of their merit, ſometimes by his manifeſt, ſometimes ſecret, but alwayes by his righteous judgement, and this not by his patience onely, but by his power.

Fourthly, *Perverſas voluntates, non invitas flectendo, ſed ſpontaneas & ſuo impetu faciles ulterius Satanæ præcipitandas tradendo.* By giving over perverſe, wilfull, rebellious ſinners to the rage and will of Satan to hurry and enrage them at his pleaſure unto further ſinfulneſſe. When *Iudas* had liſtned to the Temptation of Satan to betray Chriſt, had ſet himſelfe to watch the moſt private opportunitie, had been warned of it by Chriſt, and that upon a queſtion of the moſt bold and impudent hypocriſie that was ever made, (*Maſter, Is it I?* (though it is not an improbable conjecture that *Iudas* at that very time upon the curſe that was pronounced might ſecretly and for that time ſeriouſly reſolve to give over his plot, and upon that reſolution to aske the queſtion) then at laſt, Chriſt by a ſop did give Satan as it were a further ſeiſin of him, and the purpoſe of Chriſt was that that which he was to doe, hee might doe quickely. He was now wholly given up to the will of Satan, whoſe temptation haply before, though very welcome in regard of the purchaſe and project of gaine which was in it, had not fully ſilenc'd nor broken through all thoſe reluctancies of Conſcience, which were very likely to ariſe upon the firſt preſentment of ſo hideous a ſuggeſtion; but now I ſay whether out of a ſiniſter *Conſtruction* of our Saviours words, *That thou doeſt doe quickly*, as if they had been, not as indeed they were, a giving him over to the greedineſſe of his owne luſt, and to the rage of Satan, but rather an allowance of his intention, as knowing that hee was able to deliver himſelfe out of their hands unto whom he ſhould bee betraide, and ſo his treaſon ſhould onely make way to Chriſts miracle and not to his croſſe; or whether it were out of a ſecret preſumption, that, notwithſtanding Chriſt had made him know how his con-

miſericordia, ſive ad mala pro meritis, Judicio utique ſuo, aliquando aperto, aliquando occulto, ſemper Iuſto. Cont. Iul. lib. 5. cap. 3. Non per patientiam tantùm, ſed per potentiam.
Ioh. 13. 2.
Luk. 22. 6.
Math. 26. 25.

Ioh. 13. 27. 28.

conſpiracie was not hid from him, yet ſince he was of all the company ſingled out whom Chriſt would Carve unto; therefore his conſpiracie was not ſo vile, but that Chriſt would *redire in gratiam*, countenance and reſpect him after all that, and that as by the plot hee had not ſo loſt him, but that hee had gain'd him againe, ſo alſo hee might doe after the execution too. Now I ſay after that ſoppe, and thoſe words, without further reſpect to the ſtrugglings and ſtaggerings of his Conſcience, hee goes reſolvedly about that damned buſineſſe, for he was now delivered unto the will of Sathan. The like libertie and commiſſion was that which God gaue to the evill ſpirit againſt *Ahab* and his Prophets, that hee ſhould goe forth with lying perſwaſions, and ſhould bee beleeved, and prevaile according to that of the *Apoſtle, that God giveth over thoſe that beleeve not the Truth, but have pleaſure in unrighteouſneſſe, to ſtrong deluſions that they may beleeve a lye, and that the God of this world doth blinde the eyes of thoſe which beleeve not.*

1.King.22.22.

2.Theſ.2.11.12.

2.Cor.4.4.

Laſtly, the *Puniſhment* of ſinne is *Eternall*, That wrath which in the day of the Revelation of Gods righteous Iudgement ſhall bee powred forth upon ungodly men. The Saints are redeemed already in this life, and are ſaid to have Eternall Life; but yet that great day is by an excellency called the day of *Redemption*, becauſe then that life which is here hid, ſhall be then fully diſcovered. So on the other ſide, though the wrath of God be revealed from Heaven already againſt all unrighteonſneſſe, and *Abideth* vpon thoſe that beleeve not, yet after an eſpeciall manner is the laſt day called a *day of wrath*, becauſe then the heapes, treaſures, ſtormes and tempeſts, blackeneſſe and darkeneſſe of Gods diſpleaſure ſhall in full force ſeize upon ungodly men.

1.Cor.1.30.
1.Pet.1.18.
Eſai.35.10.
Ioh.3.36.
1.Cor.1.18.
Eph.4.30.
Rom.8.23.
Col.3.3,4.
1.Ioh.3.2.
Rom.1.18.

And this wrath of God is of all other moſt unſupportable. Firſt, In regard of the *Author*, It comes from God; Now we know a little ſtone if it fall from a high place,

or

or a ſmal dart ſhot out of a ſtrong bow wil do more hurt, then a farre greater that is but gently laid on. How wofull then muſt the caſe of thoſe be who ſhall have mountaines and milſtones throwne with Gods owne arme from Heaven upon them: for though God in this life ſuffer himſelfe to bee wreſtled with, and even preſſed downe, yet at laſt he ſhall come to ſhew forth the glory of his Power in the juſt condemnation of wicked men.

Secondly, in its *owne nature*, becauſe it is moſt heavie, and invincible. All conqueſt over an evill muſt proceede either from *Power*, which is able to expell it, or from *Faith* and *Hope* that a man ſhall be delivered from it by thoſe that have more power then himſelfe; what ever evill it is which doth either keepe downe Nature that it connot riſe, or hedge it in that it cannot eſcape, is very intollerable. Now Gods wrath hath both theſe in it. Firſt, it is ſo great that it exceedes all the power of the Creature to overcome it, heavier then mountaines, hotter then fire, no chaffe nor ſtubble ſhall ſtand before it: and it ſhall be All within a man, folded up in his very ſubſtance, like the worme in the wood on which it feedes: And ſecondly as it is heavie and ſo excludes the ſtrength of nature to overcome it, ſo is it infinite too, and thus it excludes the hope of nature to eſcape it. The ground of which infiniteneſſe in puniſhment is the infinite diſproportion betweene the Juſtice of God which will puniſh, and the nature of man which muſt ſuffer. Gods Juſtice being Infinite, the violation thereof in ſinne muſt needes contract an infinite demerit, and debt (becauſe in ſinning we robbe God of his Glory, which we muſt repay him againe.) Now the ſatisfaction of an Infinite debt muſt needes be Infinite, either in degrees (which is impoſſible, For, firſt nothing can bee Infinite in Being, though it may in duration, but onely God. And, ſecondly if it could, yet a finite veſſell were not able to hold an infinite wrath) or elſe in ſome other infiniteneſſe, which is either infi-

infiniteneſſe of *worth* in the perſon ſatiſfying, or for defect of that infiniteneſſe of *time*, to ſuffer that which cannot bee ſuffered in an infinite meaſure: And this is the reaſon why Chriſt did not ſuffer infinitely in *time*, becauſe there was in him a more excellent infiniteneſſe of perſon, which raiſed a finite ſuffering into the value of an infinite ſatiſfaction (though * *Scotus* and from him ſome learned men have rendered another reaſon hereof, becauſe hee ſuffered onely for thoſe who were to breake off their ſinnes by Repentance.

Now then to conclude all; In as much as ſinne is by the Law made exceeding ſinfull, and death exceeding deadly, not to legall but evangelicall purpoſes; not to drive men to blaſpheme or deſpaire, but to beleeve; not to frighten them from God, but to drive them unto him in his Sonne; (for the Law comes not but in the hand of a mediator) And in as much as this is the accepted time, and the day of Salvation, that now he commandeth All Men every where to repent, becauſe he hath appointed a Day, in the which he will Iudge the World in righteouſneſſe, whom hee doth now invite, and beſeech in mercy: We ſhould therefore be wiſe for our ſelves, and being thus purſued and caſt in the Court of Law, flie to that Heavenly Chancery, that Office of Mercie and mitigation which is ſet up in the Goſpell, and that while it is yet called to Day, before the Percullis bee ſhut downe, before the blacke flagge be hung out, before the Talent of Lead ſeale up the meaſure of our wickedneſſe, and the Irreverſible decree of wrath be gone forth; for we muſt know that God will not alwayes bee deſpiſed, nor ſuffer his Goſpell to waite ever upon obdurate ſinners, or his Sonne to ſtand ever at our dores, as if he ſtood in need of our admittance. But when there is no remedy, but that we judge our ſelves unworthy of Eternall Life, and ſtand in contempt and rebellion againſt his Court of Mercie, he will diſmiſſe us to the Law againe. O Conſider,

* *Ad ſecundum dicitur, quòd ſi malas perpetuò vixiſſet, perpetuò peccaſſet, & ideo perpetuò punitur, quia perpetuò peccavit in voluntate. Contra, aliquis peccat cum propoſito pœnitendi, ergo nec explicitè, nec implicitè in voto perpetuò peccat. —Et poſtea. Æternitas non eſt per ſe de ratione pœnæ, ſed accidit propter æternitatem perſonæ puniræ & culpæ remanentis. Scot. in quart. ſentent. diſtinct. 46. qu. 4. D. Feild* of the Church. *lib.* 5. *cap.* 17. Parker *de Deſcenſ l.* 4. *ſect.* 91.

der, what wilt thou doe if thou ſhouldeſt bee dragg'd naked to the Tribunall of Chriſt, and not bee able with all thy cries to obtaine ſo much mercie from any Mountaine, as to live for ever under the weight and preſſure of it! When thou ſhalt peepe out of thy Grave, and ſee Heaven and Earth on fire about thine eares, and Chriſt comming in the flames of that fire to revenge on thee the quarrell of his Covenant! Whither then wilt thou fly from the preſence of him that ſitteth on the Throne? Let us therefore learne to iudge our ſelves that wee may not be condemned of the Lord, to fly to his Sanctuary, before wee be haled to his tribunall; Hee requires no great thing of us, but onely to relinquiſh our ſelues, and in humilitie and ſincerity to accept of him and receive that redemption by beleeving in him, which hee hath wrought by ſuffering for us; this if in truth and ſpirit we doe, all the reſt will undoubtedly follow, namely the life of our Faith here, in an univerſall obedience, and the end of our faith hereafter, even the ſalvation of our Soules.

THE

THE RAIGNE OF SINNE.

ROM. 6.12.

Let not ſinne therefore Raigne in your mortall bodies, that you ſhould obay it in the luſts thereof.

AFter the doctrine of the ſtate and guilt of ſinne, It will be needefull for the further Conviction thereof (that ſinne may appeare exceeding ſinfull) to ſhew in the next place the *Power* and the *Raigne* of ſinne; from which the Apoſtle in this place dehorteth us.

Having in the former Chapter ſet forth the doctrine of Iuſtification, with thoſe many comfortable fruites and effects that flow from it, he here paſſeth over to another head of Chriſtian Doctrine, namely Sanctification, and Conformitie to the holineſſe of Chriſt, the ground wherof he maketh to be our Fellowſhip with him in his death and Reſurrection: for Chriſt carried our ſinnes upon the Tree with him, and therefore we ought with him to die daily unto ſin, and to live unto God. This is the whole argu-

argument of the precedent parts of the Chapter, and frequently elſewhere uſed by the Apoſtle, and others, 2.Cor.5.14,15. Gal.2.20. 3.27. 5.24. Epheſ.2.6. Phil. 3.10. Col.2.12.13.26. 3.1.4. Heb.9.14. 1.Pet.4.1.2. Now the words of the Text are as I conceive a *Prolepſis*, or anſwer to a tacite objection which might be made. A weake Chriſtian might thus alledge, If our fellowſhip in the death of Chriſt doe bring along with it a death of ſinne in us, then ſurely I have little to doe with his death; For alas ſinne is ſtill alive in me, and daily bringeth forth the workes of life. To this the Apoſtle anſweres, Though ſinne *dwell* in you, yet let it not *raigne* in you, nor have its wonted hold and power over you. [a] Impoſſible it is while you carry about theſe tabernacles of fleſh, theſe *mortall bodies*, that ſinne ſhould not lodge within you, yet your care muſt be to give the kingdome unto Chriſt, to let him have the honour in you which his father hath given him in the Church, to Rule in the midſt of his enemies, thoſe fleſhly luſts which fight againſt him. By [b] *Mortall bodie*, we here underſtand the *whole man* in this preſent eſtate, wherein he is obnoxious to death, which is an uſuall figure to take the part for the whole, eſpecially ſince the body is a weapon and inſtrument to reduce into act, and to execute the will of ſinne.

Before I ſpeake of the power of ſinne, here are *Two points* offer themſelves from the connexion of the words to thoſe preceding, which I will but only name.

Firſt, *Sinne will abide for the time of this mortall life in the moſt regenerate*, who can ſay, I have made my heart cleane, I am free from my ſinne? *David* had his *ſecret ſinnes*, which made him pray; and *Paul* his *thorne in his fleſh*, which made him cry out againſt it. To the reaſons of this point before produc'd wee may adde, that God ſuffers our ſinnes to dwell in us, firſt to magnifie the *glory of his mercy*, that notwithſtanding he be provoked every day, yet he doth ſtill ſpare us. It is ſaid in one place,

[a] *Aliud eſt non habere peccatũ, aliud nõ obedire deſideriis eius: Aliud eſt, Implere quod præceptum eſt, non concupiſces, aliud eſt per quendam abſtinentiæ conatum ſalutem, id agere quod illi ſcriptum eſt, poſt concupiſcentias tuas non eas, &c:*
Aug de natura & gra. cap. 62. Non ſic manet peccatum ut eius non ſit facta remiſſio, ſed manet in vetuſtate carnis tanquam ſuperatum & peremptum, ſi non illicitis conſenſionibus, quodammodo reviviſcat. Id. de pec. mer. & Remiſſ. l.2.c. 28.

[b] *Mortale corpus dicens totũ hominem ſignificat. Ambroſe in loc.*

that when God ſaw that every Imagination of the thoughts of mans heart was continually evill, he ſaid, *I will deſtroy man* whom I have created from off the face of the earth; yet afterwards God ſaid, *I will not againe curſe the ground any more for mans ſake, for the imagination of mans heart is evill from his youth.* The places ſeeme at firſt view to be contradictory to one another. But we are thus to reconcile them, After there had been a propitiatory offering made by *Noah* unto God upon an Altar, which was the type of Chriſt, it is ſaid that God ſmelt a ſweete ſavour, and reſolved, I will no more curſe the earth, not *Becauſe*, but *Although the imagination of mans heart be evill from his youth*; that is, though men are ſo wicked that if I would *iure meo uti*, take advantage to powre out againe my diſpleaſure upon them, I might doe it every day, yet I will ſpare them notwithſtanding their luſts continue in them. For we are not to underſtand the place as if it tended to the extenuation of originall ſinne (as [a] ſome doe) I will take pitty upon them, Becauſe of their naturall infirmities; but onely as tending to the magnifying of Gods mercy and patience, I will take pitty upon them, [b] *though* I might deſtroy them. For ſo the originall word is elſewhere taken. Thou ſhalt drive out the Gananites, *Though they have iron chariots, &c.*

Secondly, to magnifie the *Glory of his powerfull patience*, that being daily provoked yet he hath power to be patient ſtill. In ordinary eſteeme when an enemie is daily irritated, and yet comes not to revenge his quarrell, we accompt it impotency and unproviſion, but *in God his patience is his power.* When the people of Iſrael murmured upon the report of giants in the land, and would have made a Captaine to returne into Egypt, and have ſtoned *Ioſhua* and *Caleb*, ſo that Gods wrath was ready to breake out upon them, and to diſinherite them, this was the argument that *Moſes* uſed to mediate for them, *Let the Power of my Lord be great, according as thou haſt ſpoken,*

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Gen.6.5,6.

Gen.8.21.

a *Tarthuſian. Cornel. à lapide. Pighius. Greg. de val. To. 2. Diſp 6. qu. 12. punct. 1. ſect. 6.*

b *Tarnou. Exerc. biblic.*

Ioſ.17.18.

Numb.14.17. 18.19.

The Lord is long-ſuffering and of great mercy. Thou haſt ſhewed the Power of thy mercy from Egypt untill now, even ſo pardon them ſtill. If we could conceive God to have his owne juſtice joyned with the impotency and impatiency of man, wee could not conceive how the world ſhould all this while have ſubſiſted in the midſt of ſuch mighty provocations. This is the only reaſon why he doth not execute the fierceneſſe of his wrath, and conſume men, becauſe he is *God and not man*, not ſubject to the ſame paſſions, changes, impotencies as men are. If a houſe be very weake and ruinous, & clogg'd with a ſore waight of heavy materials which preſſe it downe too, there muſt be ſtrength in the props that doe hold it up; even ſo that patience of God which upholds theſe ruinous tabernacles of ours, that are preſſed downe with ſuch a waight of ſinne, a waight that lies heavie even upon Gods mercy it ſelfe, muſt needs have much ſtrength and power in it.

Hoſ. 11.9. Mal. 3.6. Heb. 12.1. Amos 2.13.

The ſecond point from the Connexion is, *That our Death with Chriſt unto ſinne is a ſtrong argument againſt the raigne and power of ſinne in us.* Elſe wee make the death of Chriſt in vaine, for in his death hee came with water and bloud, not onely with bloud to juſtifie our perſons, but with water to waſh away our ſinnes.

1. Ioh. 5.6.

The Reaſons hereof are, firſt, *Deadneſſe argues diſability* to any ſuch workes as did pertaine to that life unto which a man is dead. Such then as is the meaſure of our death to ſinne, ſuch is our diſability to fulfill the luſts of it. Now though ſinne be not quite expir'd, yet it is with Chriſt nail'd upon a croſſe, *They that are Chriſts have crucified the fleſh with the affections and luſts:* ſo that in a regenerate man it is no more able to doe all its owne will, then a crucified man is to walke up and downe, and to do thoſe buſineſſes which he was wont to delight in. *He that is borne of God ſinneth not neither can ſinne, becauſe he is borne of God, and his ſeede abideth in him.*

Gal. 5.24. 1. Ioh. 3.9.

Secondly, *Deadneſſe argues diſaffection.* A condemned man cares not for the things of this World, becauſe he is in Law dead, and ſo reſerv'd to an execution, and utterly deveſted of any right in the things hee was wont to delight in: the ſight or remembrance of them doth but afflict him the more. A divorc'd man cares not for the things of his wife, becauſe in law ſhe is dead vnto him, and hee unto her. So ſhould it bee with us and ſin, becauſe we are dead with Chriſt, therefore we ſhould ſhew it no affection.

Rom. 6.7. 7.1,4. Thirdly, *Deadneſſe argues liberty, unſubjection, juſtification,* He that is *dead is freed from ſinne,* as the woman is from the husband after death. And therefore being freed thus from ſinne we ſhould not bring our ſelves into bondage againe, but ſtand faſt in the liberty wherewith Chriſt hath ſet us free, and ſinne ſhould appeare in our eyes, as it is in it ſelfe a *dead thing,* full of noiſomeneſſe, horrour, and hideous qualities.

Gal.5.1. Eph.2.1. Heb.9.14.

We therefore ſhould labour to ſhew forth the power of the death of Chriſt in our dying to ſinne; for this is certaine we have no benefit by his ſufferings, except we have fellowſhip in them, & we have no more fellowſhip in them, then we can give proofe of by our dying dayly to ſinne; *For his blood cleanſeth from all ſinne.* Let us not by raigning ſinne Crucifie Chriſt againe, for he dieth no more: *In that hee died, hee died once unto ſinne; Death hath no more power over him,* to ſhew that ſinne muſt have no more power over us, but that being once dead to ſinne, we ſhould thenceforth live unto him that died for us. There is a ſpeech in *Tertullian,* which though proceeding from *Novatianiſme in him,* doth yet in a moderated and qualified ſenſe carry the ſtrength of the Apoſtles argument in it, *Si poſſit fornicatio & mœchia denuo admitti, poterit & Chriſtus denuo mori,* If fornication and adultery may bee againe committed by a man dead to ſinne in that raging and complete manner as before, if

Phil.3.10. 1.Ioh.1.7. Heb.6.6. Rom.6.9,10. Rom.7.4. 2.Cor.5.15. *Tertul.de pudicit.cap.17.*

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raigning ſinne after it hath beene ejected out of the Throne, and nail'd to a Croſſe, can returne to its totall and abſolute ſoveraigntie as before, Chriſt may dye againe, for the ſinnes of a Iuſtified and regenerate man are Crucified upon his Croſſe, and in his body.

Now I proceede to the maine thing in the Text, namely the *Regall power of ſinne*. It is an obſervation of *Chryſoſtome* and *Theodoret* on the Text, which though by ſome rejected as too nice, I ſhall yet make bold to commend for very pertinent and rationall. The Apoſtle did not ſay (ſay they) *Let not ſinne Tyrannize*, for that is ſins *owne* worke and not *ours*, as the Apoſtle ſayeth, *Now then is it no more I that doe it, but ſinne that dwelleth in me*, all the ſervice which is done to a tyrant is out of *violence*, and not out of *obedience*: But he ſayes, *Let it not raigne in you*, for to the raigne of a King the obedience of the Subjects doth as it were *Actively* concurre (whereas the ſubjects are rather patients then agents in a tyranny.) So then in a *Raigning King* there is a more Soveraigne power then in a *Tyrant*; for a Tyrant hath only a *Coactive power over the perſons*, but a King hath a *ſweete power over the wills and affections of his Subiects*; they freely and heartily love his perſon, and rejoyce in his ſervice; which rule though it be not perpetuall in the letter and in civill governements; (for the unwillingneſſe of a people to ſerve a Prince may not onely ariſe from his tyrannie, but even when he is juſt and moderate, from their owne rebellion) yet it is moſt generall and certaine in the ſtate of ſinne which is never a King over rebellious ſubjects, who of themſelves reject its yoke and govenement.

Non dicit ne Tyrannidem exerceat, ſed ne regnet. Illud enim eſt illius proprium, hoc vero noſtræ mentis. Theodoret.

Rom. 7.20. Εἶτα δείκνυς ὅτι βίᾳ καὶ ἀνάγκῃ καθελκόμεθα ὑπὸ τῆς πονηρίας ἀλλ' ἑκόντες, οὐκ εἶπε μὴ τυραννεῖτω, ὅπερ ἀναγκες ἰῶ ἀλλὰ μὴ βασιλεύετω. *Chryſoſt.*

For the better diſcovery then of the *power of ſinne* we muſt note firſt that there are but *three wayes* after which ſinne may be in a man. Firſt, as an *uſurping Tyrant*, and ſeditious commotioner, either by ſurprizall invading, or by violence holding under, or by projects circumven-

ting a man againſt his will, taking advantage of ſome preſent diſtemper of minde, or difficultie of eſtate; as in *David* of idleneſſe, in *Peter* of feare and danger, or the like. And thus ſinne doth often incroach upon the Saints of God, and play the Tyrant, uſe them like *Captives* that are *ſold under the power of ſinne.* It was thus a Tyrant in Saint *Paul*; we reade of him that hee was *ſold under ſinne*, and wee read of *Ahab*, that hee was *ſold to ſinne*; but with great difference, the one *ſold himſelfe*, and ſo became willingly the ſervant of ſinne, the other was *ſold by Adam*, from which bondage hee could not utterly extricate himſelfe, though hee were in bondage to ſinne, as the Creatures are to vanity, not willingly, but by reaſon of his act that had ſubjected him long before. Secondly, *As a ſlave, a Gibeonite, or Tributarie Cananite*, as a ſpoyled, mortified, crucified, dying, decaying ſinne, like the houſe of *Saul* growing weaker and weaker; and thus ſinne is conſtantly in all the faithfull; while they are in the field the chaffe is about them. Thirdly, *As a raging and commanding King*, having a throne the heart, ſervants the members, a counſell, the world, fleſh, and Divell, a complete armorie of luſts and temptations, fortifications of ignorance, malice, rebellion, fleſhly reaſonings, lawes and edicts, laſtly a ſtrict judicature, a wiſe and powerfull rule over men, which the Scriptures call the gates of Hell. And of the *Power* of this *King* we are to ſpeake.

Rom.7.14,15.
1.King.21.20.

Adam *vendidit ſe primò, ac per hoc omne ſemen ſubjectum eſt peccato. Ambroſ. in* Rom.7.
Rom.8.20.
Venundatus in prima tranſgreſſione Aug. con.2. Ep.Pel.l.1.c.10.
Ioſ.9.23.
Ioſ.17.13.
Luk.11.22.
Rom.6.6.
Col 3.5.

Matth.16.18.

In a *King* there is a *Twofold Power.* A Power to command, and a Power to make his commands be obeyed. Sinne properly hath no power to command, becauſe the kingdome of it is no way ſubordinated to Gods Kingdome over us, but ſtands up againſt it. And even in juſt and annointed kings there is no power to command any thing contrary to that Kingdome of Chriſt to which they are equally with other ſubject. But though ſinne have not a juſt power to command the ſoule, yet it hath

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that upon which that power, where it is, is grounded, namely a kinde of Title and right over the ſoule.

Sinne is a ſpirituall *Death*, and man by his firſt fall did incurre a ſubjection to every thing which may be called Death, ſo that then a man did paſſe into the poſſeſſion of ſinne; whence that phraſe ſpoken of before, *Thou haſt ſold thy ſelfe to worke evill.* Now *Quod venditur tranſit in poteſtatem ementis*, when a thing is ſold it paſſeth into the poſſeſſion of that to which it is ſold. This is the covenant or bargaine betweene a Sinner and Hell, Man purchaſeth the pleaſures and wages of ſinne, and ſinne takes the poſſeſſion of man; poſſeſſion of his nature in Originall ſinne, and poſſeſſion of his life in Actuall ſinne. Eſai.28.15.

The tryall of this title of ſinne, that wee may diſcerne whether we are under it or no, muſt be as other Titles are; we muſt firſt inquire who they are, unto whoſe right and poſſeſſion a man may belong, and then examine the Evidences which either can make for himſelfe. To ſinne wee know doth appertaine the primitive right of every naturall and lapſed man (for we are *by nature the Children of wrath.*) A purchaſe then there muſt come betweene, before a man can paſſe over into anothers right; this purchaſe was made by *Chriſt*, who bought us with his blood: And the treatie in this purchaſe was not between *Chriſt* and ſinne, but betweene him and his Father; *Thine they were and thou gaveſt them me*, for the fall of Man could not nullifie Gods Dominion nor right unto him; for when man ceaſed to be Gods *Servant*, he then began to be his *Priſoner*; and though Sinne and Sathan were in regard of man *Lords*, yet they were in regard of God, but *Iaylors*, to keepe or part from his Priſoners at his pleaſure. Beſides though Chriſt got man by *purchaſe*, yet Sinne and Sathan loſt him by *forfeiture*; for the prince of this world ſeizing upon Chriſt, in whom he had no right, (*for he found nothing of his owne in him*) did by that meanes forfeite his former right which hee had in men

1.Cor 6.20.
1.Pet.1.18,19.

Ioh.17.6.

Ioh.14.30.
Arma tenenti omnia dat qui iuſta negat.Luc.

men of the ſame nature. Wee ſee then, all the claime that can be made is either by *Chriſt*, or *Sinne*; by that ſtrong man, or him that is ſtronger; A man muſt have evidences for *Chriſt*, or elſe hee belongs unto the power of *Sinne*. The evidences of *Chriſt* are his *Name*, his *Seale*, and his *Witneſſes*. His *Name*, a new *Name*, a name better then of ſonnes and daughters, even *Chriſt* formed in the heart, and his Law ingraven in the inner man. As it is fabled of *Ignatius*, that there was found the *Name of Ieſus* written in his heart; ſo muſt every one of Gods Houſe bee named by him with this new name, *Of Him are all the Families in Heaven and in Earth named*. The *Seale of Chriſt is his Spirit*, witneſſing unto and ſecuring our ſpirits that we belong unto him: *For hee that hath not the Spirit of Chriſt the ſame is none of his*, and *by this we know that he dwelleth in us, and we in him, becauſe hee hath given us of his Spirit*. The *witneſſes of Chriſt* are three, *The Spirit, the Water, and Blood*. The Teſtimonie of *Adoption*, Sealing the Fatherly care of God to our Soules, ſaying to our Soules that he is our Salvation and Inheritance. The Teſtimonie of *Juſtification*, our Faith in the blood and price of Chriſt, and the Teſtimonie of *Sanctification* in our being cleanſed from dead workes, for he came *to deſtroy the workes of the Devill*, hee came with *Refiners fire and with Fullers ſope*, and *with healing under his wings*, that is (as I conceive) under the preaching of his Goſpell, which, as the beames of the Sunne, make *manifeſt the ſavor of Him in every place*, and by *which he commeth and goeth abroad to thoſe that are a far off, and to thoſe that are neere*. It was the Office of Chriſt as well to Purifie as to Redeeme, as well to Sanctifie as to Iuſtifie us; ſo that if a man ſay hee belongs to Chriſt, and yet bringeth not forth fruite unto God, but lives ſtill married to his former luſts and is not cleanſed from his filthineſſe, hee makes God a lyer, becauſe hee beleeveth not the Record which hee gives of his Sonne; (for Hee will

Revel. 2.17.
Eſai. 56.5.
Gal. 4.19.
Eph. 3.15.
Eph. 1.14. 4.30.
Rom. 8.16.
1. Ioh. 3.24.
1. Ioh. 4.13.
1. Ioh 5.8.
1. Ioh. 3.8.
Mal. 3.2,3.
Mal. 4.2.
2. Cor. 2.14.
Epheſ. 2.17.
1. Pet. 3.19.
Tit. 2.14.
1. Cor. 1.30.
1. Ioh. 5.10.

will not have either a barren or an adulterous ſpouſe) yea he putteth Chriſt to ſhame, as if he had undertaken more then he were able to performe: Beſides, *Chriſt* being a *Light*, a *Starre*, a *Sunne*, never comes to the heart without *ſelfe-manifeſtation*, ſuch evidence as cannot be gaineſaid; unto him belongs this royall prerogative to be himſelfe the witneſſe to his owne Grace. And when the Papiſts demaund of us How wee can bee ſure that this Teſtimony of Chriſts Grace and Spirit is not a falſe witneſſe and deluſion of Sathan; wee demaund of them againe, If the fleſh can have this advantage to make ſuch Objections againſt the unvalueable Comforts of Chriſts Grace, and the heart have nothing to reply; If Chriſt witneſſe, and no man can underſtand it; If the Spirit of Chriſt be a Comforter, and the Divell can comfort every jot as well, and counterfeit his comforts to the quicke, and ſo cozen and delude a man; what is any man the better for any ſuch aſſertions of Scripture, where the Spirit is called the Spirit of Comfort, the ſtrengthner of the inner man, and the heart ſaid to be eſtabliſhed by Grace? Certainely the Comforts of the Spirit muſt fall to the ground, if they bring not along a proper and diſtinct luſtre into the Soule with them. And this *Ambroſius Catharinus* himſelfe a learned Papiſt, and as great a ſcholler in the Trent Councell as any other, was bold to maintaine againſt the contrary opinion of *Dominicus Soto* in a publike declaration, unto whom *Bellarmine* dares not adhere, though it bee his cuſtome to boaſt of their unanimitie in point of Doctrine. Beſides ſinne is of a quarrelling and litigious diſpoſition, it will not eaſily part from that which was once its owne, but will bee ever rayſing ſutes, diſputing, arguing, wrangling with the Conſcience for its old right; *Chriſt came not to ſend peace, but a ſword*, perpetuall and unreconcileable combats and debates with the fleſh of man. If a man hold peace with his luſts, and ſet not his ſtrength and his heart againſt

Eſai. 54. 1.
Rom. 7. 4.
Epheſ. 5. 27.
Heb. 6. 6.
Luk. 2. 32.
Ioh. 1. 9.
Numb 24. 17.
Mal. 4. 2.
Non ſumus certi Teſtimonium illud non eſſe à Diabolo.
Cornel. à Lapide in Rom. 8. 16.

Ioh. 14. 26.
Epheſ. 3. 16.
Heb. 13. 9.

againſt them, If they bee not in a ſtate of rebellion, they are certainely in the throne. It is impoſſible for a King to rebell, becauſe hee hath none above him; and ſo as long as luſt is a king it is in peace, but when Chriſt ſubdues it and takes poſſeſſion of the heart, it will preſently riſe and rebell againſt his kingdome. Heere then is the triall of the Title. If a man cannot ſhew the evidences of a new purchaſe, the Spirit, the Blood, the Water, the Sonneſhip, the Righteouſneſſe, the Holyneſſe, Converſation, and Grace of Chriſt; If he be not in armes againſt the remnants of luſt in himſelfe, but live in peace and good contentment under the vigor and life of them, that man belongs yet unto the right of ſinne. For if a man be *Chriſts*, there will bee *Nova regalia* extremely oppoſite to thoſe of ſinne. *A new heart for the Throne of the Spirit; New members to bee the ſervants of Righteouſneſſe; New Counſellors, namely the Lawes of God; A new Panoplie, The whole armour of God; New lawes, The law of the minde, and of the heart; A new Indicature, even the government of the Spirit: Thoughts, Words, Actions, Converſations, All things new* as the Apoſtle ſpeakes.

Luk.11.21. Rom.7.23.

Ezek.36.26,27

Col.3.5.12. Rom.6.13. Pſal.119.24. Eph.6.13. Rom.7.23. Ier.31.33. Ioh.16.11.

2.Cor.5.17.

Now let us in the next place conſider *the power whereby ſinne makes its commands to bee obeyed*, wherein it is more ſtrong and ſure then a Tyrant, who ruleth againſt the will of his Subjects. The particulars of this ſtrength may be thus digeſted.

Firſt ſinne hath much *ſtrength from it ſelfe*, and that in theſe regards. Firſt, it is very *wilfull*, it is as it were all will. Therefore it is called in the Scripture, *The will of the fleſh, and the will of the Gentiles, and the will of men.* And the will is the ſeate of ſtrength, eſpecially ſeeing the will of man, and the will of ſinne or the fleſh are in the Scripture phraſe all one. If a man had one will and ſinne another, mans will drew one way and ſinnes another, peradventure his power to reſiſt might be ſtronger then ſinnes power to command: but when the will of ſinne

Eph.2.3. 1.Pet.4.3. Ioh 1.13.

is

is in the will of man as a bias in a bowle, as a flame in ſmoke, as a weight or ſpring to an engine, as ſpirits in the body, to actuate and determine it to its owne way, how can a man reſiſt the will of ſinne, who hath no other then a ſinfull will to reſiſt by?

Secondly, as ſinne is wilfull, ſo it is very *paſſionate and luſtfull*, which addes wings as it were to the commands of ſinne. The Apoſtle cals them *paſſions*, and thoſe working paſſions; when we were in the fleſh, *The motions of ſinne did worke in our members*. There is θυμὸς, and there are παθη επιθυμίας, *Luſt and paſſions of luſt*, which the Apoſtle cals *vile luſts*, and *burning luſts*, and *affections and luſts*, that is, very luſtfull luſts. Luſt is in the beſt, but theſe violent paſſions and ardencies of luſt are ſhrewd ſymptomes of the raigne of ſinne. To be fierce, implacable, head-ſtrong, like the horſe in the battaile, and that not upon extraordinary diſtemper or ſurprizall (as *Ionah* and *Aſa* were) but habitually, ſo as on any occaſion to diſcover it, is by the Apoſtle put in amongſt the Characters of thoſe that denie the Power of Godlineſſe. For ſinne muſt not hold its power where Godlineſſe hath any.

Rom. 7. 5.

1. Theſſ. 4. 5. Rom. 1. 26, 27. Gal. 5. 24.

Iona. 4. 9. 2. Chro. 16. 10.

2. Tim. 3. 3, 4, 5.

Thirdly, it hath *Lawes and Edicts*, full of wiſedome and cunning, edg'd and temper'd with many encouragements and provocations to thoſe that obey, which (as I ſaid before) the Scripture cals the Wages of ſinne, and pleaſures of ſinne, by which *Balaam* was enticed to curſe Gods people. A Law is nothing elſe but a Rule or Principle of working which orders and moderates the courſe of a mans life; And ſo ſinne hath a way to carry men in, and Principles to governe men by, which Saint *Paul* cals *Seculum* the courſe of the world. Such as are Rules of Example, Cuſtome, good intentions, Gods mercy taken by halfes, without reſpect to any conditions which it brings with it, the common frailtie of our nature, that we are All men, and that the beſt have their infirmities, diſtinctions,

Heb. 11. 25. 2. Pet. 2. 15.

Ephe. 2. 2.

distinctions, evasions, justifications, extenuations, partiall strictneſse in some particulars, the *opus operatum*, or meere doing of dueties requir'd, and many like, most of which things I have spoken of more largely heretofore upon another Scripture.

Fourthly, it is full of *flattery* to entice and woe a man, cunning to observe all the best seasons to surprize the soule. And though enticements be base, yet they are very strong, like a gentle showre or a soft fire they sinke, and get in closer then if they should be more violent. That which is as soft as oyle in the touch, may be as sharpe as swords in the operation. And therefore as a man is said
Iam.1.14. in one place to be *enticed by lust*, so elsewhere he is said
Deut.4.19. to be *driven and thrust on* by lust. *Take heede to your selves lest you corrupt your selves, lest thou lift up thine eyes to heaven, and when thou seeſt the sunne, and the moone, and the starres, shouldst be driven to worship them and serve them.* The Objects themselves have no coactive or compulsory power in them (for they worke but as *Objects*, which is the weakest way of working that is, for Objects are never totall Agents, but onely partiall, they doe never any more then cooperate with some faculties and power unto which they are suteable) yet such is the strength of those lusts which are apt to kindle by those Objects, that a man is said to be *driven* to idolatry by them. All which false prophets can doe is but morall and by way of cunning and seducement, yet such is the strength of those lusts which they flatter and worke upon by their impostures, that they are said to *Thrust a*
Deut.13.5. *man out of the way* which the Lord commanded him to walke in. For as we use to say of the requests of a King, so we may of the flatteries and allurements of sinne, That they doe amount unto commands.

In one word, sinne is throughly furnish'd with all sorts
Luk.11.22. 2.Cor.10.4,5. of *Armour*, both for defence and opposition, all strong holds, all reasonings and imaginations, and thoughts which

which can be contriv'd to ſecure it ſelfe; and therefore no marvell if it have much ſtrength from it ſelfe.

Secondly, it hath much ſtrength *from Satan and the world*, which are the counſellers and aides of ſinne, which bring in conſtant ſupplies and proviſions unto it. Therefore luſts are ſaid to be of the *World*, and to bee *earthly and divelliſh*, becauſe the world and the divell ſupply them with conſtant fuell. 1.Ioh.2.16.

But laſtly and principally luſt hath much ſtrength *in and from us*. Firſt, becauſe they are *naturall* unto us. *A mans ſinne is himſelfe*, it is call'd by the name of our [a] *Old man*. And therefore to be [b] *carnall*, and to *walke as man*, to live after the *luſts of the fleſh*, and after the *luſts of men* are all one. To [c] *live to ſinne* in one place is to [d] *live to our ſelves* in another. To [e] *crucifie fleſhly affections* in one place, is [f] *to mortifie our earthly members* in another. To [g] *deny ungodlineſſe* and worldly luſts in one place, is to [h] *deny our ſelves* in another. To [i] *lay aſide the ſinne* that doth ſo eaſily beſet us in one place, is to [k] *caſt away our right eye and our right hand* in another. And therefore the wayes of ſinne are call'd [l] *our owne wayes*, and the luſts of the fleſh [m] *our owne luſts*, and being our owne, we love and cheriſh them. [n] *No man ever hated his owne fleſh, neither can any man by nature hate his owne luſts*, unto which he is as truly ſaid to be [o] *married* as the Church is to Chriſt. And this ſerves much to ſet forth the power of ſin. For the love of the ſubject is the ſtrength of the Soveraigne; a king ſhall then certainely be obeyed, when he cõmands ſuch things as it were difficult for him to prohibite. Secondly, luſt hath from us *weapons* to ſet forward its ſtrength, The heart a forge to contrive, and members inſtruments to execute, the heart a wombe to conceive, and the members midwives to bring forth luſts into act. Laſtly, ſinne muſt be very ſtrong in us becauſe we are by nature *full of it*. So the Apoſtle ſaies of naturall men that they were *filled with all unrighteouſneſſe*,

a Rom.6.6. Eph.4.22. Col.5.9.
b 1.Cor.3.3. Ioh.1.13. 1 Pet.4.2.
c Rom.6.2.
d 2.Cor.5.15.
e Gal.5.24.
f Col.3.5.
g Tit.2.12.
h Math.16.24.
i Heb.12.1.
k Math.5 29.30
l Act 14.16.
m Iam.1.14.
n Eph.5.28,29.
o Rom.7.4,9.

Rom.1.29. 2.Pet.2.14.

ouſneſſe, and full of envie, debate, deceite, &c. and S. *Peter*, that they have *Eyes full of Adultery*, that cannot ceaſe from ſinne. Now where there is All of a ſtrong thing that muſt needes be exceeding ſtrong. If all the foure windes ſhould meete together in their full ſtrength, what mountaines would they not roote up by the foundation? What a mighty rage and ſtrength is there in the ſea, onely becauſe it is full of waters, and All water belongs unto it? Who is able to looke upon the ſunne, or endure the brightneſſe of that glorious Creature, onely becauſe it is Full of light? the ſame reaſon is in fleſhly luſts, they are very ſtrong in us, becauſe our nature is *full* of them, and becauſe all their *fulneſſe* is in our nature.

Hoſ.9.7. Zeph.1.12. Pſal.66.18. Hoſ.4.8. Mic.2.1. Ezek.33.31. Rom.6.19,20. Eſai.5.18.

Now this ſtrength which is thus made up of ſo many ingredients, doth further appeare in the *Effects* of it, which are theſe *Three*, all compriſed in the generall word of *Obeying* it in the Luſts thereof, which denotes *a full & uncontroled Power* in ſin. Firſt, *the fomenting, entertaining, cheriſhing of luſt*, ſhaping of it, delighting in it, conſenting unto it; when a man doth joine himſelfe to ſin, and ſetle himſelfe upon it, & ſet his heart to it, and reſpect it in his heart, and ſtudie & conſult it, and reſolve upon it. Secondly, *Executing of it*, and bringing into act the ſuggeſtions of the fleſh thus conceived, yeelding to the commands, drudging in the ſervice, drawing iniquitie with cords and cartropes, reſigning both heart and hand to the obedience of ſin. Thirdly, *Finiſhing it*, going on without wearineſſe or murmuring, without repenting or repining in the waies of Luſt, running in one conſtant chanell, till like the waters of Iordan the ſoule drop into the dead lake. All theſe three Saint *Iames* hath put together to ſhew the gradations, and the danger of fleſhly Luſts. *Euery man is Tempted, when he is drawne away of his owne Luſts and enticed; Luſt when it hath Conceiued bringeth forth ſinne, and ſinne when it is Finiſhed bringeth forth Death.* Firſt, there is the *Suggeſtion*, Luſt draweth a-

way

way and enticeth. Secondly, the *Conception and formation*, in the delight and conſent of the will. Thirdly, the *Execution*, and bringing into act. Fourthly, the *Conſummation and accompliſhment of Luſt*, filling vp the meaſure, going on vnweariedly to the laſt, till there is no hope, and ſo abuſing the patience and long ſuffering of God unto deſtruction. Sinne growes till it be ripe for the ſlaughter; now if men in the interim cut off their ſinnes, and turne to God before the decree be ſealed, before he ſtirre up all his wrath, and will ſuffer his Spirit no longer to ſtrive, if they cõſecrate that litle time & ſtrength they have left to Gods Service, then the kingdome of ſin is pull'd downe in them. To this purpoſe is the Counſell of *Daniel* to *Nebuchadnezzar*; *That he ſhould breake off his ſinnes by righteouſneſſe, and his iniquities by ſhewing mercie to the poore*, that is, he ſhould relinquiſh thoſe ſins which were moſt predominant in him; his unjuſtice, and oppreſſion, and tyrannie againſt poore men (thus *Paul* preached of righteouſneſſe, and temperance, and judgement to come, to *Felix* a corrupt and laſcivious Governor) & by that meanes his tranquillitie ſhould be lengthened, not by way of *merit* (for a theefe deſerves no pardon, becauſe he gives over ſtealing) but by way of *mercie and favour*. Dan. 4. 27.

Hitherto I have but ſhewed that ſin is a ſtrong king. But this is not enough to drive men to Chriſt, (which is my principall ſcope) It is further required that men bee *Convinc'd of being under this power of ſinne*. The firſt uſe then which I ſhall ſhew you may bee made of this Doctrine is *for Conviction and tryall of the raigne of ſinne in our ſelves*; for the more diſtinct expediting whereof I ſhall propoſe theſe *three caſes to be reſolved*. Firſt whether ſin may raigne in a Regenerate man ſo, as that this power and kingdome of ſinne ſhall conſiſt with the righteouſneſſe of Chriſt? Secondly, *How wicked men may be Convinc'd* that ſinne raignes in them, and what difference there is betweene the power of ſinne in them, and

and in the regenerate? Thirdly, why every ſinne doth not raigne in every unregenerate man?

For the firſt of theſe, we muſt remember in the generall, that ſinne doth then raigne when a man doth *obey it in the luſts thereof*, when he doth *yeelde up himſelfe to execute all the commands of ſinne*, when he is held under the power of Sathan, and of darkeneſſe. And for the regenerate wee muſt likewiſe note what Saint *Paul*, and Saint *Iohn* have ſpoken in generall of this point. *Sinne ſhall not have dominion over you, for you are not under the Law, but under Grace*, ſaith Saint *Paul*, when a man is delivered from the Obligations of the Law, he is then delivered from the ſtrength of ſinne; (for the *ſtrength of ſinne is the Law*) *And he that is borne of God ſinneth not, neither can ſinne*, ſaith Saint *Iohn*, that is, cannot obey ſinne in all the luſts and commands thereof, as a ſervant to ſinne, from which ſervice hee hath ceaſed by being borne of God (for no man can bee Gods Sonne and ſinnes ſervant:) for we are to diſtinguiſh betweene *doing the worke of ſinne, and obeying ſinne in the luſts thereof*. As a man may doe divine workes, and yet not ever in obedience to God, ſo a man may be ſubject as a *Captiue* in this or that particular tyrannie of ſinne, who is not obedient as a *ſervant* to all the government of ſinne, for that takes in the whole will, and an Adequate ſubmiſſion thereof to the peaceable and uncontroll'd power of ſinne. Let us then inquire how farre the power of ſinne may diſcover it ſelfe in the moſt regenerate. Firſt, the beſt have fleſh about them, and that fleſh where ever it is worketh, and rebelleth againſt the Spirit of Chriſt, *ſo that they cannot doe the things which they would*. Secondly, this fleſh is of it ſelfe indifferent to great ſinnes as well as to ſmall, and therefore by ſome ſtrong temptation it may prevaile to carrie the Saints unto great ſins, as it did *David*, *Peter*, and others. Thirdly, this fleſh is as much in the will as in any other part of regenerate men,

Act.26.18. Col.1.13.

Rom.6.14.

1.Cor.15.56. 1.Ioh.3.9.

men, and therefore when they commit great ſinnes, they may commit them with conſent, delight, and willingneſſe of heart. Fourthly, this fleſh is in their members as well as in their wills, and therefore they may actuate, and execute thoſe wills of ſinne which they have conſented unto. Fifthly, we confeſſe that by theſe ſinnes thus committed, the Conſcience of a regenerat man is waſted and wounded, and overcome by the power of ſinne, and ſuch a particular grievous Guilt contracted, as muſt firſt bee waſhed away by ſome particular repentance, before that man can be againe qualified to take actuall poſſeſſion of his inheritance, or to be admitted unto glory. In which caſe that of the apoſtle is moſt certaine, *that the very righteous ſhall ſcarſely be ſaved.* For wee are to note that as ſome things may indiſpoſe a man for the preſent uſe, or diſpoſſeſſe him of the *Comforts and Emoluments*, which yet are not valid enough to deveſt him of the whole *right and ſtate* in a living: ſo ſome ſinnes may bee of ſo heavie a nature as may unqualifie a man for an actuall admittance into Heaven, or poſſeſſion of glory, which yet doe not nullifie his Faith, nor extinguiſh his Title and intereſt unto it. Thus we ſee that ſinne may in the moſt holy have great power; the examples whereof are all written for our learning, to teach us what is indeede within us, how circumſpectly wee ſhould walke, how watchfull over our hearts, how ſtedfaſt in our Covenant, leſt wee fall after the example of thoſe men, and ſo breake our bones as *David* did. For one great ſinne preſumptuouſly committed, will bring either ſuch a hardneſſe of heart, as will make thee live in a wretched ſecuritie and neglect of thy ſervice, and peace with God; Or ſuch a wofull experience of his wrath and heavie diſpleaſure againſt ſinne, as will even bruiſe thy Conſcience, and burne up thy bowels, and make thee goe drooping and diſconſolate it may be all thy dayes.

1. Pet. 4. 18.

But yet, though ſinne may thus farre proceede againſt a rege-

a regenerate man, all this doth not amount to a *complete raigne*. Though ſinne may have a victorie in the faithfull and that even over their wills, yet it hath not *a kingdome*, which imports a complete and *univerſall reſignation* of the whole will and man to the obedience of it. It is one thing to have the *whole conſent of the will* unto ſome one ſinne ſtollen away by ſome particular temptation; and another, to be whollie addicted and devoted to the waies of ſinne, to have the whole heart univerſally married to Luſt, and filled with Satham, whereby it bringeth forth fruite unto death. Into the former of theſe we grant the faithfull may fall, (and yet even in that caſe, the ſeede of God which abideth in them, though it did not operate to prevent ſinne, will yet undoubtedly ſerve to ſupplie repentance in due time; and though Conſent went before to conceive ſinne, yet it ſhall not follow after to allow it being committed; but they review their ſin with much hatred, and ſelfe-diſplicencie, with affliction of ſpirit, humiliation of heart, admiration of Gods patience and forbearance, with renewing their Covenant, with Complaints and heavie bewailings of their owne frowardneſſe, with a filiall mourning for their ingratitude and undutifulneſſe unto God.) But that a regenerate man ſhould totally addict himſelfe to the wayes of ſin, is repugnant to the Scripture, and extremely contrarie to that Throne which Chriſt hath in the heart of ſuch a man.

Admodum piè & more ſuo Doctiſſimè controverſiam hanc expedivit ſuaviſſimæ memoriæ præſul Robertus Abbot Epiſcopus Sariſburienſis. Animad. in Thomſoni diatrib. cap. 21.

For the ſecond Caſe, how unregenerate men may bee convinc'd that ſinne doth raigne in them, wee muſt obſerve that *the complete raigne of ſinne, denotes two things*. Firſt that ſtrength, power, ſoveraigntie, and dominion of ſinne, which hath beene already opened. Secondly, A peaceable, uncontroled, willing, univerſall ſubjection of all the members vnto the obedience of that King.

Now to meaſure the unregenerate by this Adequate Rule,

Rule, wee muſt know, that they firſt are of ſeverall ſorts and ſtampes. Some are apparantly and *in conſpectu hominum* outragious ſinners, upon whom every man that ſees them, and is well acquainted with the trade and courſe of ſinne wh ch they live in, may without breach of Charitie paſſe this ſentence, there goes a man who declares himſelfe in the eyes of the World to bee a ſervant of ſinne; (I ſpeake not this for liberty of cenſuring, but for evidence and eaſineſſe of diſcerning onely.) Every man that thinkes it baſeneſſe and below the ſtraine of his ſpirit to tremble at Gods Word, to feare judgements againſt ſinne denounced, who with a preſumptuous and high hand rejects the warnings which God ſends him, who in his practiſe and ſinfull conformities makes more account of the courſe of the World, then of the curſe of God; of the faſhions of men, then of the will of the Spirit; of the eſtimation of men, then of the opinion of Chriſt: and ſuch is every one that allowes himſelfe in the ſame exceſſe of rage and riot, of ſwearing, ſwaggering, and uncleanneſſe with his diveliſh aſſociates, in the name and authoritie *of the Lord Ieſus*, I pronounce that man to be a ſervant of ſinne: and if he continue ſinnes ſervant, he ſhall undoubtedly have ſinnes wages; The wages of ſinne is Death, even the everlaſting vengeance and wrath to come; and if hee deſpiſe that warning, the word which I have ſpoken ſhall riſe againſt him at the laſt day.

Others there are of a more calme, civill, compoſed courſe, men much wiſer, but not a dramme holyer then thoſe before. And here mainely ſtickes the inquirie, and that upon *Three exceptions*, with which they may ſeeme to evade, and ſhift off this power of ſinne.

Firſt, in thoſe men there appeareth not ſo ſoveraigne and abſolute a dominion of ſinne as hath been ſpoken of, in as much as they ſeeme to live in faire externall conformitie to the truthes which they have learned. To which

anſwere firſt in generall, that *there may bee a raigne of ſinne where it is not perceived*, and that *Inſenſibility* is a maine argument of it. For this is a certaine rule, the more tenderly and ſeriouſly any man is affected with ſenſe and ſorrow for the power of ſinne, the more hee is delivered from it. The young man in the Goſpell was fully perſwaded that hee had kept the whole Law, and little thought that his owne poſſeſſions were his king, and that he was a vaſſall to his owne wealth, till Chriſt convinced him of a mighty raigne of covetouſneſſe in his heart. A ſhip may in the midſt of a calme by reaſon of a great miſt, and the negligence of the Marriners to ſound and diſcover their diſtances from land, ſplit it ſelfe againſt a rocke, as well as be caſt vpon it by ſome irreſiſtible ſtorme: and ſo that man who never fathams his heart, nor ſearcheth how neere he may be to ruine, but goes leiſurely and uniformly on in his wonted formall and phariſaicall ſecurities, may, when he thinkes nothing of it, as likely periſh under the power of ſin, as he in whom the rage thereof is moſt apparant. As there is a great ſtrength in a River when it runnes ſmootheſt and without noyſe, which immediately diſcovers it ſelfe when any bridge or obſtacle is ſet up againſt it: ſo when ſinne paſſeth with moſt ſtilneſſe, and undiſturbance through the heart, then is the raigne of it as ſtrong as ever, and upon any ſpirituall and ſearching oppoſition will declare it ſelfe. The Phariſes were rigid, demure, ſaint-like men, while their hypocriſie was let alone to runne calmely and without noyſe; but when Chriſt by his ſpirituall expoſitions of the Law, his Heavenly converſation, his penetrating and convincing Sermons, had ſtopt the current, and diſquieted them in their courſe, wee finde their malice ſwell into the very ſinne againſt the holy Ghoſt. It is the light of the Sunne which maketh day when it ſelfe lies ſhut under a cloud and is not ſeene; ſo in every naturall man there is a power and prevalencie of ſinne, which yet may lie undiſcovered

vered under ſome generall moralities. Thus as the Serpent in the fable had a true ſting while it lay in the ſnow, though it ſhewed not it ſelfe but at the fire: ſo there may be a regall power in ſinne, when upon externall reaſons it may for a time diſſemble it ſelfe. *Ahab* and *Ieroboams* wife were as truely Princes in their diſguiſe, as in their robes; and a Sow as truely a Swine when waſhed in a ſpring of water, as when wallowing in a ſinke of dirt. The heart of man is like a beaſt, that hath much filth and garbage ſhut up under a faire skinne, till the Word like a ſacrificing ſword ſlit open, and as it were unridge the Conſcience to diſcover it. *All the wayes of man*, ſaith *Salomon, are cleane in his owne eyes, but the Lord weigheth the ſpirits:* He is a diſcoverer of the ſecrets, and intrals of every action. Heb.4.12.13. Prov.16.2.

For the more patticular opening of this point it will be needefull to anſwere ſome few queſtions touching the raigne of ſome particular ſinnes which haply are ſeldome ſo thought of. And the firſt is *Touching ſmall ſinnes whether they may be ſaid to be raigning ſinnes?* unto which I anſwere, That it is not the *greatneſſe* but the *power of ſin* which makes it a *king*. We know there are *reguli* as well as *reges*, kings of Cities and narrow territories, as well as Emperours over vaſt provinces. Nay many times a ſinne may be great in *Abſtracto*, as the fact is meaſured by the Law, and yet *in Concreto*, by Circumſtances, it may not be a raigning ſinne in the perſon committing it: and on the contrary *a ſmall ſinne in the nature of the fact, may be a raigning ſinne in the commiſſion*; as in a Corporation a man not halfe as rich as another may bee the chiefe magiſtrate, and another of a farre greater eſtate may bee an underling in regard of Governement. As a ſmall ſtone throwne with a ſtrong arme will doe more hurt then another farre greater if but gently laid on, or ſent forth with a fainter impreſſion: ſo a ſmall ſinne, committed with a high hand, with more ſecurity, preſump-

tion, and cuſtomarineſſe, then others, will more waſte the conſcience then farre greater out of infirmitie or ſudden ſurprizall. As wee ſee drops frequently falling will eate into a ſtone, and make it hollower then ſome few farre heavier ſtrokes could have done, or as water powred into a Sieve with many ſmall holes, or into a bottomleſſe veſſell, is equally caſt away; A Ship may as well periſh upon ſands as rockes. [a] Dayly ſmall expences vpon leſſer vanities, may in time eate out a good eſtate, if there be never any accompts taken, nor proportion obſerv'd, nor proviſion made to bring in as well as to expend: ſo a man, otherwiſe very ſpecious, may by a courſe of more civill and moderate ſinnes runne into ruine.

[a] λανθάνει ἐπεισδύουσα ἡ παρέλασις ὥσπερ τὰς ἐσίας μικραὶ δαπαναὶ δαπανῶσι πολλάκις γινόμεναι. *Ariſt. Polit. li. 5. cap. 8.* *Qui modica ſpernit, paulatim decidit. Aug Confeſſ. l. 9. ca. 8.*

The ſecond Queſtion is, ***Whether privy and ſecret ſins which never breake forth into light may raigne.*** To which I anſwere, That of all other ſinnes, thoſe which are ſecret have the chiefeſt rule, ſuch as are privy pride, hypocriſie, ſelfe-juſtification, rebellion, malitious projects againſt the Word and worſhip of God, &c. The Prophet compares wicked mens hearts to an *Oven*, Hoſ. 7. 6, 7. As an Oven is hotteſt when it is ſtopp'd that no blaſt may breake forth: ſo the heart is oftentimes moſt ſinfull, when moſt reſerv'd. [a] It was a great part of the ſtate and pride of the *Perſian kings*, that they were ſeldome ſeene by their ſubjects in publicke; and the kingdome of China at this day is very vaſt and potent, though it communicate but litle with other people: ſo thoſe *lodging thoughts*, as the Prophet cals them, which lie ſtifled within, may be moſt powerfull, when they are leaſt diſcover'd. Firſt, Becauſe they are ever in the throne (for the heart is the throne of ſinne) and every thing hath moſt of it ſelfe, and is leaſt mixed and alter'd where it firſt riſeth. Secondly, becauſe they are in the heart as a ſtone in the Center, freeſt from oppoſition and diſturbance, which, breaking forth into act, they might be likely to meete withall. And this

[a] *Apud Perſas perſona regis ſub ſpecie maieſtatis occultur. Juſt. lib. 1.*
Αὐτὸς μὲν γὰρ ὡς λόγῳ ἵδρυτο ἐν Σούσοις καὶ Ἐκβατάνοις, παρὼν δὲ ἐφ' ἑκάστῳ. *Ariſt. de mundo.*

this may bee one of the depths and projects of Sathan againſt the ſoule of a man, to let him live in ſome faire and plauſible conformitie for the outward converſation, that ſo his rule in the heart may be the more quiet both from clamours of conſcience, and from cure of the Word.

The third Queſtion is, *Whether ſinnes of ignorance may be raigning ſinnes?* To which I anſwere, That it is not mens knowledge of a king which makes him a king, but his owne power. *Saul* was a king when the witch knew not of it. For as thoſe multitudes of imperceptible ſtars in the milkie way doe yet all contribute to that generall confuſed light which wee there ſee: ſo the undiſcerned power of unknowne ſinnes doe adde much to the great kingdome which ſinne hath in the hearts of men. A letter written in an unknowne language, or in darke and inviſible Characters, is yet as truely a letter as that which is moſt intelligible and diſtinct; ſo though men make a ſhift to fill their conſciences with darke and unlegible ſinnes, yet there they are as truely as if they were written in capitall Characters. Saint *Pauls* perſecution was a ſinne of Ignorance, that was the only thing which left roome for the mercy of God, ſo he ſaith of himſelfe, *I obtained mercy becauſe I did it ignorantly, through unbeliefe.* Which words we are not to underſtand *cauſally*, or by way of *externall motive* to Gods mercy, as if Saint *Pauls* ignorance and unbeliefe had been any poſitive and objective reaſon why God ſhewed him mercy, but only thus, I was ſo grievous a perſecutor of the Church of Chriſt, that had it not beene for my ignorance onely, I had beene a ſubject uncapable of mercy. If I had knowne Chriſts ſpirit, and beene [a] ſo conuinc'd as the Scribes and Phariſes, to whom hee uſed to preach, were, and ſhould notwithſtanding that conviction have ſet my ſelfe with that crueltie and rage againſt him as I did, there would have beene no roome for mercy left, my ſinne would have beene not onely againſt the *members*, but againſt

1. Sam. 28.

Ariſt. meteor. lib. 1. cap. 8.

1. Tim. 1. 13.

[a] Τὴν Θ᾽ ὧν ἔνιοι τῶν καὶ ἄλλοι ἰσθαῖοι ἐκ ἠλεήθησαν, ὅτι ἄκ ἐξ ἀγνοίας ἀλλὰ καὶ εἰδότες καὶ σφόδρα ἐπετίμησαν ἐναργῶς ἄτε ἐναργῶν. *Chryſ.*

against the *Spirit of Christ*, and ſo an unpardonable ſinne. His perſecution then was a ſinne of ignorance, and yet we may know what a raigning ſinne it was by the deſcription of it, That he made havocke of the Church, and haled men and women into priſon. And indeed Ignorance doth promote the kingdome of ſinne, as a thiefe with a vizard or diſguiſe will be more bold in his outrages, then with open face. For ſinne cannot be reproved, nor repented of, till ſome way or other it be made knowne. *All things that are reproved are made manifeſt by the light.*

Act.8.3.

Eph.5.13. Iſai.42.25.

The fourth Queſtion is, *Whether naturall concupiſcence may be eſteemed a raigning ſinne?* To which I anſwere, That as a childe may be borne a king, and be crowned in his cradle; ſo ſinne in the wombe may raigne. And indeed Concupiſcence is of all other the ſinning ſinne, and moſt exceeding ſinfull. So that as there is virtually and radically more water in a fountaine though it ſeeme very narrow, then in the ſtreames which flow from it, though farre wider, becauſe though the ſtreames ſhould all dry up, yet there is enough in the fountaine to ſupply all againe: ſo the ſinne of nature hath indeed more fundamentall foulneſſe in it, then the actuall ſinnes which ariſe from it, as being the adulterous wombe which is ever of it ſelfe proſtituted to the injections of any diabolicall or worldiy temptations, and greedy to claſpe, cheriſh and organize the ſeeds of any ſinne. So that properly the raigne of ſinne is founded in Luſt; for they are our luſts which are to be ſatisfied in any ſinfull obedience; All the ſubſidies, ſuccours, contributions which are brought in are ſpent upon Luſt; and therefore not to mourne for and bewaile this naturall concupiſcence, as *David* and *Paul* did, is a manifeſt ſigne of the raigne of luſt. For there is no *medium*, if ſin, which cannot be avoided, be not lamented neither, it is undoubtedly obeyed.

Rom.7.13.

Rom.13.14. Iam.4.3.

Pſal.51.5. Rom.7.23. 2.Cor.12.8.

The laſt Queſtion is, *Whether ſinnes of omiſſion may be eſteemed*

eſteemed raigning ſinnes? To which I anſwere, That the wicked in Scripture are Character'd by ſuch kinde of ſinnes, *Powre out thy vengeance upon the heathen that know thee not, and upon the families that call not upon thy name.* *The wicked through the pride of his heart will not ſeeke after God, God is not in all his thoughts.* *There is no truth, nor mercy, nor knowledge of God in the land.* *I was an hungred, and you gave me no meate; thirſty, and you gave me no drinke; a ſtranger, and you tooke me not in, &c.* As in matters of government, a Princes negative voyce whereby he hinders the doing of a thing, is oftentimes as great an argument of his royalty, as his poſitive commands to have a thing done (nay a Prince hath power to command that to be done, which he hath no power to prohibite; as *Ioſias commanded the people to ſerve the Lord:*) So in ſinne, the power which it hath to dead and take off the heart from Chriſtian duties, from Communion with God, from knowledge of his will, from delight in his word, from mutuall Edification, from a conſtant and ſpirituall watch over our thoughts and wayes, and the like, is a notorious fruit of the raigne of ſinne. So then as he ſaid of the Romane Senate, that it was an aſſembly of kings, ſo we may ſay of ſinfull luſts in the heart, That they are indeed a Throng and a people of kings.

Ier. 10.25. Pſal. 10.4. Hoſ. 4.1. Matth. 25.42. Mal. 3.18. Eccleſ. 9.2.

The *ſecond Exception* wherewith the more moderate ſort of unregenerate men ſeeme to ſhift off from themſelves the charge of being ſubject to the raigne of ſinne, is, that ſinne hath not over them an univerſall dominion, in as much as they abhorre many ſinnes, and doe many things which the rule requires. *All theſe things,* ſaith the young man in the Goſpell, *have I done from my youth.* And *Hazael* to the Prophet, *Is thy ſervant a dog,* to rip up women and daſh infants to pieces? He ſeemed at that time to abhorre ſo deteſtable facts as the Prophet foretold. *Come,* ſaith *Iehu, and ſee my zeale for the Lord of hoaſts.* *Ahab* humbled himſelfe, *Herod* heard *Iohn* glad-

Mark. 10.20. 2. King. 8.13. 2. King. 10.16. 1. King 21.27. Mark. 6.20.

Ioh.5.35. 2.Pet.2.20.

gladly, and did many things, the fooliſh virgins, and apoſtates abſtained from many pollutions of the world; and from ſuch abſtinencies and performances as theſe men ſeeme invincibly to conclude that they are not under an univerſall raigne of ſinne.

Gen.20.6. 2.Cor.12.7.10.

For clearing this Exception we muſt know that there are other cauſes beſides the power and kingdome of the ſpirit of Chriſt, which may worke a partiall abſtinence in ſome ſins, and conformitie in ſome duties.

Firſt, the *Power of a generall reſtraining Grace*, which I ſuppoſe is meant in Gods with-holding *Abimelech* from touching *Sarah*. As there are *generall Gifts* of the Spirit in regard of illumination, ſo likewiſe in order to converſation and practice. It is ſaid that Chriſt beholding the young man, *Loved him*, and that even when he was under the raigne of Covetouſneſſe. He had nothing from himſelfe worthy of love, therefore ſomething, though more generall, it was which the ſpirit had wrought in him. Suppoſe we, his ingenuitie, moralitie, care of Salvation, or the like. As *Abraham* gave portions to *Iſhmael*, but the inheritance to *Iſaac*: ſo doth the Lord on the children of the fleſh and of the bondwoman beſtow common gifts, but the Inheritance and Adoption is for the Saints, his choiſeſt Iewels are for the Kings Daughter. There is great difference betwixt *Reſtraining* and *Renewing Grace*; the one onely charmes and chaines up ſinne, the other crucifies and weakens it, whereby the vigor of it is not *withheld* onely, but *abated*: the one turnes the motions and ſtreame of the heart to another channell, the other keepes it in bounds onely, though ſtill it runne its naturall courſe; the one is contrarie to the *Raigne*, the other onely to the *Rage* of ſinne. And now theſe graces being ſo differing, needs muſt the abſtaining from ſinnes, or amendment of life according as it riſeth from one or other, be likewiſe exceeding different. Firſt, that which riſeth from *Renewing*

Mark.10.21.

Habent nonnulla munera filij concubinarum, ſed non perveniunt ad regnum promiſſum. Aug. De Civ. Dei. lib.16. cap.34.

ing Grace is *Internall* in the diſpoſition and frame of the heart, the law and the ſpirit are put in there to purifie the Fountaine; whereas the other is but externall in the courſe of the life, without any inward and ſecret care to governe the thoughts, to moderate the paſſions, to ſuppreſſe the motions and riſings of luſt, to cleanſe the conſcience from dead workes, to baniſh privie pride, ſpeculative uncleanneſſe, vaine, emptie, impertinent, unprofitable deſires out of the heart. The Law is Spirituall, and therefore it is not a conformity to the letter barely, but to the Spiritualneſſe of the Law, which makes our actions to be right before God. *Thy Law is pure*, ſaith *David, therefore thy Servant loveth it.* And this *ſpiritualneſſe* of obedience is diſcerned by the *Inwardneſſe* of it, when all other reſpects being removed, a man can be Holy there where there is no eye to ſee, no object to move him, none but onely hee and the Law together. When a man can be as much grieved with the ſinfulneſſe of his thoughts, with the diſproportion which he findes betweene the Law and his inner man, as with thoſe evils which being more expoſed to the view of the World, have an accidentall reſtraint from men, whoſe ill opinions we are loth to provoke; when from the Spirituall and ſincere obedience of the hart doth iſſue forth an univerſall Holineſſe like lines from a center unto the whole circumference of our lives, without any mercenary or reſerv'd reſpects wherein men oftentimes in ſteade of the Lord, make their owne paſſions and affections, their ends or their feares their God.

Pſal. 119. 140.

Secondly, that which riſeth from *Renewing grace* is *equall and* [a] *uniforme to all the Law, It eſteemeth all Gods precepts concerning al things to be right, & it hateth euery falſe way.* Whereas the other is onely in ſome

[a] Pſal. 119. 128.

[a] Αὕτη μόνη ἡ θεοῦ τῆ ἀγαθοποιΐα τῆ τελείᾳ ὅταν μὴ διὰ τι χρεὼν δὲ τῆς αὐτὸν σωτηρίαν γένῃ. κἀκεῖνος ἐπὶ καλοῖς τὸ ἀγαθὸν ποιῆν ἐπιτηδὲς ἡ ἐνέργεια φερομένη ἐν ταῖς πράξεσιν ἀγαθωσύνη. ἂν μὲν ὧν μὴ, ἐφ' ὧν δ' ἄ, ἀλλ' ἐν ἕξει ἐπιτηδειοκτησάμενος, &c. *Clem. Alexandrin. lib.* 4.

b parti-

b *In hoc major offenſa eſt, quod partem ſententiæ ſacræ pro commodorum noſtrorum utilitate deligimus, partem pro Dei injuriâ præterimus. Salv. li. 3.*

b particulars, reſeruing ſome exceptions from the generall rule, and framing to it ſelfe a latitude of holineſſe, beyond which in their conceits is nothing of realitie, but onely the fictions and chimæraes, the more abſtract notions and ſingularities of a few men whoſe end is not to ſerve God, but to be unlike their neighbours. I deny not but that as oftentimes it falleth out in ill affected bodies, that ſome one part may be more diſordered and diſabled for ſeruice then others, becauſe ill humors being by the reſt rejected doe at laſt ſettle in that which is naturally weakeſt: ſo in Chriſtians likewiſe, partly by the temper of their perſons, partly by the condition of their liues and callings, partly by the pertinacious and more intimate adherence of ſome cloſe corruption, partly by the company and examples of men amongſt whom they liue, partly by the different adminiſtration of the ſpirit of grace, who in the ſame men bloweth how and where he liſteth, it may come to paſſe that this uniformitie may bee blemiſhed, and ſome actions be more corrupt, and ſome ſinnes more predominant and untamed in them then others. Yet ſtill I ſay *Renewing Grace* doth in ſome meaſure ſubdue all, and, at leaſt, frame the heart to a vigilancie ouer thoſe gaps which lie moſt naked, and to a tendernes to bewaile the incurſions of ſin which are by them occaſioned.

Thirdly, that which riſeth from *Renewing Grace is conſtant*, growes more in old age, hath life in more abundance, proceedeth from a heart purged and prepared to bring forth more fruite, whereas the other growes faint, and withers; an *hypocrite will not pray alwaies*, a torrent will one time or other dry vp and putrifie. Water will mooue vpward by art till it be gotten levell to the ſpring where it firſt did riſe, and then it will returne to its nature againe. So the corrupt hearts of naturall men, how euer they may faſhion them to a ſhew of holineſſe ſo farre forth as will riſe even to thoſe ends and

deſignes

deſignes for which they aſſum'd it; yet let them once goe paſt that, and their falling downe will make it appeare, that what ever motions they had ſcrewed up themſelves unto, yet ſtill in their hearts they did bend another way, and did indeed reſiſt the power of that grace, whoſe countenance they affected. Euen as *Scipio* and *Annibal* at *Scyphax* his table did complement, and diſcourſe, and entertaine one another with much ſemblance of affection, whereas other occaſions in the field occurring made it appeare that euen at that time their hearts were full of reuenge and hoſtility.

Laſtly, that which riſeth from *Renewing Grace is with* [a] *delight, and much complacencie, becauſe it is naturall to a right ſpirit*; it deſires nothing more then to haue the law of the fleſh quite conſum'd, whereas the other hath paine and diſquietneſſe at the bridle which holds it in; and therefore takes all advantages it can to breake looſe againe. For while naturall men are tampering about ſpirituall things, they are out of their element, it is as offenſiue to them as aire is to a fiſh, or water to a man. Men may peradventure to coole and cleanſe themſelves, ſtep a while into the water, but no man can make it his habitation; a fiſh may friske into the aire to refreſh himſelfe, but he returnes to his owne element: wicked men may for varietie ſake, or to pacifie the grumblings of an unquiet conſcience looke ſometimes into Gods law; but they can never ſuffer the word to dwell in them, they are doing a worke againſt nature, and therefore no marvell if they finde no pleaſure in it: nay they [b] doe in their hearts wiſh that there were no

[a] ἡδὺ τὸ κατὰ φύσιν, τοῦτο δὲ βίαιον λυπηρόν. *Ariſt. Rhet. li.1. Ut perfectæ fidei & obſequelæ eſt obedientiam diligere & id quod quis agit affectu charitatis implere, & neceſſitatem agendi amantis voluntate præcurrere: ita & magnæ innocentiæ eſt iniquitates non modo non agere, ſed odiſſe, quia interdum non* [legendum nos] *ab his metus & terror avertit. Hilar. in Pſal. 119. mem.* [b] *Quis coram Deo innocens invenitur qui vult fieri quod vetatur, ſi ſubtrahas quod timetur? quantum in ipſo eſt mallet non eſſe Iuſtitiam peccata prohibentem atque punientem. Qui gehennas metuit, non peccare metuit ſed ardere; ille autem peccare metuit, qui peccatum ipſum ſicut gehennas odit. Auguſt. Epiſt. 144. Mallet ſi fieri poſſet non eſſe quod timeat, ut liberè faciat, quod occultè deſiderat. Id. de nat. & grat. c. 57. non ſit in corde quod fieri videtur in opere, quando mallet homo non facere, ſi poſſet impunè. Id. cont. 2. epi. Pelag. l. 2. c. 9. & lib. 1. c. 9. & li. 3. cap. 4.*

ſuch

such law at all to restraine their corrupt desires, that there were no such records extant to be produced against them at the last; and as soone as any occasions call them unto sensuall and sinfull delights, they [c] *steale away* the law from their owne consciences, they suppresse and imprison the truth in unrighteousnesse, they shut their eyes by a [d] *voluntary and affected ignorance*, that they may more securely, and without checke or perturbation resigne themselves to their owne waies.

Secondly, a deepe, desperate, hypocriticall affectation of the credit of Christianitie, and of the repute and name of holinesse, like that of *Iehu*, *Come see my zeale for the Lord of Hoasts*. And this is so farre from pulling downe the raigne of sinne, that it mightily strengthens it, and is a sore provocation of Gods jealousie and revenge. The Prophet compares hypocrites to a [e] *deceitfull Bow*, which though it seeme to direct the arrow in an even line upon the marke, yet the unfaithfulnesse thereof carries it at last into a crooked and contrarie way. And a little after, we finde the similitude verified: [f] *Israel shall crie unto me, my God we know thee.* Here seemes a direct ayme at God, a true profession of faith and interest in the covenant; but observe presently the deceitfulnesse of the Bow, *Israel hath cast off the thing that is good*, though he be well contented to beare my name, yet he cannot endure to beare my yoke; though he be well pleased with the priviledges of my people, yet he cannot away with the tribute and obedience of my people, and therefore God rejects both him and his halfe services, *The enemie shall pursue him. They haue sowed the winde, and they shall reape the whirle winde*, saith the Lord in the same Prophet. My people are like a husbandman going over plowed lands, and casting abroad his hands as if he were sowing seed, but the truth is there is nothing in his hand at all but winde, nothing but vaine semblances and pretences, the profession of a seed-

c παραλείπειν τὸν νόμον. Clem. Alex.

d *Tanta est vis voluptatum ut ignorantiam protelet in occasionem, &c.* Tert. De spectac. ca. 1. *Malunt nescire, quia iam oderunt.* Apol. ca. 1. *Nolunt intelligere sensum Domini, &c.* De fuga in persecut. cap. 6. Βελτὶ ἀγνοια. Iustin Martyr. Quæst & Resp. qu. 140. ἀγνοια ἐκ προαιρέσεως. Arist. Ethic. ἐγὼ γὰρ οἶδα τὰ μεθ' ἡμᾶς, ἂν θέλεις μαθεῖν. Cle. Alex. strom. li. 4.

e Hos. 7. 16.

f Hos. 8. 2, 3.

ſeedſman, but the hand of a ſluggard; and now marke what an Harveſt this man ſhall have: That which a man ſoweth, that alſo ſhall he reape, he ſowed the winde, and he ſhall *inherit the winde* as *Salomon* ſpeakes. Yet you may obſerve that there is ſome difference; As in Harveſt ordinarily there is an increaſe, hee that ſowes a Pecke, may haply reape a Quarter; ſo the hypocrite here ſowes winde, but he reapes a whirlewinde; he ſowed vanitie, but he ſhall reape furie (for the furie of the Lord is compar'd to a whirlewinde.) God will not be honored with a lie; *ſhall a man lie for God?* This argument the Apoſtle uſeth to proove the Reſurrection, becauſe, *elſe*, ſaith he, *we are found falſe witneſſes of God*, and God doth not ſtand in neede of falſe witneſſes to juſtifie his power or glory. *Why takeſt thou my Word into thy mouth, ſeeing thou hateſt to be reformed?* We reade, that in one of the States of Greece, if a ſcandalous man had lighted upon any wholſome counſell for the honor and advantage of the countrie, yet the Common-weale rejected it as from him, and would not be beholden to an infamous & branded perſon: And ſurely Almighty God can as little endure to be honored by wicked men, or to have his Name and Truth by them uſurped in a falſe profeſſion. When the Divell, who uſeth to bee the father of lies, would needes confeſſe the Truth of Chriſt, *I know who thou art, even Ieſus the Sonne of the Living God*; we finde our Saviour as well rebuking him for his confeſſion, as at other times for his Temptations. Becauſe when the Divell ſpeakes a lie, he ſpeakes *De ſuo*, he doth that which becomes him; but when he ſpeakes the Truth and Glorifies God, hee doth that which is improper for his place and ſtation (*for who ſhall praiſe thee in the pit?*) Hee ſpeakes then *De alieno*, of that which is none of his owne, and then he is not a lyer onely by profeſſing that which he hates, but a theefe too. And ſurely when men take upon them the Name of Chriſt, and a ſhew of religion,

1. Cor. 15.

Pſal. 50. 16. 17.
A. Gellius. noct. Attic. lib. 18. cap. 3.

Pſal. 88. 11.

ligion, and yet deny the power thereof, they are not only liers in profeſſing a falſe love, but theeves too, in uſurping an intereſt in Chriſt which indeede they have not; and are like to have no happier ſucceſſe with God (who cannot be mocked) then falſe pretenders have with men; who under aſſumed titles of princes deceaſed, have laid claime to kingdomes. God will deale with ſuch men as we reade that *Tiberius* dealt with a baſe pretender to a Crowne, when after long examination hee could not catch the impoſtor tripping in his tale, at laſt he conſulted with the habite and ſhape of his body, and finding there not the delicacie and ſoftneſſe of a Prince, but the brawinneſſe and ſervile faſhion of a Mechanick, he ſtartled the man with ſo unexpected a triall, and ſo wrung from him a confeſſion of the Truth. And ſurely juſt ſo will God deale with ſuch men as uſurpe a claime unto his Kingdome, and prevaricate with his Name; he will not take them on their owne words, or empty profeſſions, but examine their hands; If hee finde them hardned in the ſervice of ſinne, hee will then ſtop their mouth with their owne hand, and make themſelves the argument of their owne conviction.

ὅλον τὸ σῶμα σκληρότερόν τε καὶ δλόφαρυς κατεμάθομεν, ἐν ἅπασι τοῖς τοῦ σώματος. *Ioſeph. de Bello Iudaico lib. 2. ca. 5.*

Chriſti nomen induere, & non per Chriſti viam pergere, quid aliud eſt quàm prævaricatio divini nominis? Cyp. de zelo & livore.

Thirdly, the Power of pious and vertuous education; for many men have their manners as the Colliar had his faith, meerely by tradition, and upon credit from their forefathers. So ſaint *Paul* before his Converſion liv'd as touching the Law unblameably in his owne eſteeme, becauſe he had beene a Phariſee of the Phariſees. Many times we may obſerve amongſt men, *that contrarietie of affections proceede from cauſes homogeneall and uniforme*, and that the ſame temper and diſpoſition of minde will ſerve to produce effects in apparance contrary. When two men contend with much violence to maintaine two different opinions, it may eaſily bee diſcerned by a judicious ſtander by, that it is the ſame love of victory, the ſame contentious conſtitution of Spirit which did foſter

thoſe

thoſe extreme diſcourſes, and many times men would not be at ſuch diſtance in tenents, if they did not too much concurre in the pride and vaine glory of an opinionative minde. And ſurely ſo is it in matters of religion and practiſe, many times courſes extremely oppoſite are embrac'd out of the ſelfe ſame uniforme frame and temper of ſpirit; a humor pertinaciouſly to adhere to the wayes which a man hath beene bred in, may upon contrary educations produce contrary effects, and yet the principall reaſon bee the ſame, as it is the ſame vigor and vertue of the earth which from different ſeedes put into it produceth different fruites. So then a man may abſtaine from many evils, and doe many good things meerely out of reſpect to their breeding, out of a native ingenuitie, and faire opinion of their fathers pietie, without any ſuch experimentall and convincing evidence of the truth, or Spirituall and Holy love of the goodneſſe, by which the true members of Chriſt are moved unto the ſame obſervances.

Fourthly, the Legall and Affrighting Power which is in the Word, when it is ſet on by a skilfull maſter of the aſſemblies. For, though nothing but the Evangelicall vertue of the Word begets true and ſpirituall obedience, yet outward conformitie may be faſhioned by the terror of it. As nothing but vitall, ſeminall, and fleſhly principles can organize a living and true man; yet the ſtrokes and violence of hammers, and other inſtruments being moderated by the hand of a cunning worker can faſhion the ſhape of a man in a dead ſtone. As *Ahab* was humbled by the Word in ſome degree, when yet he was not converted by it.

Fifthly, the power of a *naturall* illightned Conſcience, either awakened by ſome heavie affliction, or affrighted with the feare of Iudgement, or, at beſt, aſſiſted with a temper of generouſneſſe and ingenuitie, a certaine nobleneſſe of diſpoſition which can by no meanes endure

to be condemned by its owne witneſſe, nor to adventure on courſes which doe directly thwart the practicall principles to which they ſubſcribe. For (as I obſerved before) many men who will not do good *Obedientially*, with faith in the Power, with ſubmiſſion to the Will, with aime at the Glory of him that commands it, will yet doe it *Rationally* out of the conviction and evidence of their owne principles. And this the Apoſtle cals *a doing by Nature the things contained in the Law*, and a *being a Law to a mans ſelfe*. Now though this may carry a man farre, yet it cannot pull downe the kingdome of ſinne in him, for theſe reaſons. First, it doth not ſubdue *All ſinne, All filthineſſe of the fleſh and ſpirit, and ſo perfect holyneſſe in the feare of God.* Drive a ſwine out of one dirty way, and he will preſently into another, becauſe it was not his diſpoſition but his feare which turned him aſide. Where there are many of a royall race, though hundreds be deſtroyed, yet if any one that can prove his deſcent do remaine alive, the title and ſoveraigntie runnes into him (as wee ſee in the ſlaughter which *Athaliah* made) ſo in ſinne, if any one bee left to exerciſe power over the Conſcience without controle, the kingdome over a mans ſoule belongs unto that ſinne. Secondly, though it were poſſible (which yet cannot be ſuppoſed) for a *Naturall conſcience* to reſtraine and kill all the children of ſinne, yet it cannot rippe up nor make barren the *wombe of ſinne*, that is, *Luſt and Concupiſcence, in which the raigne of ſinne is founded:* Nature cannot diſcover, much leſſe can it bewaile or ſubdue it. As long as there is a Divell to caſt in the ſeedes of temptations, and luſts to cheriſh, forme, quicken, ripen them, impoſſible it is but ſinne muſt have an of-ſpring to raigne over the ſoule of man. Thirdly, all the Proficiencies of Nature cannot make a mans indeavours good before God; though they may ſerve to excuſe a man to himſelfe, yet not *unto God. If one beare holy fleſh in the ſkirt of his garment, and with his*

Ne in iis in quibus obtemperant obſequuntur. Salvian. lib. 3.

Rom. 2. 14.

2. Cor. 7. 1.

2. Chro. 22. 23.

his skirt doth touch flesh shall it be uncleane, saith the Lord in the Prophet? *and the Priest answered no. But if one who is uncleane by a dead body touch any of these, shall it be uncleane? and the Priest answered, it shall be uncleane. So is this people, and so is this nation before mee,* saith the Lord, *and so are all the workes of their hands before me, they are uncleane.* They thinke because they are the seed of *Abraham*, and dwell in the land of promise, and have my worship, and oracles, and sacrifices, not in their hearts, but only in their lips and hands, which are but the skirts of the soule, that therefore doubtlesse they are cleane; but whatever they are *before themselves*, in their owne eyes and estimation, yet *before me* neither the priviledge of their persons, *Abrahams* seede, nor the priviledge of their nation, the land of promise, nor the priviledge of their meere outward obedience, the workes of their hands, nor the priviledge of their ceremonies and worship, that which they offer before me, can doe them any good, but they, and all they doe is uncleane in my sight. Offerings and sacrifices in themselves were holy things, but yet unto them saith the Lord, to a revolting and disobedient people, they shall be as *the bread of mourners*, that is uncleane, and the Prophet elsewhere intimate the reason, *I hate, I despise your feast dayis, I will not smell in your solemne assemblies, though yee offer me your meate offerings I will not accept them, neither will I regard the peace offerings of your fat beasts. Your burnt offerings are not acceptable, nor your sacrifices sweete unto me.* Though the things done be by institution *Gods*, yet the evill performance of them makes them *Ours*, that is, sinfull and uncleane. Mercie it selfe without Faith, which ought to be the roote of all obedience, is a sinfull mercy; mercy in the thing, but sinne to the man.

Hag. 2. 11. 14.

Hos 9 4.

Amos 5. 21, 22.

Ier 6 20. *Vestra dicit quæ secundum libidinem suam, non secundum religionem Dei celebrando, sua iam non deiseccrant. Tert. cont. Marc. lib. 2. cap. 22.*

Sixthly, the *sway* and bias of *selfe-love*, and particular ends. When a mans disposition lookes one way, and his ends carry him another, that motion is ever a sinfull motion,

tion, becauſe though it be ſutable in outward conformity to the Rule, yet it is a *Dead motion* like that of puppets or inanimate bodies, which have no principle of motion in themſelves, but are carried about by the ſpring or weight which hangs unto them (for a mans ends are but his weights) and ſo the Obedience which comes from them is but a *Dead obedience*, which the Apoſtle makes the attribute of ſinfull workes, and Saint *Iames* of a diabolicall faith. The act of *Iehu* in rooting out the houſe of *Ahab*, and the Prieſts of *Baal* was a right zealous action in it ſelfe, and by God commanded, but it was a meere murther as it was by *Iehu* executed, becauſe hee intended not the extirpation of idolatry, but onely the erecting and eſtabliſhing of his owne throne. *To preach the Word* is in it ſelfe a moſt excellent worke, yet to ſome there is a *Reward* for it, to others onely a *Diſpenſation*, as the Apoſtle diſtinguiſheth, and he gives us as there, ſo elſe where, the reaſons of it, drawne from the *ſeverall ends of men, ſome preach Chriſt out of envie, and others out of good will.* To give good counſell, for the prevention of approching danger is a worke of a noble and charitable diſpoſition as we ſee in *Ionathan* towards *David*; but in *Amaziah* the prieſt of *Bethel*, who diſſwaded *Amos* from preaching at the Court, becauſe of the kings diſpleaſure, and the evill conſequences which might thereupon enſue (of all which himſelfe was the principall if not ſole author) this was but a poore curteſie, for it was not out of love to the Prophet, but onely to bee ridde of his preaching. To ſeeke God, to returne, to enquire early after him, to remember him as a Rócke and Redeemer are in themſelves choice and excellent ſervices; but not to doe all this out of a ſtraight and ſtedfaſt heart, but out of feare onely of Gods ſword, not to doe it becauſe God commands them, but becauſe he ſlayes them; this end makes all but *lying and flatterie*, like the promiſes of a boy under the rod. To feare God is the concluſion of

that

Vitium eſt infideliter miſereri. Aug.

Heb. 9. 14.

Iam. 2. 17.

2. King 9. 6, 7.

2. Cor. 9. 17.

Phil. 1. 15.

1. Sam. 19. 2. 20. 37. 42.

Amos 7. 10. 13.

Pſal. 78. 34. 37.

that matter, and the whole duty of man; but not to *feare the Lord and his Goodnesse*, but *to feare the Lord and his Lawes* (as the Samaritans did) this is indeede *not to feare the Lord at all.*

Lastly the very Antipathie of sinnes must necessarily keepe a man from many. For there are some sinnes so dissident and various, that they cannot consist together in the practice of them. Though the same Roote of originall corruption will serue for both, yet the exercises of them are incompatible: As the same roote will convey sap to several boughes, which shall beare fruits so different as could not grow out of the same branch. The Apostle gives a distinction of spirituall and fleshly filthinesse, betweene many of which there is as great an opposition as betweene flesh and spirit. Ambition, pride, hypocrisie, formalitie, are spirituall sins; drunkennesse, uncleannesse, publike, sordid, notorious intemperance are fleshly sinnes: and these two sorts cannot ordinarily stand together, for the latter will speedily blast the projects, disappoint the expectations, wash off the dawbe and vernish which a man with much cunning and paines had put on. Pilat and Herod did hate one another, and this one would haue thought should haue aduantaged Christ against the particular malice of either of them against him (as in a case something parallell it did Saint *Paul* when the Pharises and Sadduces were diuided) but their malice against Christ being not so well able to wreake it selfe on him during their owne distances, was a meanes to procure a recociliation more mischievous then their malice. *Ephraim against Manasseh, and Manasseh against Ephraim, but both against Iuda.* One sinne was put out to make the more roome for another. Many men have some master sinne, which checks and abates the rest. [a] The ancient Romans were restrained from Intemperance, Iniustice, violence by an excessive affectation of glorie and an vniuersall loue of their

Eccles. 12. 13. Hos. 3. 5. Ps. 119. 63. 2. King. 17. 33, 34.

Scelera dissidentia. Senec.

2. Cor. 7. 1.

Cum faciunt hæc homines sine fide, non peccata coercentur, sed alys peccatis alia peccata vincuntur. Aug. de Nupt. & Conc. lib. 1. cap. 3. Act. 23. 6, 7.

Act. 4. 27. Luk. 23. 12.

Esai. 9. 21.

[a] *Cæteras cupiditates huius unius egregiæ cupiditatis præstringunt. Aug. De Civ. l. 5. c. 12. vide plu.*

[b] many times men cure heates with heates, and one flux of blood with another; ſo ſome ſins though not cur'd are yet forborne upon the predominancy of others. The Phariſes hated Chriſt, and feared the people, and many times this feare reſtrain'd the manifeſtatiō & executiō of the other.

The *Third and laſt Exception* is this. Vnregenerate men of a more calme and civill temper may conceive themſelves delivered from the *raigne* of ſinne, becauſe they have many conflictes with it, and reluctancies againſt it, and ſo afford not ſuch a plenarie and reſolved Obedience to it as ſo abſolute a power requireth. To this I anſwere, That this is no more ſufficient to conclude an overthrow of the raigne of ſinne, then the ſudden mutinie of *Ceſars* ſouldiers, which hee eaſily quelled with one brave word, could conclude the nullifying of his governement. For when we mention *uncontroledneſſe* as an argument of ſins *Raigne*, we meane not that a bare naturall Conviction (which the Apoſtle cals an Accuſation) which imports a former yeelding to the luſt, and no more; but that a ſpirituall expoſtulation with a mans owne heart, ioyned with true repentance, and a ſound and ſerious Luſting againſt the deſires and commands of the fleſh, are the things which ſubdue the raigne of ſinne. The whole ſtate then of this point touching the *Roialtie of ſinne* will be fully opened, when we ſhall have diſtinctly unfolded the *Differences betweene theſe Two Conflicts with ſinne*, the Conflict of a *naturall Accuſing Conſcience*, and the Conflict of a *ſpirituall, Mourning and Repenting Conſcience*.

Firſt they Differ in the *Principles* whence they proceede. The one proceeds from a ſpirit of feare and bondage, the other from a ſpirit of love and delight. An unregenerate man conſiders the ſtate of ſinne as a *kingdome*, and ſo he *loves* the ſervices of it; and yet he Conſiders it as *Regnum ſub graviore regno*, as a kingdome ſubiect to the ſcrutinies and enquiries of a higher kingdome, and

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b *Calores caloribus onerando deprimimus, & ſanguinis fluxum deſaſâ inſuper venulâ revocamus. Tertu. & Aug. de nat. & grat. cap. 28.*

c Math. 27.46. Ioh. 7.3.

Quirites.

Rom. 2.15.

Ier. 8.6. Gal. 5.17.

ſo he *feares* it, becauſe the Guilt thereof, and day of accompts affrights him ſo that this *Naturall Conflict* riſeth out of the Compulſion of his Iudgement, not out of the propenſion of his will; not from a deſire to be Holy, but onely to be ſafe and quiet; he abhorreth the thoughts of God and his Iuſtice; whereas the faithfull hate ſinne with relation to the purity and righteouſneſſe of God, deſire to walke in all well pleaſing towards him, hunger after his grace, are affected with indignation, ſelfe-diſplicencie, and revenge againſt themſelves for ſin, mourne under their corruptions, bewaile the frowardneſſe of their ſlipperie and revolting hearts, ſet a watch and ſpirituall iudicature over them, crie out for ſtrength to reſiſt their luſts, and prayſe God for any grace, power, diſcipline, ſeveritie which he ſhewes againſt them. In one word, a *naturall conſcience* doth onely ſhew the *danger of ſinne*, and ſo makes a man *feare it*; but a *Spirituall conſcience* ſhewes the *Pollution of ſinne*, the extreme contrarietie which it beares to the love of our heart, the rule of our life, the Law of God, and ſo makes a man *hate it*, as a thing contrary not only to his *happineſſe*, but to his *nature*, of which he hath newly beene made partaker. 2. Pet. 1. 4. A dogge will be brought by diſcipline to forbeare thoſe things which his nature moſt delights in, not becauſe his ravine is changed into a better temper, but the following paines makes him abſtaine from the preſent baite: ſo the conflict of the faithfull is with the unholyneſſe of ſinne, but the conflict of other men is onely with the Guilt and other ſenſuall incommodities of ſinne. And though that may make a man forbeare and returne, yet not unto the Lord: *They have not cryed unto me*, ſaith the Lord, *with their heart, when they howled upon their beds.* Hoſ. 7. 14. Their prayers were not cries, but howlings, brutiſh and meere ſenſuall complaints, becauſe they proceeded not from their hearts, from any inward and ſincere affection, but onely from feare of that hand whith was able to caſt

cast them upon their beds. As a sicke man eates meat, not for love of it, which he takes with much reluctance and distrellish, but for feare of death which makes him force
1. Sam. 13. 12. himselfe (as *Saul* said to *Samuel*) against his will, whereas a healthy man eates the same meate with hunger and delight: so in *euery euill conscience* constraines a man to doe some things which his heart never goes along with, onely to avoide the paine which the contrary guilt inflicts. In a Tempest the mariners will cast out all their wares, not out of any hatred to the things (for they throw over their very hearts into the Sea with them) but because the safety of their lives, and preservation of their goods will not stand together; not *sub intuitu mali, sed minoris boni*, not under the apprehension of any evill in the things, but onely as a lesser good which will not consist with the greater; and therefore they never throw them over but in a Tempest: whereas at all other times they labour at the pumpe to exonerate the ship of the water which settles at the bottome, not onely for the danger, but stinch and noysomnesse of it too. Thus a *Naturall conscience* throwes away sinne as wares, and therefore never forbeares it but in a Tempest of wrath, and sense of the curse and quickly returnes to it againe; but a spirituall conscience throwes out sinne as corrupt and stinking water, and therefore is uniformely disaffected to it, and alwayes laboureth to be delivered from it. A scullion or collier will not dare handle a coale when it is full of fire, which yet at other times is their common use; whereas a man of a more cleanly education as he will not then, because of the fire, so not at any time, because of the foulnesse: so here a *Naturall conscience* forbeares *sinne sometimes*, when the guilt and curse of it doth more appeare, which yet at other times it makes no scruple of; but a *Spirituall conscience* abstaines *always*, because of the baseneſse and pollution of it. The one feares *sinne*, because it hath fire in it to burne; the other hates *sinne*,

 because

because it hath filth inough to pollute the Soule.

Secondly, these conflicts differ in their *seate and subiect*. *The naturall Conflict is in severall faculties*, as betweene the understanding and the will, or the will and the affections, and so doth not argue any universall renovation, but rather a rupture and schisme, a confusion and disorder in the soule. But a *spirituall conflict is in the same faculty*, will against will, affection against affection, heart against heart, because sinne dwels still in our mortall body. Neither doe the spirit and the flesh enter into covenant to share and divide the man, and so to reside asunder in severall faculties, and not molest one another; there can be no agreement between the strong man and him that is stronger, Christ will hold no treaty with Belial; he is able to save to the uttermost, and therefore is never put to make compositions with his enemie; he will not disparage the power of his owne Grace so much as to enter into a parle with the flesh. So then they fight not from severall bounds only, but are ever struggling like *Esau* and *Iacob* in the same wombe. They are *contrary to one another*, saith the Apostle, and contraries meete in the same subiect before they exercise hostility against one another. Flesh and spirit, are in a man as light and darkenesse is in the dawning of the day, as heate and cold in warme water, not severed in distinct parts, but universally interwoven and coexistent in all. There is the same proportion in the naturall and spirituall conflict with sinne, as in the change of motion in a bowle. A Bowle may be two wayes alter'd from that motion which the impressed violence from the arme did direct it to, sometimes by an externall cause, a banke meeting and turning the course; ever by an internall, the sway and corrective of the Bias, which accompanies and slackens the impressed violence throughout all the motion. So is it in the turning of a man from sinne; A naturall man goes on with a full consent of heart, no bias

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in the will or affections to moderate or abate the violence; only ſometimes by chance he meetes with a convicted judgement, or with a naturall conſcience, which like a banke turnes the motion, or diſappoints the heart in the whole pleaſure of that ſinne; but in another, where haplie he meetes with no ſuch obſtacle, he runnes his full and direct courſe. But now a ſpirituall man hath a Bias and Corrective of Grace in the ſame facultie where ſin is, which doth much remit the violence, and at length turne the courſe of it. And this holdes in every ſin, becauſe the Corrective is not caſuall, or with reſpect onely to this or that particular, but is firmely fix'd in the parts themſelves on which the impreſſions of ſinne are made.

Thirdly, they differ in *the manner or qualities of the conflict*. For firſt, *a naturall conflict* hath ever *Treacherie* mixed with it, but a Spirituall conflict is fairhfull and ſound throughout; and that appeares thus. *A Spirituall heart* doth ever ground its fight out of the Word, labors much to acquaint it ſelfe with that, becauſe there it ſhall have a more diſtinct view of the enemy, of his armies, holdes, ſupplies, traines, weapons, ſtratagems. For a ſpirituall heart ſets it ſelfe ſeriouſly to fight againſt every method, deceite, armor of luſt, as well againſt the pleaſures, as the guilt of ſinne. But *a naturall heart* hath a ſecret treacherie and intelligence with the enemy, and therefore hates the light, and is willingly ignorant of the forces of ſinne, that it may have that to alledge for not making oppoſition. There is in every naturall man in ſinning a diſpoſition very ſuteable to that of *Vitellius*, who uſed no other defences againſt the ruine which approached him, but onely to keepe out the memory and report of it with fortifications of mirth and ſottiſhneſſe, that ſo he might be deliver'd from the paines of preſerving himſelfe. Thus the naturall conſcience finding the warre againſt ſinne to be irkeſome, that it may bee deliver'd from ſo troubleſome a buſineſſe, labours rather to ſtifle

Præterita, Inſtantia futura pari oblivione dimiſerat. Mirum apud ipſum de bello ſilentium, prohibiti per civitatem ſermones — nec quidquam niſi Fucundam & lætum accepit. vid Tacit. Hiſtor. lib 3.

ſtifle the notions, to ſuppreſſe and hold under the truth in unrighteouſneſſe, to ſtrive, reſiſt, diſpute with the ſpirit, to be gladly gull'd and darkened with the deceites of ſinne, then to live all its time in unpreventable and unfiniſhable contentions. Secondly, *a naturall conflict* is ever *particular*, and a *ſpirituall univerſall* againſt All ſin, becauſe it proceedeth from hatred which is ever περὶ τὸ ὅλον, as the Philoſopher ſpeakes, againſt the whole kinde of a thing. A naturall man may be *angry* with ſinne, as a man with his wife or friend, for ſome preſent vexation and diſquietneſſe which it brings, and yet *not hate it*, for that reacheth to the very *not being* of a thing. And for a naturall man to have his luſts ſo overcome as not at all to be, would doubtleſſe be unto him as painefull, as mutilation or diſmembring to the naturall bodie; and therefore if it were put to his choice in ſuch termes as might diſtinctly ſet forth the painefulneſſe and contrarietie of it to his preſent nature, he would undoubtedly refuſe it, becauſe he ſhould be deſtitute of a principle to live and move by: and every thing naturally deſires rather to move by a principle of its owne, then by violent and forraigne impreſſions, ſuch as are thoſe by which naturall men are moved to the wayes of God. And therefore the *naturall conſcience* doth ever beare with ſome ſinnes, if they be ſmall, unknowne, ſecret, or the like, and hearkens not after them. But the ſpirit holdes peace with no ſin, fights againſt the leaſt, the remoteſt, thoſe which are out of ſight. *Paul* againſt the ſproutings and rebellions of naturall Concupiſcence, *David* againſt his ſecret ſinnes, as Iſrael againſt Iericho and Ai and thoſe other cities of Canaan; it ſuffers no *Accurſed thing* to be reſerved, it ſlayes as well women and children as men of warre, leſt that which remaines ſhould be a ſnare to deceive, and an engine to induce more. The *naturall conſcience* ſhootes onely by *aime*, and levell againſt *ſome ſins*, and ſpares the reſt, as *Saul* in the ſlaughter of the *Amalekites*.

Ariſt. Rhetoric. lib. 2. cap. 4.

Rom. 7. 23.
2. Cor. 12. 8.
Pſal. 19. 12.
Ioſ. 6. 19. 21.
Deut. 7. 2.
Exod. 24. 12.

1. Sam. 15.

skirts. But the spirituall shooteth not onely by levell against particular notorious sinnes, but at randome too against the whole army of sinne, and by that meanes doth peradventure wound and weaken lusts which it did not distinctly observe in it selfe, by complaining unto God against the bodie of sinne, by watching over the course and frame of the heart, by acquainting it selfe out of the Word with the armour and devices of Satan, &c. The opposition then betweene the naturall conscience and sinne is like the opposition betweene fire and hardnesse in some subjects; the conflict betweene the spirituall conscience and sinne is like the opposition betweene fire and coldnesse. Put mettall into the fire, and the heat will dissolve and melt it, but put a bricke into the fire, and that will not melt nor soften (because the consistencie of it doth not arise *Ex certâ & frigidâ*, but *sicca*) but put either one or other into the fire and the coldnesse of it will be removed: and the reason is because betweene fire and hardnesse there is but a particular opposition in some cases, namely where a thing is hard out of a dominion of cold as in mettals, not out of a dominion of dry qualities as in bricke and stones; but betweene fire and coldnesse there is an universall opposition. So a naturall conscience may peradventure serve to dissolve or weaken, in regard of outward practise, some sinnes, but never All; whereas a spirituall reacheth to the remitting and abating every lust, because the one is onely a particular the other an universall opposition. Thirdly, the *naturall conscience* fights against sinne *with fleshly weapons*, and therefore is more easily overcome by the subtilties of Satan, such as are servile feare, secular ends, carnall disadvantages, generall reason, and the like; but the spirituall conscience ever fights with spirituall weapons out of the Word, Faith, Prayer, Hope, Experience, Watchfulnesse, Love, godly Sorrow, Truth of heart, &c.

Vid. Arist. de Meteor. l. 4. c. 7.

Fourthly they differ in their *Effects*. First, a naturall

conflict

conflict conſiſts with the practice of many ſinnes unqueſtioned, unreſiſted; but a ſpirituall changeth the courſe and tenor of a mans life, that as by the remainders of the fleſh the beſt may ſay, *We cannot doe the things which we would*: So by the firſt fruits of the ſpirit, and the ſeede of God, it may be truely ſaid, *They cannot ſinne*. For though they doe not attaine a perfection in the manner, yet for the generall current and courſe of their living it is without eminent, viſible, and ſcandalous blame. Secondly, *the naturall is onely a combate*, there is no *victory* followes it, ſinne is committed with delight and perſiſted in ſtill; but the *ſpirituall* diminiſheth the power and ſtrength of ſinne. Thirdly, *the naturall* if it doe overcome, yet it doth *onely repreſſe or repell* ſinne for the time; like the victory of *Saul* over *Agag*, it is kept alive, & hath no hurt done it, but the *ſpirituall doth mortifie*, crucifie, ſubdue ſinne. Some plaiſters skinne, but they do not cure, give preſent eaſe, but no abiding remedie againſt the roote of the diſeaſe: ſo ſome attempts againſt ſinne may onely for the preſent pacifie, but not truely cleanſe the conſcience from dead workes. Fourthly, the naturall makes a man never a whit the ſtronger againſt the next aſſault of Temptation, whereas the ſpirituall begets uſually more circumſpection, prayer, faith, humiliation, growth, acquaintance with the depth and myſteries of ſinne, skill to manage the ſpirituall armour, experience of the truth, power, and promiſes of God, &c.

Gal. 5. 17.

1. Ioh 3. 9, 10.

Laſtly, they differ in their *end*. *The naturall* is onely to pacifie the clamors of an unquiet conſcience, which ever takes Gods part, and pleads for his ſervice againſt the ſinnes of men. The ſpirituall is with an intent to pleaſe and obey God, and to magnifie his Grace which is made perfect in our weakeneſſe.

Now for a word of the *third Caſe*, *Why every ſinne doth not raigne in every wicked man?* for anſwere whereunto we muſt, Firſt, know that *Properly it is originall ſinne*

which

which raignes, and this king is very wiſe, and therefore ſends forth into a man members and life, as into ſeverall provinces, ſuch viceroies, ſuch actuall ſinnes, as may beſt keepe the perſon in peace and encouragement, as may leaſt diſquiet his eſtate, and provoke rebellion. Secondly, we are to diſtinguiſh betweene the *Raigne* of ſinne, *actuall*, and *virtuall*, or *in præparatione animi*; for if the ſtate of the king requires it, a man will be apt to obey thoſe commands of luſt, which now haply his heart riſeth againſt, as ſavage and belluine practices, as we ſee in *Hazael*. Thirdly, though *Originall ſinne be equall in All* and to all purpoſes, yet *Actuall ſinne for the moſt part followes the temper of a mans minde, bodie, place, calling, abilities, eſtate, converſings, relations*, and a world of the like variable particulars. Now as a river would of it ſelfe, *cæteris paribus*, goe the neereſt way unto the ſea, but yet according to the qualities and exigencies of the earth through which it paſſeth, or by the arts of men, it is crooked and wried into many turnings: So *Originall ſinne* would of it ſelfe carry a man the neereſt way to hell, through the midſt of the moſt divelliſh and hideous abominations; but yet meeting with ſeverall tempers and conditions in men, it rather chooſeth in many men the ſafeſt then the ſpeedieſt way, carries them in a compaſſe, by a gentler and a blinder path, then through ſuch notorious and horrid courſes, as wherein having hell ſtill in their view, they might haply be brought ſome time or other to ſtart backe and bethinke themſelves. But laſtly and principally the different adminiſtration of Gods generall reſtraining Grace (which upon unſearchable and moſt wiſe and juſt reaſons he is pleaſed in ſeverall meaſures to diſtribute unto ſeverall men) may bee conceived a full reaſon, why ſome men are not given over to the rage and frenzie of many luſts, who yet live in a voluntary and plenary obedience unto many others.

To conclude, By all this which hath beene ſpoken we ſhould

ſhould bee exhorted to goe over unto Chriſt, that wee may be tranſlated from the powet of Sathan; for he only is able to ſtrike through theſe our kings in the day of his wrath. Conſider the iſſue of the raigne of ſinne, (wherein it differs from a true King, and ſympathizeth with Tyrants, for it intendeth miſchiefe and miſery to thoſe that obey it.) Firſt, ſinne raignes *unto Death*, that which is here called *the raigne of ſinne*, is before called *the raigne of Death*, and the raigne of ſinne *unto Death*. Rom. 5. 17. 21. Rom. 6. 16. Secondly, Sinne raigneth unto feare and bondage, by reaſon of the death which it brings, Heb. 2. 15. Thirdly, Sinne *raigneth unto ſhame*, even in thoſe who eſcape both the death and bondage of it. Fourthly, It raigneth *without any fruite*, hope, or benefit, *What fruit had you then in thoſe things whereof ye are now aſhamed?* Rom. 6. 21. Laſtly the raigne of ſin is but momentary, at the length both it ſelfe and all its ſubjects ſhall be ſubdued. *The World paſſeth away, and the luſts thereof, but he that doth the Will of God abideth for ever.* 1. Ioh. 2. 17. Of Chriſts Kingdome there is no end. We ſhall reape if we faint not. Our combate is ſhort, our victorie is ſure, our Crowne is ſafe, our triumph is eternall, his *Grace* is All-ſufficient here to helpe us, and his *Glory* is All-ſufficient hereafter to reward us.

THE

THE POLLVTION OF SINNE, AND VSE OF THE PROMISES.

2. COR. 7. 1.

Having therefore theſe Promiſes (dearely beloved) Let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, Perfecting holineſſe in the feare of God.

HAving ſet forth the *State*, *Guilt*, and *Power* of *Sinne*, I ſhall now in the laſt place for the further opening the exceeding *ſinfulneſſe* thereof, diſcover the *pollution* and *filthineſſe* which therefrom both the fleſh and ſpirit, the Body and Soule doe contract.

The Apoſtle in the former chapter had exhorted the Corinthians to abſtaine from all *communion with Idolaters*, and from all fellowſhip in their evill courſes. Severall arguments he uſeth to enforce his exhortation. Firſt from

from the *Inequality* of Chriſtians and unbeleevers, *Bee not yee unequally yoked with unbeleevers*, v. 14. It hath a relation to the Law of *Moſes*, which prohibited to plow with an Oxe and an Aſſe, or to put into one yoke things diſproportionable. Secondly, from their *contrarietie*, and by conſequence *uncommunicableneſſe* to each other, there is as everlaſting and unreconciliable an hatred betweene *Chriſt and Belial, righteouſneſſe and unrighteouſneſſe, as betweene light and darkneſſe*, ver. 14. 15. Thirdly, from thoſe pretious and excellent *Promiſes* which are made to Chriſtians, they are the *Temples of God, his people, and peculiar inheritance, he is their Father, and they his Sonnes and daughters*, ver. 16, 17, 18. And there are many reaſons in this one argument drawn from the Promiſes to inferre the Apoſtles concluſion. Firſt, by that unction and conſecration whereby they are made *Temples unto God*, they are *ſeparated from profane uſes*, deſigned to Divine and more noble imployments, *ſealed and ſet apart for God himſelfe*, and therefore they muſt not be profaned by the uncleane touch of evill ſociety. Secondly by being Gods *Temples*, they are lifted to a new ſtation, the eyes of men and Angels are upon them, they offend the weake, they blemiſh and deface their Chriſtian reputation, they juſtifie, comfort, encourage, ſettle the wicked in their ſinfull courſes, by a deepe pollicie of the deceitfull heart of man, apt to build ungrounded preſumptions of ſafety to it ſelfe, by the fellowſhip of ſuch whom it conceives to be in a good condition. Thirdly, they involve themſelves in the common calamities with thoſe with whom they communicate. If Iſrael had not ſeparated themſelves from Egypt by the blood of the Paſchall Lambe, but had communicated with them in their idolatry, they ſhould have felt the ſword of the deſtroying Angell in their houſes, as well as the Egyptians. If upon hoſtility betweene nations, warning be given by an adverſary to all ſtrangers to voyde

Diſcamus ex hac parte ſanctam ſuperbiam, ſciamus nos eſſe illis meliores. Hierom. Ep. Pſal 4. 3.

Greg. Tholoſ. de Repub. lib. 11.

the place which he commeth againſt, and they take not the ſummons; though of themſelves they bee no way engaged upon the quarrell, yet being promiſcuouſly mingled with the conquer'd people, they alſo ſhall ſhare in the common calamity, and become captives with the reſt: ſo good men by communion with the wicked, are involved in the generall miſeries of thoſe with whom they communicate. Fourthly, they betray the ſafety and tranquillitie of the Church and ſtate wherein they live; for they under Chriſt are the foundations of the common wealth, their prayers eſtabliſh the Princes throne, their cryes hold God faſt and will not let him alone, to deſtroy a people. If the Salt bee infatuated, every thing muſt be unſavoury, if the foundations faile, what can the people doe?

Now laſtly, in the words of the Text the Apoſtle ſhewes the *aptneſſe of the promiſes to clenſe and purifie*, and that therefore they to whom they are made do miſimploy and neglect them, if they purifie not themſelves from all that filthyneſſe of fleſh and ſpirit which by communion with the wicked they were apt eaſily to contract.

I ſhall not trouble you with any diviſion of the words, but obſerve out of them the *point* I have propoſed, *Touching the pollution and filthineſſe of ſinne*, and inferre other things in the Text by way of *corolarie* and *application* unto that.

The wiſe man ſaith *That God made all things beautifull in their time*, and then much more *man*, whom hee created after his *owne Image in righteouſneſſe and holyneſſe* with an univerſall harmony & rectitude in ſoule and body. Hee never ſaid of any of the Creatures, *Let us make it after our owne Image* as he did of Man, and yet the Creatures have no more beautie in them, then they have footeſteps of the power, wiſedome, and goodneſſe of him that made them. How much more beautifull

tifull then was the ſoule of man, for whoſe ſervice this whole glorious frame was erected, and who was filled with the knowledge and love of all Gods revealed Will? Now ſinne brought confuſion, diſorder, vanity, both upon the whole Creation, and upon the Image of God in Men and Angels. What thing more glorious then an Angell, what more hideous then a Devill, and it was nothing but ſinne which made an Angell a Divell. What thing more beautifull and benigne then Heaven, what more horrid and mercileſſe then Hell, and yet it was ſin which drew a * *Hell out of Heaven*, even fire and brimſtone upon Gods enemies. What more excellent and befitting the hands of ſuch a workman then an univerſall fulneſſe and goodneſſe in the whole frame of nature? What more baſe and unſerviceable then emptineſſe and diſorder? And it is ſinne which hath put chinkes into all the Creatures to let out their vertue, and hath brought vanitie and vexation of Spirit upon all things under the Sunne. In one word what more honourable then to obtaine the end for which a thing is made? What more abhorrid then to ſubſiſt in a condition infinitely more wofull then not to be? and it is ſin only which ſhall one time or other make all impenitent ſinners wiſh rather to bee hurried into that fearefull gulfe of annihilation, and to be ſwallowed up in everlaſting forgetfulneſſe, then live with thoſe markes of vengeance, under thoſe mountainous and unſupportable preſſures, which their ſinnes will bring upon them.

* *Gehenna de cœlo. Salvian.* ἐννόησον ἀλλ' ἐκ τοῦ τὸ ἁμάρτημα ὅτι βιάσασθαι καὶ θεὸν καὶ τὴν γέενναν φαύλως. *Chryſ. in* Rom. 1. *Hom.* 4.

When we looke into the Scriptures to finde out there the reſemblances of ſinne, wee finde it compar'd to the moſt loathſome of things. To the *blood* and pollution *of a new borne childe*, before it bee cut, waſhed, ſalted, or ſwadled, Ezek. 16.6. *To the rottenneſſe of a man* in his Grave, *The whole world lieth in miſchiefe and ſinne*, 1. Ioh. 5.19. even as a dead man in the ſlime, and rottenneſſe of his Grave. To that *noyſome ſteame* and poyſonous exha-

lation which breath s from the mouth of an open ſepulcher, *their throat is an open ſepulcher*, Rom.3.13. that is, out of their throate proceedeth nothing but ſtinking and *rotten communication*, as the Apoſtle cals it. Eph.4.29. To the nature of *Vipers*, *Swine*, *and Dogges*, Luk. 3.7. 2.Pet.2.20. To the *dung* or garbage, the *poyſon*, *ſting*, *excrements*, *vomit* of theſe filthy creatures; to a *roote of bitterneſſe* which defileth many, Heb. 12.15. to *thorns* and *briers*, which bring forth no other fruites but curſes, Heb.6.8. To the excrements of mettals, *draſſe*, and *reprobate ſilver*, Ier.6.28. Ezek.22.18. To the excrements of a boyling pot, *a great ſcumme*, Ezek.24.11.12. To the worſt of all *diſeaſes*, *ſores*, Eſai.1.6. *Rottenneſſe*, 2.Tim. 3.8. *Gangrenes or leaproſies*, 2. Tim.2. 17. *Plague and peſtilence*, 1.King.8.38. The *menſtruouſneſſe of a removed woman*, Ezek.36.17. To a *veſſell in which there is no pleaſure*, which is but the modeſt expreſſion of that draught into which nature emptieth it ſelfe, Hoſ.8.8. And which is the ſumme of all uncleanneſſe, ſinne in the heart is compar'd to the *fire of hell*, Iam.3.6. So that the pure eyes *of God* doe *loath to ſee*, *and his noſtrils to ſmell it*, Zach.11.8. Amos.5.21. It makes all thoſe that have eyes open, and judgements rectified to abhorre it in others. *The wicked is an abomination to the righteous*, Prov.29. 27. When deſperate wretches poure out their oathes and execrations againſt Heaven, ſcorne and perſecute the Word of Grace, count it baſeneſſe and cowardiſe not to dare to bee deſperately wicked, then every true heart mournes for their pride, compaſſionates their miſery, defies their ſolicitations, declines their companies and courſes, even as moſt infectious, ſerpentine, and helliſh exhalations which poiſon the ayre, and putrifie the earth upon which they treade. And when God gives a man eyes to looke inward, untidgeth the Conſcience, unbowelleth the heart, ſtirreth up by his Word the ſinke which is in every mans boſome, makes him ſmell the carrion

Phil.3.8.
Rom.3. 4.
Iam.3.8.
1.Cor.15. 65.
Iam.1.21.
2 Pet.2.20.

carrion of his owne dead workes, the uncleanneſſe of his evill Conſcience, the filthineſſe of his Nature, every man is then conſtrained to abhorre himſelfe, to be loathſome in his owne ſight, and to ſtoppe his noſe at the poyſon of his owne ſores, Ezek. 36. 31.

For the more particular diſcovery of this Truth, let us firſt looke upon the *beſt workes of the beſt men.* Though we ſay not that they are ſins, and in *natura rei* culpable, as our adverſaries charge us; yet ſo much evill doth adhere unto them by the mixture of our corruptions, by paſſing through our hands, as when ſweete water paſſeth through a ſinke, as that God might juſtly turne away his eyes from his owne Graces in us, not *as his Graces*, but *as in us.* It is true, the Spirituall offerings and ſacrifices of the Saints, *as they come from Gods Grace, are cleane and pure, a ſweet ſavour, acceptable, well pleaſing, and delightfull unto God.* But yet *as they come from us they have iniquitie in them*, as not being done with that through and moſt exact conformitie to Gods Will, as his Iuſtice requires, and therefore if hee ſhould enter into judgement, and marke what is done amiſſe, he might reject our Prayers, and throw backe the dung of our ſacrifices into our faces, for abuſing and defiling his Grace; *For curſed is every one that continueth not in every thing written in the Law to doe it. Cleane* then and acceptable they are. Firſt, *comparatively* in regard of wicked mens offerings, which are altogether uncleane. Secondly, by *favor and acceptance*, becauſe *God ſpareth us as a father his ſonne* that deſires to pleaſe him. Thirdly, (which is the ground of all) *by participation with Chriſt*, being perfum'd with his incenſe, being ſtrained through his blood, being ſanctified upon his Altar; *When he ſhall ſit as a refiner and purifier of gold, to purifie the ſonnes of Levi, and purge them as gold and ſilver, then ſhall they offer unto the Lord an offering in righteouſneſſe, then ſhall the offerings of Iudah and Ieruſalem bee pleaſant unto the Lord.*

Mal. 1. 10. Phil. 4. 18. Heb. 13. 16. Prov. 15. 8.

Eph. 1. 6.

Mal. 3. 3, 4.

Eſai. 64. 6.

Lord. But in it ſelfe our beſt righteouſneſſe is as a *menſtruous ragge.* If God ſhould lay righteouſneſſe to the line and judgement to the plummet, ſhould take ſuch exceptions as he juſtly might at the moſt holy action that any Saint can offer to him; If hee ſhould ſhew the conſcience how ſhort it falls of that totall perfection which his pure eye requires, how many looſe thoughts, how much deadneſſe, wearineſſe, irreverence, diffidence, vitiateth our pureſt prayers; how many by ends, corrupt reſpects, ignorances, overſights, forgetfulneſſe, worldly intermixtures deface and blemiſh our brighteſt actions; how much unbeliefe conſiſts with the ſtrongeſt faith; how many thornes, ſtones, birds, doe haunt and cover the beſt ground, the moſt honeſt and good heart to ſtifle and ſteale away the word from it; how many weedes doe mingle with the pureſt corne; how much ignorance in the ſublimeſt judgements; how much vanitie in the ſevereſt and exacteſt mindes; how much looſeneſſe and digreſſions in the moſt ſadde and compoſed thoughts; how many impertinencies and irregularities in the moſt bridled and reſtrained tongue; how much miſpence of the ſeaſons and opportunities of Grace in the moſt thrifty redemption of our time; how much want of Compaſſion and melting affections in our greateſt alms; of love to the truth, and right acceptation of the beautifull tydings of peace in our largeſt contributions; how much ſelfe-allowance and diſpenſation to iterate, and reiterate our ſmaller errors; if in theſe and a world of the like advantages God ſhould be exact to marke what is done amiſſe, who were able to ſtand in his preſence, or abide his comming? Say the *papiſts* what they will of merit *of condignitie*, commenſurate to eternall life, and proportionable to the Juſtice and ſevereſt ſcrutinie of the moſt pure and jealous God; yet let the Conſcience of the Holieſt of them all bee ſummon'd to ſingle out the moſt pure and meritorious worke which he ever did, and with that to

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ioyne iſſue with Gods Iuſtice to periſh or be ſaved according as that moſt perfect of all his workes ſhall appeare righteous or impure; and I dare preſume none of them would let their ſalvation runne a hazard upon that triall. So then there is *pollution* by way of *adherencie and contact in the beſt workes of the beſt men.*

How much more then in the *beſt workes of unregenerate men? Their ſacrifices uncleane* and abominable before God, being offered upon the Altar of a defiled conſcience, Prov.15.8. Tit.1.15. *Their prayers and ſolemne meetings hateſull*, loathſome, impious, Eſai.1.13,14,15. For either they are but the *howlings of afflicted men*, that crie out for paine, but not out of love, Hoſ.7.14. or the *babling of careleſſe and ſecure men*, that cry *Lord, Lord*, and mumble a few words without further notice, like *Balaams* Aſſe, Math.7.21. or the *wiſhings and wouldings of inordinate men*, that pray for their luſts and not for their ſoules, Iam.4.3. Or laſtly the *bold and unwarranted intruſions of preſumptuous men*, who without reſpect to the Word, Promiſes, or Conditions of God, would haue mercie from him without *grace*, and *forgiveneſſe* of ſinne without *forſaking* of ſinne. *Their mercies are cruell mercies*; their *profeſſion* of religion but a *forme of godlineſſe*, 2.Tim.3.5. All as I ſaid before but the embalming of a carcaſſe, which abates nothing of the hideouſneſſe of it in the ſight of God.

And now if the beſt workes of wicked men are ſo uncleane and full of filthineſſe in Gods eyes, where then ſhall appeare their confeſſed *ſinnes?* If their prayers and devotions ſtinke, how much more their oathes and execrations? If their ſacrifices and that which they offer to God is vnclean, how uncleane is their ſacriledge and that which they ſteale from him? If their mercies be cruell, how cruel their malice, murthers, briberies, oppreſſions? If there be ſo much filthineſſe in their profeſſion, how much more in their perſecution, in their reviling and ſcorning

of the wayes of God? If their faſtings and maceration be ſinfull and *not unto the Lord*, Zach. 7. 5. What is their drunkenneſſe, their ſpueing and ſtaggering, their clamors and uncleanneſſe, all their curſed complements and ceremonies of damnation?

O conſider this all yee that have hitherto forgotten God! Remember that *his eyes are purer then alwayes to behold iniquitie*; Remember that *his ſpirit will not alwaies ſtrive with fleſh*! Admire his bottomleſſe patience, which hath thus long ſuffered thee an uncleane veſſel to pollute thy ſelfe and others, and forborne thee with more patience then thou could'ſt have done a Toade, or Serpent, then which notwithſtanding in his ſight thou art farre more uncleane: And Remember that his Patience is Salvation, and ſhould lead thee to repentance! Conſider, that the *Law of the Lord is pure*, and his *feare cleane*, and his *holyneſſe beautifull*, the garments with which he clotheth his Prieſts, *garments of comelyneſſe and prayſe, made for glory and beauty*; he comes *with fire and ſope, with water and blood* to heale our ſores, to purge our uncleanneſſe. But now if there be *lewdneſſe in our filthineſſe*, obſtinacie in our evill wayes; if it ſuffice us not to have thus long wrought the will of the Gentiles, let us with feare conſider thoſe wofull denunciations: *Let him that is filthy be filthy ſtill: Ephraim is ioyned to Idols let him alone: Becauſe I have purged thee, and thou waſt not purged, thou ſhalt not bee purged from thy ſinnes any more, till I have cauſed my furie to reſt upon thee.*

Revel. 22. 11.
Hoſ. 4. 13.
Ezek. 24. 13.

We have conſidered the *Quod ſit*, that ſinne is full of filthineſſe and pollution. I will but name the *Quid ſit*; *What this filthineſſe is*. It hath *Two things* belonging to the nature of it. Firſt, *a privation of the nitor or beauty which the image of God brought into the ſoule with it.* A difformity to the holineſſe and brightneſſe of the Law. The Law was *both Holy and Good*, not onely the *Rule* but the *beauty* of our life and nature. So that as evill is a de-

Aquin. 1. 2ᵉ. qu. 86. artic. 1.

a declination and ſwarving from the Law as a *Rule*, ſo it is *ſinne*, and as it is a ſwarving from the Law as our *beauty*, ſo it is the *ſtaine* and *pollution of the ſoule*. Secondly, it notes a *poſitive foulneſſe*, an habituall (both naturall and contracted) defiledneſſe of minde and conſcience, an introducing of the *image of Satan*, hideous markes of helliſhneſſe and deformity in the ſoule, body and converſation. Every deſire, motion, and figment of the heart being nothing but the exhalations of an open ſepulcher, the dampe and ſteame of a rotten ſoule.

Now in the laſt place let us ſee the *Quale ſit*, thoſe *Evill Properties* which accompanie this pollution. *Foure woefull qualities* belong unto it. Firſt, it is a *deepe pollution* of a Crimſon dye, of a skarlet tincture that will not weare out. Eſai. 1.18. *Like the ſpots of a Leopard, or the blackenſſe of an Ethiopian*, which is not by way of accidentall or externall adherencie, but innate and contemper'd, belonging to the conſtitution. Ier. 13.23. It is *engraven* upon their heart, *written with an iron pen, and the claw of a diamond*, and ſo faſhion'd even in the very ſubſtance of the ſoule. Ier. 17.1. It is an *iniquitie marked, which cannot bee waſhed away with niter and much ſope*, no more then markes imprinted and incorporated in the ſubſtance of a veſſell. Ier. 2.22. The whole inundation and deluge of *Noah* could not waſh it of from the earth, but it return'd againe. A ſhowre of fire and brimſtone from heaven hath not ſo clenſed it out of the country of Sodome, but that the venome and plague of it doth ſtill there appeare in a poiſonous and ſtinking lake. The plague which came amongſt the Iſraelites for the abominations of *Baal Peor* had not clenſed the filthineſſe all away, but many yeeres after the ſtaine remained, Ioſ. 22.17. Nay, the very flames of Hell ſhall not in all eternity be able to eate out the prints, or to fetch away the ſtaines of the ſmalleſt ſinnes from the nature of man. Nay, which is yet ſtronger then all this, though

though *Grace* be of it ſelfe apt to wipe out, and conquer ſinne, yet that meaſure and portion of Grace which here the beſt receive, though it may ſhorten, weaken, abate, yet it doth not utterly roote it out. *Who can ſay I have made my heart cleane, I am free from my ſinnes?* The beſt of us have yet our ſores running upon us, and ſtand in neede of a garment to cover our pollutions.

Secondly, It is an *unverſall pollution.* I ſaid unto thee when thou waſt *In thy bloud, live.* We are by nature all overdrown'd and plung'd in the filthineſſe of ſinne. The Apoſtle here cals it *filthineſſe of fleſh and ſpirit*, to note the *compaſſe* of the ſtaine of ſinne. For notwithſtanding ſome ſinnes belong principally to the ſpirit, as pride, hereſie, idolatry, ſuperſtition, &c. and others to the fleſh, as drunkenneſſe, gluttonie, uncleanneſſe, &c. yet certaine it is that *every ſinne defiles both fleſh and ſpirit*, by the reaſon of their *mutuall dependencie in being and working*, and of the *contagious quality of ſinne.* Sinnes of the fleſh ſoake and ſinke, and eate in to the bottome of the ſpirit, to drowne that with hardneſſe, inſenſibility, errour, ſecurity, inconſiderateneſſe, contempt of God, &c. and the ſinnes of the ſpirit breake out like plague ſores into the fleſh, pride into the eye, malice into the hand, hereſie into the tongue, ſuperſtition and idolatry into the knee, &c. the ſoule and body have ſo neere communion, that one can no more ſinne alone without the contagion of the other, then one wheele in an Engine move without the motion of the other.

Adeo non ſola anima tranſigit vitam, ut nec cogitatus, licet ſolos, licet non ad effectum per carnem deauctos, auferamus a collegio carnis. — ſine opere, & ſine effectu, cogitatus, carnis eſt Actus. Tert. de Reſurrect. carnis cap. 14.

Thirdly, it is a *ſpreading pollution.* A leproſie, a gangrene, a plague, that diffuſeth poiſon and infection upon others. Firſt, it *ſpreades in a mans ſelfe.* An evill luſt will infect the thoughts, and they the deſires, and they the words and actions, and they grow into habits and reflect backe againe upon the heart and conſcience to harden and defile them. Secondly, this infection ſtaies not in a mans ſelfe onely, but *runnes forth upon others, to leade*

and

and miſguide them; we will certainely doe as we have done, *We and our kings, our princes, and our fathers*, in the cities of Iudah and in the ſtreetes of Ieruſalem. *To drive and compell them*; *why compelleſt thou the Gentiles to live as doe the Iewes? To comfort and hearten them*; *Thou haſt juſtified, and art a comfort to thy ſiſters* Sodome and Samaria. *To exaſperate and enrage them*; *Thou haſt given occaſion to the enemies of the Lord to blaſpheme. To deceive and ſeduce them*, as the old Prophet of Bethel did the Prophet of the Lord by his lie. *To teach and inſtruct them*; the Iſraelites by their idolatry *taught their children to walke after Baalim*. And by how much the more authority over the perſons of men, or eminencie of place, or reputation of piety any man hath, by ſo much the more ſpreading and infectious are his ſinnes, being taken with the more truſt and aſſurance. If a miniſter be looſe and ſcandalous, a magiſtrate careleſſe and ruſtie, a gentleman rude aud uncleane, a man that profeſſeth the power of godlineſſe, unjuſt and worldly, ſtrange it is how the lower and more ignorant ranke of men, who beleeve that ſurely ſuch men as theſe are not by their places ſo farre from, or by their learning and ſtudies ſo unacquainted with God as they, will be hereby ſtrengthned in their deadly and formall courſes. Thirdly (which is yet worſe) *the very godly are apt to be infected by the ſinnes of the wicked*. It is not ſo ſtrange to ſee a godly man miſguided and ſeduc'd by the errours of others like himſelfe, the eſtimation of whoſe perſons may over-rule the opiniō of their actions, and ſo make a man take them upon truſt from them. But that a Holy man ſhould catch infection from the example of another who is in the gall of bitterneſſe, is a thing that wonderfully ſets forth the corruption of our nature, and the contagion of ſinne. *The ſonnes of God ſaw the daughters of men* and were polluted, *the people of Iſrael ſaw the Midianitiſh women* and were enſnared. A Holy mans converſing with looſe, carnall, and

Ier. 44. 17.

Gal 2. 14.
Ezek. 16. 52. 54
2 Sam. 12. 14.

1. King. 13. 18.

Ier 9. 14.

and formall men, diſwonts him from the wayes of God, brings a deadneſſe of ſpirit, and inſenſible decay of grace upon him ſecretly, and therefore the more dangerouſly conveyes a mediocritie and compliancie of Spirit with formes onely of godlineſſe and phariſaicall outſides, begets much diſpenſation and allowance in many errours, that he may keepe pace, and not ſeeme too auſtere, cenſorious, and ill conceited of the men whom hee walkes with. Therefore *David* would not ſuffer a wicked man to be *in his preſence*, nor any wicked thing to be *before his eyes, leſt it ſhould cleave unto him*. Take heede, ſaith the Apoſtle, *leſt any roote of bitterneſſe ſpringing up trouble you, and thereby many be defiled*. Fourthly, it ſpreads not onely upon men, *but defiles and curſes the good Creatures of God about us*; It puts a *leproſie into the ſtone in the wall*, and the beame in the houſe, *barrenneſſe into the earth, mourning into the Elements, conſumption into the Beaſts and Birds, bondage, vanitie, griefe*, and at laſt combuſtion and diſſolution upon the whole frame of nature.

Pſal.101.3.

Heb.12.15.

Zach.5.4.

Ier.12.4.

Rom.8.20,21.

2.Pet.3.10,11.

Fourthly, it is a *mortall & a poyſonous pollution*, the pollution of deadly ſores, & putrifactions. *I ſaid unto thee in thy blood live, yea I ſaid unto thee in thy blood live*. It notes that that eſtate wherein they were in their ſinnes, was ſo deadly, that the cure of them was very difficult, it required the repetition of Gods power and mercie. If a childe new borne ſhould lie expoſed in its blood to the injurie of a cold ayre, not have the Navell cut, nor the body wrapp'd, or waſh'd, or tended at all, how quickly would it be that from the wombe of the mother it would drop into the wombe of the Earth? The ſtate of ſinne is an eſtate of nakedneſſe, blood, impotencie, obnoxiouſneſſe to all the temptations and ſnares of Sathan, to all the darts of death and hell. The ancients compare it to falling into a *pit full of dirt and ſtones*, a man is not onely *polluted*, but hee is *bruized and wounded* by it. To conclude,

Ezek.16.6.

clude; there is no deformity nor filthines extant which did not riſe from ſinne. It is ſin which puts *bondage into the Creature*, which brings diſcords and deformities upon the face of Nature. It is ſin which put *deviliſhneſſe into Angels* of Heaven, and hurried them downe from their firſt habitation. It is ſin which put *a ſting into death*, without which though it kil yet it cannot curſe. It is ſin which puts *fire into Hell*, and ſupplies unto all eternitie the fuell & materials for thoſe unextinguiſhable flames. It is ſin which puts *hell into the Conſcience*, and armes a man with terrours and amazements againſt himſelfe. It is ſin which puts rottennes and *diſhonour into the grave*; he that died without ſin roſe up without corruption. It is ſinne which wrings out thoſe *clamors and grones* of bruit creatures, which wreſtle under the curſe of *Adams* fall. It is ſin which *enrageth and maddeth* one beaſt againſt another, and one man againſt another, & one nation againſt another. It is ſin which brought *ſhame and diſhonor upon that nakedneſſe* unto which all the Creatures in Paradiſe did owe awe and reverence. It is ſin which turn'd Sodom into a ſtinking lake, and Ieruſalem the glory of the Earth, into a deſolation and haunt for Owles and Bitterns. It is ſinne which ſo often ſtaineth Heauen and Earth with the markes of Gods vengeance, and which will one day roule up in darkeneſſe, and devoure with fire, and reduce to its primitive confuſion the whole frame of nature. It is ſinne which puts *horror into the Law*, makes that which was at firſt a Law of life and liberty, to be a Law of bondage and death, full of weakneſſe, unprofitableneſſe, hideouſneſſe, and curſes. It is ſinne which puts *malignity and venome into the very Goſpell*, making it a *ſavor of Death unto Death*, that is, of another deeper death and ſorer condemnation, which by trampling upon the blood of Chriſt wee draw upon our ſelves, unto that death under which wee lay before by the malediction of the Law. And laſtly (which is the higheſt that can bee ſpoken of the venome of ſinne.)

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It is ſinne which, in a ſort, and to ſpeake after the manner of men, hath put *hatred into God himſelfe*, hath moved the moſt mercifull, gratious and compaſſionate Creator, to hate the things which he made, and not to take pittie upon the workes of his hands. If God had look'd round about his *owne workes*, hee could have found nothing but *Goodneſſe in them*, and therefore nothing but *Love in himſelfe*. But when *ſinne* came into the World, it made the Lord *repent*, and *grieve*, and *hate*, and *deſtroy* his owne workmanſhip.

And the conſideration hereof ſhould drive us all like Lepers and polluted wretches to that *Fountaine in Iſraell* which is opened for ſinne and for uncleanneſſe, to buy of him *white rayment that wee may be clothed, and the ſhame of our nakedneſſe may not appeare*. For which purpoſe we muſt firſt finde out the *pollution of ſinne* in our ſelves, and that is by uſing *the Glaſſe of the Law*, which was publiſhed of purpoſe to make ſinne appeare exceeding ſinfull. For as *rectum is ſui index & obliqui ſo purum is ſui index & impuri*, That which is right and pure is the meaſure and diſcovery of that which is crooked and impure. Now the *Law is Right, Pure, Holy, Juſt, Good, Lovely, Honourable, Cleane*; and therefore very apt to diſcover the contrary affections and properties in ſinne. And having gotten by the Law acquaintance with our ſelves, there is then fit place for the Apoſtles precept, *To cleanſe our ſelves from all filthineſſe of fleſh and ſpirit*. First the Lord diſcovered the prepoſterouſneſſe of Iſraels ſervices unto him, when they came before him in their uncleanneſſe, and lifted up hands full of blood, and then comes the like precepts to the Apoſtles here, *waſh ye, make ye cleane, put away the evill of your doings from before mine eyes, &c.* Eſai. 1. 15, 18.

But can an uncleane thing cleanſe it ſelfe? Can that which is intrinſecally, naturally, inherently uncleane purifie it ſelfe? It may pollute any thing which toucheth

eth it, but how can it ceaſe from that which belongs to its nature, or wipe out that which hath eaten in, and is marked in its very ſubſtance? It is true *of our ſelves wee cannot cleanſe our ſelves*, It is *Chriſts Office* to Sanctifie his Church, and it is *His comlyneſſe* with which wee are adorned, *without him we can doe nothing*; but yet *having him we muſt waſh our ſelves.* For God worketh not upon men as a carver upon a ſtone when he would induce the ſhape and proportions of a man, but yet leaves it a ſtone ſtill and no more; but as himſelfe did worke upon Earth in Paradiſe when hee breath'd into it the Soule of man, and ſo made it a Living Creature. It is true a naturall man is as dead to grace as a ſtone is to naturall life, and therefore if onely man ſhould worke upon him hee would continue as dead ſtill; but hee who of dead Earth made a living man, is able of *ſtones to raiſe up children unto Abraham*, and the worke of *converſion is a worke of vivification.* Now then *being quickned, we muſt walke and worke our ſelves. I will take away, ſaith the Lord, the ſtonie heart out of their fleſh, and I will give them an heart of fleſh, that they may walke in my ſtatutes, &c.* So then God commands us to cleanſe our ſelves when yet it is his *owne worke.* Firſt, to teach us that what he doth is not out of *dutie or debt*, but of *Grace and Favour*, for when he *doth* that which he *commands*, it is manifeſt that *ours* was the *duty*, and therefore *his* the greater *mercy*, to give us mony wherewith to pay him the debt we owed. *Thou workeſt all our workes for us*, ſaith the Prophet. The worke as it is a dutie is ours, but as it is a performance it is thine. Secondly, He doth it to ſhew that though hee be the Author and finiſher of our Faith, though he who beginneth our good workes doth alſo performe them untill the day of Chriſt, yet he will not have us abide alwayes under his hand as dead ſtones, but, being quickned, and healed by his Spirit, and having our impotencies removed, we likewiſe muſt *cooperate* and move to the.

Ezek. 16. 14.

Aug. De peccat. merit. & Remiſ. lib. 2. cap. 5.

Ezek. 11. 19, 20.

Eſai. 26. 12.

Heb. 12. 1.
Phil. 1. 6.

the ſame end with him; for he doth not ſo worke for us, but hee withall gives us a will and a deede to concurre with him to the ſame actions, *As wee have received Chriſt, ſo wee muſt walke in him.* Thirdly, to ſhew us where wee muſt fetch our cure, to teach us that hee will bee ſought unto by us, and that wee muſt rely upon his Power and Promiſes. Therefore *Hee commandeth us the things which we cannot doe, that we might know of whom to begge them*, for it is Faith alone which obtaineth by Prayer that which the Law requireth onely but cannot effect, by reaſon of the weakneſſe of it. In one place the Lord *commandeth, caſt away from you all your tranſgreſſions, and make you a new heart and a new ſpirit.* In another place he *promiſeth, I will ſprinkle cleane water upon you, and you ſhall be cleane from all your filthineſſe and from all your idols will I cleanſe you; A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtonie heart out of your fleſh, and will give you an heart of fleſh.* How can theſe things conſiſt together, He commands us to doe that which hee promiſeth to doe himſelfe? but onely to ſhew *that God gives what he requires.* The things which he bids us doe, (as if they were to bee the workes of our owne will, and being indeede the duties which we owe) yet he *promiſeth* to doe in us, to ſhew that they are the workes of his grace, and *that his promiſes are the foundation of all our performances.* For wee by working doe not cauſe him to fulfill his promiſes, but hee by promiſing doth enable us to performe our workes. So then *wee cleanſe our ſelves by the ſtrength of his promiſes*, they are the principles of our Purification. This the Apoſtle expreſſeth in the text. *Having therefore theſe promiſes (dearely beloved) Let us cleanſe our ſelves.*

This then is the next thing wee muſt inquire into, wherein the ſtrength of this argument lies, and how a man ought to make uſe of the *promiſes* to inferre and preſſe

Phil. 2. 13.

Ideo jubet quæ non poſſumus, ut noverimus quid ab illo petere debeamus. Ipſa enim eſt fides quæ orando impetrat quod lex imperat Aug. de Gra. & lib. Arb. c. 15.

Ezek. 18. 30.

Nos non facimus ut ille faciat quæ promiſit; ſed ille facit ut nos faciamus quæ præcepit. Aug.

preſſe upon his conſcience this dutie of *clanſing himſelfe*. Here then firſt we muſt note, *that promiſes doe containe the matter of rewards*, and are for the moſt part ſo propoſed unto us. Abating onely *the firſt promiſe of calling* unto the obedience of Faith, which I conceive is rather made unto Chriſt in our behalfe (*Aske of me and I will give thee the heathen for thine inheritance and the uttermoſt parts of the earth for thy poſſeſſion*) then unto us *formally*, becauſe the ſeede of *Abraham* are the ſubject of the promiſes, I ſay excepting onely that, I conceive all other promiſes to beare in them the nature of a *reward*, and ſo to carry relation to preſuppoſed *Services*. For benefits have uſually burdens and engagements with them, ſo that promiſes being the repreſentation of *rewards*, and *rewards* the conſequents of *ſervice*, and all ſervices being generally comprehended in this of *cleanſing our ſelves from all filthineſſe, and of finiſhing holineſſe in Gods feare*, manifeſt it is that the promiſes are in this regard fit arguments to induce our dutie. The Goſpell which is the Word of *Promiſe* hath an obedience annexed unto it, which the Apoſtle cals the *Obedience of the Goſpell*: And Faith being the hand to receive the *promiſes* hath an obedience annexed vnto it likewiſe, which the ſame Apoſtle cals *the obedience of Faith*, for it is not only a hand to receive, but a hand to worke. To live to our ſelves, and yet lay claime to the *promiſes*, is to make God a lyer, not to beleeve the record which hee gives of himſelfe, that he will not caſt away pretious things upon ſwine. His *promiſes* are *free in fieri*, made onely out of *Grace*, but *conditionall in facto eſſe*, performed and accompliſhed with dependance upon duties in us. *God is Faithfull*, ſaith the Apoſtle, *who ſhall ſtabliſh you and keep you from evill, there is* the *promiſe, and we are confident that you will doe the things which we command you*, there is the *duty* which that *promiſe* cales for. When we pray, *Give us our dayly bread*, by ſaying, *Give us*, we acknow-

2. Theſſ. 1. 8.

Rom. 1. 5. 16. 23.

2. Theſſ. 3. 3, 4.

ledge that it is *from God*, but when wee call it *ours*, wee ſhew how God gives it, namely in the uſe of meanes. For *Bread* is *Ours*, not onely in the right of the *promiſe*, *I will not faile thee, nor forſake thee*, but by *ſervice* and quiet working in an orderly calling. 2. The. 3. 11. 12.

Secondly, *Promiſes* are *apt to purifie* not onely as *arguments* to induce it, but likewiſe as *efficient cauſes* and *principles*, being by Faith apprehended, of our *Holyneſſe*. And ſo the force of the reaſon is the ſame, as if a rich man having given a great eſtate unto his ſonne, ſhould adde this exhortation, having received ſuch gifts as theſe, and having now wherewithall to live in qualitie and worth, keepe your ſelfe in faſhion like the Sonne of ſuch a father.

Efficients they are. First, *as tokens and expreſſions of Gods Love, for all Gods promiſes are grounded in his Love.* His Iuſtice, Truth, and Fidelity are the reaſons of *fulfilling promiſes*, becauſe in them hee maketh himſelfe our *debtor* (Therefore ſaith the Apoſtle, *There is laid up for mee a Crowne of righteouſneſſe which God the righteous Iudge ſhall give unto mee*; and againe, *God is faithfull, who will not ſuffer you to bee tempted, and faithfull is hee that hath promiſed, who alſo will doe it*; and Saint *Iohn*, *If we confeſſe our ſinnes, he is faithfull and Iuſt to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe.* One would thinke a man ſhould rather feare the revenge then expect the forgiveneſſe of ſinnes by Gods *Iuſtice*, but God is as Iuſt in performing the mercy which Hee *promiſeth*, as in executing the vengeance which he threatneth. So then *Iuſtice and Fidelity are the reaſons of fulfilling promiſes, but Gods Love and Mercy is the onely reaſon of making promiſes. The Lord did not ſet his Love upon you nor chooſe you* (ſaith *Moſes* to Iſrael) *becauſe ye were more in number then any people, but becauſe the Lord Loved you*, that is the ground of *making the promiſe*, and *becauſe he would keepe the oath which he had ſworne to your fathers,*

Promittendo ſe fecit debitorem. Aug.

2. Tim. 4. 8. 1. Cor. 10. 13. Heb. 10. 23. 1. Ioh. 1. 9.

Deut. 7. 7, 8.

fathers, that was the ground of *performing his promiſe*. *For thy Words ſake, and according to thine owne heart*, ſaith *David*, *haſt thou done all theſe great things*. *According to thine owne heart*, that is, *ex mero motu*, out of pure and unexcited love, thou didſt give thy *Word* and *Promiſe*, and for thy *Word* ſake thou haſt performed it, not for any thing that was in mee (for *who am I O Lord, or what is my houſe?*) haſt thou brought me hitherto. *Thou wilt performe*, ſaith the Prophet, *the Truth to Iacob, and the mercy to Abraham, which thou haſt ſworne unto our fathers from the dayes of old*; *Why Truth to Iacob, and Mercy to Abraham*? We muſt note, the *promiſe* after a ſort began in *Abraham* (therefore he is call'd the *Father of the Faithfull*) and when God *makes a promiſe*, it is onely out of *Mercie*; but the *Promiſe* was *continued unto Iacob*, who being *Abrahams* ſeede was an heire of the *Promiſe*, and ſo the inheritance which was out of mercy given unto *Abraham*, did out of Truth and fidelitie deſcend unto *Iacob*, the ſeede of *Abraham*; and therefore we ſhall finde *Covenant*, *Mercy*, *and Oath* ioyned together in the Scripture, to note unto us both the ground of *making the Covenant*, *Mercy*, and the ground of *performing* the *Covenant* made, the *Truth* and *Fidelity* of God. *Thy God ſhall keepe unto thee the Covenant and the Mercy which he ſware unto thy fathers*, ſaith *Moſes*. *To performe the Mercy promiſed to our fathers, and to remember his holy Covenant, The oath which he ſware to our father Abraham, &c.* ſaith *Zachary* in his ſong. Thus wee ſee that the *Promiſes* are the tokens and fruits of Gods *meere Love*. And in that regard they are apt to cleanſe, or to moue us to any dutie which God requires of us. For Love and mercy, being by faith apprehended, are ſtrong arguments to love and feare God againe. *We love him becauſe he loved us*, *and they ſhall feare the Lord and his goodneſſe*; the goodneſſe of the Lord begetteth feare, and that is all one as to cleanſe and purifie,

2. Sam. 7. 18 21.

Mic. 7. 20.

Deut. 7. 12.

Luk. 1. 72, 73.

1. Ioh. 4. 19.
Hoſ. 3. 5.

for *the feare of the Lord is cleane and pure.* There is an *uncleane feare*, like that of the Adultereſſe, who feareth her husband, leſt hee ſhould returne and deprehend her in her falſeneſſe to him; but the true feare of the Lord is *cleane*, like that of a chaſte ſpouſe who feareth the departure of her Love. There are none ſo deſtitute of humanity as not to anſwere *Love* for *Love.*

Pſal.19.9. *Illa dicit Timeo virum ne veniat; illa Timeo virum ne diſcedat. Illa, timeo ne damnet; illa, Timeo ne deſerat Aug. in Ep. Iohan.*

Secondly, *Promiſes* are the *Efficient cauſes* of our *Purification*, as they are *The grounds of our Hope and expectations.* Wee have no reaſon to *Hope* for any thing which is not *promiſed*, or upon any other conditions then as promiſed. *Hope* is for this reaſon in Scripture compared to an *Anker both ſure and ſtedfaſt*, becauſe it muſt have ſomething of firmeneſſe and ſtabilitie to faſten upon before it can ſecure the Soule in any tempeſt. To hope without a promiſe, or upon any promiſe otherwiſe then it ſtands, is but to let an Anker hang in the water, or catch in a Wave, and thereby to expect ſafetie to the Veſſell. This argument the Apoſtle uſeth why we ſhould not *caſt away our confidence*, or ſlacken our hope, becauſe there is *a Promiſe*, which by patience and doing the Will of God we may in due time receive, and which is a firme foundation for our Confidence to reſt upon. So *Abraham* is ſaid to have *beleeved againſt hope in hope that hee ſhould be the father of many nations*, and the ground of that hope is added, *According to that which was ſpoken*, to that word of *Promiſe*, *ſo ſhall thy ſeede be.* And elſewhere he is ſaid to have *looked for a City which had foundations*; that is a Citie which was built upon the Immutable ſtabilitie *of Gods Oath and Promiſe.* Thus we ſee *Promiſes* are the grounds of our *Hope*, and *Hope is of a cleanſing nature. The Grace of God*, ſaith the Apoſtle, *teacheth us to deny ungodlyneſſe and worldly luſts, and to live ſoberly, righteouſly, and Godly in this preſent World*; the reaſon whereof is preſently enforced, *Looking for that bleſſed Hope, and the Glorious appearing of the great God.*

Heb.6.19.

Heb.10.35.36.

Rom.4.18.

Heb.11.10.

Tit.2.11,12,13.

God. And againe, *He that hath this hope in him, ſaith S. Iohn*, namely to bee like him at his comming, *Purifieth himſelfe even as He is Pure.* Hee that hopeth to be fully like Chriſt hereafter, and to come to the meaſure of the ſtature of his fulneſſe, will labour to his uttermoſt to bee as he was in this World. For a man *hopes* for nothing *de futuro*, which he would not preſently compaſſe, if it were in his power. No man is to bee preſum'd to Hope for the whole who hates any part, or to expect the fulneſſe, who rejects the firſt fruites of the Spirit. *He that loveth not his brother whom hee hath ſeene, how can hee love God whom he hath not ſeene?* That is, He that cannot endure nor looke on that little glimpſe and ray of Holyneſſe which is in his brother, in one of the ſame paſſions, infirmities and corruptions with himſelfe, will much leſſe be able to abide the light of the Sonne of righteouſneſſe, and that moſt orient, ſpotleſſe, and vaſt Holyneſſe which is in him. The ſame reaſon holdes here, he that cannot endeavour to purifie himſelfe here, doth never truely hope to be like Chriſt hereafter. He that directs his courſe towards Yorke can never bee preſumed to hope that hee ſhall by that journey get to London, when he knowes, or might eaſily be informed that it is quite the other way. And the truth is, no wicked man hath any true or as ſaint *Peter* cals it *lively Hope* to come to Heaven. Blind preſumptions, ignorant wiſhings and wouldings hee may have, but no *true Hope at all*. For that ever ſuppoſeth ſome knowledge and preapprehenſion of the *Goodneſſe* of that which is *Hoped for*; and there is nothing in Heaven which wicked men do not hate as very evill to them; the Preſence of the moſt Holy God, the purity and brightneſſe of his Glory, the Company of Chriſt Ieſus and his Saints, &c. If they might be ſuffered firſt to have a view of it, and ſee what is there doing, what Divine and Holy imployments take up all the thoughts, deſires, and powers of the bleſſed company there, they would

1. Ioh. 3 3.

1. Ioh. 4. 20.

1. Pet. 1. 3.

would abhorre no place more. *Hope begets Love* (*whom having not ſeene, ye love*, ſaith the Apoſtle) Hope to bee like Chriſt hereafter will worke a love and deſire to expreſſe ſo much as wee can of his Image here. Hee that longs for a thing will take any preſent occaſion to get as much of it as he may together. Notably doth Saint *Paul* ſet forth this purifying propertie of hope in the *promiſes*.

1. Pet. 1. 8.

Phil. 3. 13. 20. *I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Ieſus.* I am already apprehended of Chriſt, he hath in his body carried me in hope vnto Heaven with him, and made mee ſit together in Heavenly places, and this hope to come to him at laſt, to attaine to that price of the high calling of God in Chriſt Ieſus, makes me preſſe, and pull, and ſtrive by all meanes to attaine to perfection, to expreſſe a *Heavenly converſation* in earth, becauſe from thence *I looke for a Saviour the Lord Ieſus Chriſt*: Hope (as we ſaid) is an Anker, Our Anker is fix'd in heaven, our veſſell is upon earth, now as by the Cable a man may draw his veſſell to the Anker, ſo the Soule being fixed by hope vnto Chriſt, doth hale and draw it ſelfe neerer and neerer unto him.

Thirdly, *Promiſes* are the *efficient cauſes* of our *purification, as they are the objects of our Faith*: For we dare not beleeve without Promiſes. Therefore *Abraham* ſtagger'd not through unbeliefe, but gave glory to God, becauſe he was fully perſwaded, that *what he had promiſed he was able to performe.* It is not Gods power ſimply, but with relation to his Promiſe which ſecures our faith. So *Sarah* is ſaid through faith to be deliver'd of a child being paſt age, becauſe ſhe judg'd him *faithfull that had promiſed.* Now by being *Objects of faith*, the *Promiſes* muſt needs cleanſe from filthineſſe; for *faith* alſo hath a *cleanſing property*, *It purifieth the heart*, and *worketh by love*, and looketh upon the things promiſed as deſireable things, rejoyceth in them, and worketh homogeneall and ſutable affections unto them. Againe,

Rom. 4. 19. 21.

Heb. 11. 11.

Act. 15. 19.

we

we muſt note, *That ſinne comes ſeldome without Promiſes* to pollute us, begets vaſt expectations and hopes of Good from it. *Balaam* was whet and enliven'd by promiſes to curſe Gods people; The Strumpet in the Proverbes, that ſaid to the young man, Come let us take *our fill of loves*, conceiv'd moſt adequate ſatisfaction to her adulterous luſts by that way. This was the deluſion of the rich foole in his Epicuriſme, *Soule take thine eaſe, eate, drinke, and be merry, for thou haſt much laid up for many yeeres:* Of the Iewes in their Idolatries to the Queene of heaven, becauſe that would afford them plenty of victuals, and make them ſee no evill: Of *Gehazies* fooliſh heart, who promiſed to himſelfe Oliveyards and Vineyards, and ſheepe and Oxen, and menſervants and maide ſervants by his officious lie. And this was one of the divels maſter pieces when he tempted Chriſt, *All theſe will I give thee, if thou wilt fall downe and worſhip me.* Thus we ſee ſinne ſeldome comes without promiſes to ſeduce and pollute the ſoule. And yet the Truth is theſe promiſes cannot hold up the hope of any man. When a man hath wearied himſelfe in the purſuit of them, yet ſtill there is leſſe hope at laſt then at firſt. But now *faith* fixing upon *ſure mercies*, upon promiſes which cannot be abrogated or diſannull'd (being made irreverſible by the oath of God, who after hee hath ſworne cannot repent) and ſeeing not onely *ſtabilitie*, but *pretiouſneſſe* in the promiſes, and through them looking upon the great goodneſſe of the things contained in them as *already ſubſiſting and preſent to the ſoule*, and by this meanes overcomming the world (whoſe onely prejudice and advantage againſt Chriſt is this, that the things which hee promiſeth are long hence to come, whereas that which it promiſeth it likewiſe preſenteth to the view of ſenſe; which difference faith deſtroieth, by giving a ſubſiſtence and *ſpirituall preſence of things hoped for to the ſoule*) by this meanes, I ſay, faith doth mightily

Prov. 7. 18.

Luk. 12. 19.

Ier. 44. 17.
Hoſ. 2. 5.

2 King. 5. 26.

Eſai. 57. 10.
Rom. 6. 21.
Act. 13. 34.
Gal 3. 15. 16.
Heb. 6. 17. 18.
Pſal. 110. 4.

1. Ioh 5. 4.

tily prevaile to draw a man unto ſuch holineſſe, as becommeth the ſonnes and heires of ſo certaine and pretious promiſes. Till a man by faith apprehends ſome intereſt in the promiſes, he will never out of true Love endeavour a conformitie unto God in Chriſt. *By them,* 2 Pet 1.4. ſaith Saint *Peter, we are made partakers of the divine nature, and doe eſcape the corruption that is in the world through luſt.* What is it to be made *partaker of the divine nature?* It notes two things: firſt, a *fellowſhip with God in his holineſſe*; that puritie which is *eminenter* and infinitely in Gods moſt holy nature is *formaliter*, or *ſecundum modum creaturæ*, ſo farre as the image of his infinite holineſſe is expreſſible in a narrow creature, faſhioned in and communicated unto us by our union with Chriſt. Secondly, a *fellowſhip with God in his bleſſedneſſe*, namely in that beatificall viſion, and brightneſſe of glory which from the face and fulneſſe of Ieſus Chriſt (who as 1. Cor. 15. 48, 49. a ſecond *Adam* is made unto us the Authour and Fountaine of all heavenly things) ſhall at laſt in fulneſſe, and doth even now in flaſhes and glimmerings ſhine forth upon his members. And all this we have from thoſe great and pretious promiſes which are made unto us of Holineſſe and of Bleſſedneſſe. For as we ſay of the *Word* in generall, ſo more eſpecially of the *Promiſes*, they are *operative words*, and doe produce ſome reall effects, being received by faith. As a man when he receiveth a deed ſigned, ſealed, witneſſed, and delivered, doth not onely take parchment or waxe, or emptie words, but hath thereby ſome fundamentall right created unto the things in the deed mentioned to be convey'd, ſo that the deed is *declaratorie and operative of ſome Reall effects*: ſo in the word and promiſes of God ſealed by the bloud of Chriſt, ratified by the oath of the Covenant, teſtified by the Spirit of Truth, deliver'd by the hand of Mercy, and received by the hand of Faith, there doth not onely paſſe emptie breath and naked words,

words, but alſo ſome *Reall effects* by the intendment of God are thereby produc'd; namely, the cleanſing of our ſinfull nature from the pollutions of the world, and the transforming thereof into the image and purity of the divine nature.

Fourthly, *Promiſes* are the *efficient cauſes of our purification, as they are the Raies and Beames of Chriſt the Sunne of Righteouſneſſe*, in whom they are all founded and eſtabliſhed. They are *All in him Yea, and in him Amen. Every promiſe by faith apprehended carries a man to Chriſt*, and to the conſideration of our unity with him, in the right whereof we have claime to the *Promiſes*; even as every line in a circumference, though there never ſo diſtant from other, doth, being purſued, carry a man at laſt to one and the ſame Center, common unto them all. For the Promiſes are not made for any thing in us, nor have their ſtability in us, but they are made *in and for Chriſt unto us*, unto *Chriſt* in our behalfe, and unto us onely ſo farre forth as we are members of Chriſt. For they were not made to *ſeeds as many, but to ſeed, namely to Chriſt, in aggregato*, as comprehending the head and the members in the unitie of one body. So then every *Promiſe* carrying us to that *Vnitie* which we have with *Chriſt* by his ſpirit (who is therefore call'd a *ſpirit of Adoption*, becauſe he veſteth us with the ſonneſhip of Chriſt, and a *ſpirit of holineſſe and renovation*, becauſe he ſanctifieth us by the reſurrection of Chriſt) doth thereby *purifie us* from dead workes; and *conforme the members to the Head*, building them up in an holy Temple and *into an habitation of God through that ſpirit by whom we are in Chriſt*. In one word, *Our intereſt in the Promiſes is grounded upon our being in Chriſt*, and being one with him; and our being in him is the ground of our purification. *Every branch in me that bringeth forth fruite, my father purgeth, that it may bring forth more fruite.* And in this reſpect the promiſes may be ſaid to purifie, as ſtill carry-

2. Cor. 1 20.

Gal 3.16. *Caput & corpus unus eſt Chriſtus. Aug.*

Epheſ. 2.21.

Ioh. 15.2.

carrying us to our intereſt in Chriſt, in whom they are founded.

Fifthly and laſtly, *the Promiſes are cauſes of our puri-fication, as Exemplars, patterns, and ſeeds of purity unto us.* For the *Promiſes* are in themſelves *Exceeding great and pretious, Every Word of God is pure and tryed like gold* ſeven times in the fire, it is right, and cleane, and true, and altogether righteous, and therefore very lovely and attractive, *apt to ſanctifie and cleanſe* the ſoule. *Sanctifie them by thy truth* (ſaith Chriſt) *thy Word is truth*, and againe, *Now ye are cleane through the Word which I have ſpoken unto you.* For the Word is *Seed*, and ſeede aſſimilates earth and dirt into its owne pure and cleane nature. So by the Word there is a tranſ-elementation, as it were, and conforming of our foule and earthie nature to the ſpiritualneſſe of it ſelfe. Therefore the Apoſtle uſeth this for an argument, why the regenerate cannot ſin (namely in that univerſall and complete manner as others doe) becauſe they have the ſeed of God abiding in them, that is, his Word, Spirit, and Promiſes abating the ſtrength of luſt, and ſwaying them to a contrary point. For thus the Word of promiſe makes a mans heart to argue. Hath God of meere Grace made aſſurance of ſo pretious things to me who by nature am a filthy and uncleane Creature, obnoxious to all the curſes and vengeance in his booke? Hath he wrought ſo great deliverance, and laid up ſuch unſearchable riches for my ſoule? and ſhould I againe breake his Commandements, and joyne in the abominations of other men? Would he not be angry till he had conſumed me; ſo that there ſhould be no eſcaping? Should I not rather labour to feele the comforts and power of theſe Promiſes, encouraging mee to walke worthy of ſo great mercy, and ſo high a calling? to walke meete for the participation of the Inheritance of the Saints in light? Shall I that am reſerv'd to ſuch honour, live in the meane time after the luſts of the Gentiles,

2. Pet. 1. 4.

Prov. 30. 5.
Pſ. 12. 6.
19 8 9.
119 140.

Ioh. 17. 17.
Ioh 15. 3.

συγκατασκήνωσις.
Iſid. Pelus.
1. Ioh. 3 9.

Extra 9 13. 14.

tiles, who have no hope? *Hath God diſtinguiſhed me by his Spirit and Promiſes from the world, and ſhall I confound my ſelfe againe? Shall I requite evill for good to the hurt of mine owne ſoule? Theſe and the like are the reaſonings of the heart from the beauty and purity of the Promiſes.

*Quidnes pro Domino tam bono facere convenit, cum ille pro malis ſervis tanta fecerit. Salvian. li. 4.

Thirdly and laſtly, *Promiſes are Arguments to inferre our Purification, becauſe in many of them that is the very Matter of which they conſiſt*, and ſo the power and fidelity of God is engag'd for our Purification. *I will cleanſe them from all their iniquity whereby they haue ſinned againſt me*, ſaith the Lord. And againe, *I will ſprinkle cleane water vpon you and you ſhall be cleane: from all your filthineſſe and from all your idoles will I cleanſe you, &c.* And againe, *They ſhall not defile themſelues any more with their idoles, nor with their deteſtable things, nor with any of their tranſgreſſions, but I will ſave them, and I will cleanſe them.* And againe, *I will heale their backeſlidings, I will Love them freely. The Lord will waſh away the filth of the daughters of Sion, & purge the blond of Ieruſalem from the midſt thereof by the Spirit of Iudgement, and by the ſpirit of burning.* Which Promiſes, bringing along the *fidelity* and *power of God* to our faith, doe ſettle our hearts amidſt all the corruptions and impotencies of our nature. When the conſcience is once throughly acquainted with the ſight of its owne foulneſſe, with the ſenſe of that life and power which is in concupiſcence, it findes it then a great difficultie to reſt in any hope of having luſts either ſubdued or forgiuen. The Pſalmiſt, *when his ſore ranne, and ceaſed not, refuſed to be comforted*, thought himſelfe caſt out of Gods fauour, as if his mercies were exhauſted, and his promiſes come to an end, and his compaſſions were ſhut up, and would ſhew themſelves no more. Therefore in this caſe the Lord carries our Faith to the conſideration of his *Power*, *Grace*, and *Fidelity*, which ſurpaſſeth not onely the knowledge but the very con-

Ier. 33. 8.

Ezek. 36. 25.

Ezek 37. 23.

Hoſ. 14. 4.

Eſai 4. 4.

coniectures and contrivances of the hearts of men. The Apoſtle ſaith, *That Chriſt was declared to be the Sonne of God with power, according to the Spirit of holineſſe, by the reſurrection from the dead*; That Spirit which raiſed Him from the dead is therefore called a ſpirit of Holineſſe, becauſe the *ſanctifying of a ſinner is a reſurrection*, and requires the ſame power to effect it, which raiſed Chriſt from the dead. When Saint *Paul* had ſuch a bitter conflict with the thorne in his fleſh, the vigor and ſtirrings of concupiſcence within him, he had no refuge nor comfort but onely in the *ſufficiencie of Gods grace*, which was able in due time to worke away and purge out his luſts. And the prophet makes this an argument of Gods great *power* above all other Gods, that he *ſubdueth iniquities, and blotteth out tranſgreſſions.* Though wee know not how this can be done, that ſuch dead bones, ſoules that are even rotten in their ſinnes, ſhould be cleanſed from their filthineſſe, and live againe: yet he knowes; and therefore when wee are at a ſtand, and *know not what to doe* to Cure our luſts, then wee may by faith fix our Eyes upon him, whoſe grace, power, wiſedome, fidelity is all in theſe his promiſes put to gage for our purification.

Rom.1.4. Rom.6.4. Eph.1.19 20. Col.2.12.

2.Cor.12.9. Mic.7.18.19. Eſai.43.25.

Ezek.37.3.

2.Chro.20.12.

Thus wee ſee how promiſes in generall doe worke to the Cleanſing of us from filthineſſe of fleſh and ſpirit. The ſame might at large be ſhewed in many particulars. I will but name thoſe in the words before the Text (to which it referres.) The Lord *promiſeth to Dwell in us as in ſpirituall Temples*, and this proves that wee ought to keepe our ſelues *Cleane*, that wee may be fit habitations for ſo Dovelike and pure a ſpirit. *Flee fornication* (ſaith the Apoſtle) why? *know you not that your bodie is the Temple of the holy Ghoſt which is in you — therefore glorifie God in your bodies and ſpirits for they are Gods. And againe. If any man defile the Temple of God, him ſhall God deſtroy: for the temple of God is holy, which temple ye are.* He promiſeth

1.Cor 6.18.19. 20.

1.Cor.3.16,17.

miſeth to be *Our Father, and make us his people*, and this alſo is a ſtrong argument why wee ſhould purifie our ſelves, and as *obedient children not faſhion our ſelves according to the former luſts in ignorance, but as he who hath called us is holy, ſo ſhould we be holy in all manner of converſation. And if we call him father, who without reſpect of perſons judgeth according to every mans workes, we ſhould paſſe the time of our ſojourning here in feare. Ye are a choſen generation* (ſaith Saint *Peter*) *a royall prieſthood, a holy nation, a peculiar people, that you ſhould ſhew forth the vertues of him, who hath called you out of darkneſſe into his marvellous light.* When yee were of the world, ye were then ſtrangers to the Covenant, and aliens from the houſe and Iſrael of God, but now being become Gods houſhold, ye are ſtrangers and pilgrimes in the preſent world, and ſhould therefore abſtaine from the luſts of the fleſh, which are ſenſuall and worldly things. Thoſe that are a *peculiar* people, are a *purged* people too. *He will purifie to himſelfe a peculiar people, that they may be zealous of good workes.*

1.Pet 1.14.17.

1.Pet. 2 9.11.

Epheſ.2.12,19.

1.Ioh.2.16.

Tit 2,14.

The conſideration of which things ſhould make us labour to ſettle our hearts to beleeve, love, and prize the promiſes, to ſtore up and hide the word in our hearts, to have it *Dwell richly in us*, that in evill times and dayes of temptation wee may have ſome holdfaſt to relie upon. In times of plenty, ſecurity, and peace, men go calmely on without feare or ſuſpicion; but when ſtormes ariſe, when God either hides his face, or lets out his diſpleaſure, or throwes men upon any extremities, then there is no hope but in our anker, no ſtay nor reliefe but in *Gods promiſes*, which are *ſetled and ſure*, eſtabliſhed in heauen, and therfore never reverſed or cancelled in the earth: And if this *faithfull and ſure word* had not bin *Davids* delight & comfort, if he had not in all the changes & chances of his owne life remembred, that *al Gods promiſes are made in heaven*, where there is no inconſtancie, nor repentance, *he had periſhed*

Pſa.119.89-92.

2.Sam.23.5. *riſhed in his affliction.* Though *David* by a propheticall ſpirit foreſaw that God would not make his houſe to
Eſai.11.1. grow, but to become a dry and wither'd ſtocke of *Ieſſe*, yet herein was the ground of all his ſalvation and of all his deſire, that the Lord had made with him an *Everlaſting*
Pſal.89.35.36. *Covenant, order'd in all things and ſure*, that he had *ſworne by his holineſſe that he would not faile David*; ſo that it was as poſſible for God to be unholy, as for the Word of promiſe made unto *David* to fall to the ground, & be untrue.

Now that wee may the better apply the *Promiſes* to our ſelves, and eſtabliſh our hearts in the truth and fidelity of God by them, wee may make uſe of theſe few *Rules*, amongſt divers others which might be given.

Firſt, *Promiſes generally made, and ſo* in medio *for all, or particularly to ſome, are by the ground of them equally appliable to any in any condition unto which the promiſes are ſutable. All* the promiſes are but *as one in Chriſt*, as lines though ſeverall in the circumference doe meete as one in the center. Take any promiſe and follow it to its originall, and it will undoubtedly carry to Chriſt, in whom alone it is *Yea* and *Amen*, that is, hath its truth, certainety, and ſtability all from him. Now the *Promiſes* meeting in Chriſt, cannot be ſevered or have a partition made of them to ſeverall men (for every beleever hath *All Chriſt, Chriſt is not divided*) any otherwiſe then the exigence of mens preſent eſtates doth diverſifie them, and ſo fit them for ſuch promiſes as now to others, or at other times to themſelves would be unſeaſonable and unappli-
1.King 8.37.40. able. The Lord in aſſenting to *Salomons* prayer, made a *generall promiſe to any man, or to all the people*, that what prayer or ſupplication ſoever ſhould be made towards his temple, he would heare in heaven and forgive, &c.
2.Chr.20.8.10. *Iehoſhaphat* being after in diſtreſſe, applied this *generall* to his *owne preſent condition*, when the children of *Ammon, Moab*, and Mount Seir came to turne Iſrael out of their poſſeſſions. The Lord made a *particular promiſe unto Ioſhua*,

Ioſhua, that he would be with him to bleſſe his enterpriſes againſt the Canaanites, and to carry him through all the difficulties and hazards of that holy warre; and Saint *Paul* applies the promiſe *to all the faithfull* in any ſtraites or diſtreſſes of life, as the Lord himſelfe had before applied it from *Moſes to Ioſhua*, *Let your converſation be without covetouſneſſe* —— for as God was with *Ioſhua*, ſo will he be with thee, *He will not faile thee nor forſake thee.* Chriſt made a *particular promiſe unto Peter*, *I have prayed for thee that thy faith faile not.* And the ſame in effect he *applies to All his*, *I pray that thou wouldſt keepe them from the evill.* And the conſequent words to Saint *Peter* make it good; *When thou art converted ſtrengthen thy brethren*, that is, comfort and revive them by thine owne experience, that when they are brought into the like caſe with thee, they may have the benefit of the ſame interceſſor and the ſympathy and compaſſion of the ſame Saviour who deliver'd thee. As our Saviour ſaith in matter of *dutie*, *What I ſay unto you, I ſay unto All*, ſo we may ſay of him in matter of *mercy*, *What he promiſeth unto any, he promiſeth unto all in an equall eſtate.* It is good therefore to obſerve the truth of God in his *Promiſes to others*, and when we finde our ſelves reduced unto their condition, to apply it unto *our ſelves*, that *we through patience and comfort of the Scriptures may have hope.* This is the counſell of Saint *Iames*, *Take my brethren the Prophets for an example of ſuffering affliction and of patience —— yee have heard of the patience of Iob, and ye have ſeene the end of the Lord, that the Lord is very pittifull and of tender mercy.* And ſaint *Paul* aſſures us that for this cauſe God comforted him in his tribulation, that *he might be able to comfort them who might be in any trouble, with the comfort wherewith hee himſelfe had beene comforted by God.* A poore Chriſtian might object, Alas If I were an Apoſtle, if I had ſuch graces, ſuch ſervices, ſuch wayes of glorifying God as *Paul*

Ioſ. 1. 5. 6.

Heb. 13. 5.

Luk. 22. 32.

Ioh. 17. 15.

Rom. 15. 4.

Iam. 5. 10, 11.

2. Cor. 1.

Paul had, I might hope for the ſame power and providence of God in my afflictions as he findes. But I am a poore ignorant, unfruitfull, and unſerviceable creature, who doe more blemiſh then adorne my profeſſion of the Goſpell of Chriſt, and ſhall I looke for ſuch care from God as ſaint *Paul*? Beloved, the members in the body would not ſo argue; If I were an eye, or a tongue, one of the nobleſt parts of the body, haply ſome compaſſion and remedy might be ſhewed me in my diſtempers; but I am but a ioynt of the foote, or a meane, diſhonourable, and leſſe ſerviceable member, therefore though I am tormented with a goute or ſtone, the tongue will not ſpeake, the head will not worke, the hand will not diſtribute any thing for me. The Children in a family would not ſo argue; my father is carefull to provide phyſicke, and cure the diſeaſes of my brother, becauſe hee is growne up to doe him credit, and his countrie ſervice, but I am but a childe, that lie upon him, and doe no worke, I am unable for any employments, and therefore I ſhall periſh in my diſeaſe without care or regard. Surely if the members of a body, or the children of men, who are evill, would not thus argue, how much leſſe reaſon have any of Chriſts, who have a head entruſted with the care of his meaneſt members, and a father tender of the fals and failings of his weakeſt children? Thus rather ſhould the ſoule reſolve. Though *Paul* had more grace then I, yet he had no more merit then I. All the compaſſion which was ſhewed unto him was out of favour and mercie, not out of debt or dutie; and my wants and miſeries make me as fit for mercie as he was; and the compaſſion of a father is moſt commended toward the unworthieſt and moſt unprofitable childe.

Secondly, *Promiſes in themſelves are certaine, but the wayes of performance are often undiſcernable and hidden; therefore wee muſt live by Faith, and not by reaſon,* and meaſure the Truth of Gods Words by the ſtrength of his

his Power, and not by our owne conceits or apprehenſions. When wee looke upon God in his *Promiſes*, wee muſt conceive of him as a God infinite in wiſedome to contrive, and in Power to bring about the execution of his owne will. There is a *Promiſe* made of calling the Iewes unto Chriſt, and cauſing them to turne from their tranſgreſſions. *The Redeemer ſhall come unto Sion, and unto them that returne from tranſgreſſion in Iacob*, Eſai. 59.20. But hee who ſhould conſider the extreme obſtinacie and ſtubbornneſſe of that people againſt the Goſpell, would thinke it impoſſible, that they ſhould ever bee pull'd out of the ſnare of the Divell; therefore the Apoſtle makes *Gods Power* the ground of certaintie in this promiſe, *They alſo ſhall be grafted in againe, for God is able to graffe them in* —— *As it is written, There ſhall come out of Sion the deliverer, and ſhall turne away ungodlyneſſe from Iacob*, Rom. 11.23.26. The Sadducees and Gentiles derided the Doctrine and Promiſe of the *Reſurrection* from the deade; and our Saviour carrieth the one from their owne prejudice unto *Gods Power; ye erre, not knowing the Scriptures, nor the Power of God*, Math. 22.29. And Saint *Paul* the other, from their reaſon unto Faith in God, *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the Dead?* Act. 26.8. Therefore wee ſhall finde mens unbeliefe in Scripture hath riſen partly from apprehenſion of power in thoſe whom they feare, and partly from apprehenſion of impotencie in thoſe whom they ſhould truſt. When the Iſraelites heard of *Giants and ſonnes of Anak* in the promiſed land, preſently they murmured againſt the Lord and his Servants, and provoked him by their unbeleefe of his mighty power which they had had ſo frequent experience of, *How long will this people provoke mee? How long will it be ere they beleeve me, for all the ſignes which I have ſhewed amongſt them?* Numb. 14.1,11. They provoked him againe by infidelitie in the wilderneſſe,

when they asked meate for their luſt, and that was by calling the *Power of God* in queſtion; *They ſpake againſt God, they ſaid, can God furniſh a table in the Wilderneſſe? Behold hee ſmote the Rocke that the Waters guſhed out, and the ſtreames overflowed; but can hee give bread alſo, can he provide fleſh for his people?* Pſal. 78.19.20. They meaſured God by their owne reaſon, and charged God with that impotencie which they found in themſelves. This was the ſinne of that noble man who attended upon the king of Iſrael in the great famine at Samaria; when the Prophet foretold a marvellous plentie which ſhould ſuddenly come to the place, hee meaſured *Gods Power* by his owne conceits of poſſibility in the thing, *If the Lord would make windowes in heaven, this thing could not be*, 2. King. 7.2. There was a *Promiſe* made unto Iſrael to reſtore them out of that great captivity of Babylon, and this ſeemed to them as incredible as for men to bee raiſed out of their Graves after ſo many yeeres conſumption, *therefore they ſaid, our bones are dried up, and our hope is loſt, and we are cut off for our parts.* Wee have no more reaſon to beleeve any promiſe, or to reſt upon any expectations of deliverance, then dead bones have to revive againe. Therefore the Lord acquainteth them with his *Power* together with his *Promiſes. O my people ye ſhall know that I am the Lord!* that is, that my wayes and thoughts are infinitely above your ſhallow apprehenſions, *when I ſhall have brought you out of your Graves*, Ezek. 37.11.13. Though there ſhould bee famine, and mountaines betweene Gods people and his promiſes, famine to weaken their feete that they could not crawle away, and mountaines to ſtop their paſſage which they could not climbe nor overpaſſe, yet when there was no might nor power left in them, the Spirit of the Lord ſhould be their ſtrength, their feete ſhould be like Hindes feete to skippe over the mountaines, and the mountaines ſhould be as a plaine before them, Hab. 3.17. 18.19.

18.19. Zach.4.6,7. *All doubts and diſtruſts ariſe from this that men make their owne thoughts the meaſure of Gods ſtrength, and have low and unworthy conceits of his Power.* This therefore in all difficulties wee muſt frame our hearts unto to looke of from *ſecond cauſes*, from the probabilities or poſſibilities which are obvious to our *reaſon*, and admire the unſearchableneſſe of Gods Power and wiſedome, which is above all the thoughts of man. If a rich man ſhould promiſe a begger a great ſumme of money, and hee ſhould diſcomfort himſelfe with ſuch plodding ſcruples as theſe: Alas theſe are but the words of a man who meanes well, and takes compaſſion on my povertie; but how can hee poſſibly make good this promiſe? If I ſhould engage my ſelfe thus to another poore man, I ſhould be ſure to faile his expectations and flatter him with winde, what quiet or comfort could he have? but he would have more wiſedome then to meaſure rich men by his owne povertie and baſeneſſe. So ſhould we doe in any difficulties and diſtreſſes either from ſinnes, afflictions, or temptations. As *Abraham* did *He ſtaggered not at the Promiſe of God through unbeliefe but was ſtrong in faith, giving glory to God, being fully perſwaded that what he had promiſed he was able to performe*, Rom.4.19.20. And after, *he offered up his Sonne in faith, becauſe he knew that God was able to raiſe him even frō the dead, from whence he had before in a figure received him*, namely from a dead and barren wombe, Heb.11.29. This was *Iobs* onely comfort upon the dunghill, *That that God who would after wormes had conſumed his fleſh, raiſe him up at the laſt day, and make him with thoſe very eyes to ſee his Redeemer*, had power enough in his due time to deliver from that wofull calamitie into which hee had caſt him, and to revive his ſtrength and eſtate againe Iob.19.25.26.27. A man haply is haunted and purſued with ſuch or ſuch an uncleane affection, is wearied in wreſtling with it, and cannot prevaile (as indeede there

is nothing that cleaves more pertinaciouſly, or is more inexpugnable, then a ſtrong and importunate luſt. What muſt hee now doe? ſinke under the weight? is there no remedy, nor way of eſcape? God forbid. When his owne ſtrength and wiſedome failes him, let him looke off from himſelfe unto the power and promiſes of that God, who is *Al-ſufficient to ſave to the uttermoſt thoſe that come unto him by Chriſt.* He is a *Refiner, a Sunne of Righteouſneſſe* that can cure the barrenneſſe of our hearts by the healing vertue of his wings, and purge away our droſſe and corruptions from us. That *Promiſe* which God made to *Paul* in the ſtirrings and conflicts of his concupiſcence is made unto all of his temper, *My Grace is ſufficient for thee*; and there are two things in that promiſe, *Grace* to make it, and *Sufficiencie* to fulfill it. *Lay aſide* ſaith the Apoſtle, *every weight, and the ſinne which doth ſo eaſily beſet you.* Alas, may the Soule anſwere, if it be a weight, how ſhall I moove it? If it bee a beſieging and encompaſſing ſinne, that doth ſo eaſily occupate and invade all my faculties, how ſhall I repell or drive it of well, ſaith the Apoſtle, if you cannot quit your ſelves of your clog and burthen, yet *runne with patience the race which is ſet before you*, bee content to draw your chaine, and to lugge your luſts after you. But how can the ſoule be patient under ſuch heavie and ſuch cloſe corruptions? under the motions, importunities, and immodeſt ſolicitations of ſo many and ſo adulterous luſts? *Looke, ſaith he, unto Ieſus the Author and finiſher of your faith; conſider him —— leſt yee bee wearied and faint in your mindes.* He doth not any of his workes by halfes; he is a *Perfect Saviour*, He *finiſheth all the workes which are given him to doe*; If he have begunne a good worke in you, hee is able to *perfect it*; if hee be now the *Author*, he will in due time be the *Accompliſher of your Faith.*

Wee muſt note, *All the promiſes are made in Chriſt*; being *purchaſed by his merits*, and they are all *perform'd*

in

in Chriſt, being *adminiſtred by his power and office.* And in Chriſt, wee muſt note, there is, firſt, *a will that* wee ſhould be holy, expreſſed in his prayer to his father, *ſanctifie them by thy truth. Ioh:* 17. 17. Secondly, *a power* to execute that will, he is *able to ſave thoſe that come unto God by him; and he quickneth whom he will.* Thirdly, both his will and power are back'd and ſtrengthned with *authority and an office* ſo to doe, for he was *ſanctified* and *ſealed* by his father unto this purpoſe. Fourthly, he is furniſh'd with *Aboundance of wiſdome to contrive, and of fidelity to employ both* his will, power, and office, for fulfilling all Gods promiſes of grace and mercie. In him there were *treaſures of wiſedome*, and he is a *mercifull and faithful high prieſt.* Fifthly, to all this he is further engag'd by his *conſanguinitie with us*; he is our *brother* by his *ſympathie and compaſſion towards us*; he hath felt the weight of ſinne in the puniſhment therof, and the *Contradiction of ſinners*, and laſtly by his *propriety unto us*; he ſhould defraud himſelfe, if he ſhould not fulfill all his promiſes to the church; for the church is *His owne houſe. All the promiſes are made to Him, in aggregato, with his Church*, To *the ſeed of Abraham*, that is *To Chriſt*, namely to the *head and members* together. As when any euill befals the church he is Afflicted; ſo in all the Advancements of the church he is honored, and, in a ſort, further *filled*; for the church is His *fulnes*. Though as God, as man, as mediator, he be full by himſelfe; yet as Head he accounteth himſelfe maimed and incomplete without his members. So that when Chriſt pleads and prayes for the Church he is an Advocate and Interceſſor in his *owne buſineſſe*; for the *Affaires of the Church are His.*

Heb. 7. 25. Ioh. 5. 21. Ioh 10. 36. Ioh. 6. 27.

Col. 2. 3. Heb 2. 17. Heb. 2. 11. Heb. 4. 15. Heb. 12. 3. Heb. 3. 6.

Eſai. 63. 9.

Eph. 1. 23.

Thirdly, *promiſes are many times ſubordinate to one another, and are perform'd in an order, ſucceſſion, and dependencie.* Therefore we muſt not anticipate, nor perturbe the order which God hath put in his *Promiſes*, but waite upon him in his owne way. *Grace and Glory will*

Pſal.84.11. *he give*, but firſt Grace before Glory, no man muſt ſnatch at this *promiſe* till hee have intereſt in that. *Godlineſſe hath the promiſes of this life, and of that to come*; but wee muſt note the order which our Saviour puts, *firſt ſeeke the Kingdome and Righteouſneſſe of God, and then all theſe things ſhall be added unto you.* The Lord *Promiſeth to call* men unto Chriſt, *Nations that knew thee not ſhall runne unto thee.* The Apoſtle tels us *whereunto hee calls, God hath not called us unto uncleanneſſe, but unto Holyneſſe.* Therefore in the next place he *promiſeth to ſanctifie* and cleanſe his Church; *I will put my Law in their hearts, and in their inward parts.* The qualification of this Holyneſſe is, that it be *whole and conſtant. The very God of Peace Sanctifie you, and preſerve you blameleſſe unto the comming of our Lord Ieſus Chriſt*, Is the Apoſtles prayer for the Theſſalonians. Therefore in the next place, God *promiſeth Perſeverance, I will not turne away from them, to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.* But this Perſeverance is not ſo certaine, but that it admits of fals, ſlippes, and miſcarriages; therefore in that caſe, *He promiſeth healing and reſtoring. I will heale their backeſlidings, I will love them freely. I will binde up that which is broken, and will ſtrengthen that which was ſicke.* And after all this comes the *promiſe of Glory*, and *Salvation.* Now then wee muſt waite upon the *promiſes* in their *owne order.* When God hath called us to the knowledge of Chriſt, wee muſt not skip over all the inrermediate linkes, and looke preſently for the accompliſhment of Gods *promiſe of Salvation*, or perſeverance by Gods ſole Power, and in the meane time omit all care of Holyneſſe in our converſation. When we are ſanctified, wee muſt not reſolue then to ſit ſtill, as if all our worke were at an end, and expect ſalvation to droppe into our lappes. But we muſt make it our care, and eſteeme it our owne *duty to continue faithfull unto the end, that ſo we may receive a*

Eſai.55.5. 1.Theſſ.4.7. Ier.31.33. 1.Theſſ.5.23. Ier.32.40. Hoſ.11.3. Hoſ.14.4. Ezek.34.16.

Crowne

Crowne of Life. For God doth not fulfill his promiſes *in us onely, but by us too*; and thoſe things which in regard of his Word are his *promiſes*, are alſo in regard of his commaund *our Duties.* And therefore we muſt take the *promiſes* in that *Connexion, and dependencie* which they have amongſt themſelves.

Fourthly, *promiſes, though alwayes neceſſary, are yet moſt uſefull in Extremities*, and therefore it is beſt for us to ſtore up *of all ſorts*; though wee ſee no preſent uſe of ſome particulars, yet we know not what time may bring forth, what wayes God my pleaſe to try us by. Secondly, It is beſt to acquaint our hearts with thoſe which are *moſt generall, pretious, fundamentall*, wherein Gods Power and Goodneſſe is principally ſeene, and from them it will be eaſie to inferre the reſt. As *Iob* argues from the *finall reſurrection* to a deliverance from the dunghill. And *David* from the deliverance of his *Soule from Hell*, to the deliverance of his *feete from falling.* And *Habakuk*, from the deliverance out of Egypt and the wilderneſſe, to the deliverance out of Babylon. And *Abraham* from a *miraculous generation* in a dead wombe to a *miraculous reſtitution* of *Iſaak* from the dead againe. And *Paul* from a deliverance out of the mouth of the *Lion*, to a deliverance from *every evill worke.* Some notable act of Gods mercy and providence may bee applyable to ſeverall more particulars; becauſe *experience worketh hope.* Thirdly, It is good to bring a mans ſelfe to a view of *extremities in himſelfe*, to keepe freſh in his eye the nakedneſſe, poverty, and utter diſability that is in him to further his owne happyneſſe; and that will fitte him to goe with Patience and Faith through any other exigencies which he may bee brought to. There is as little ground why a ſinner ſhould beleeve and truſt God for the *forgiveneſſe of his ſinnes*; as Hope for any comfort and ſupport in his *diſtreſſes.* If a man can therefore now keepe before him a diſtinct view of the filthyneſſe of his ſinnes,

Iob 19.25.27.
Pſa.56.13.
Hab.3.3-16.17.
Heb.11.19.
2.Tim.4.17.18.
Rom.5.4.

and that anguiſh and extremities which it brings, and live by Faith in the remiſſion of them, he will bee much the more fitted to truſt and leane on God in the middeſt of any other diſtreſſes. There is not ſo much evill, ſo much unremoveableneſſe, and unmitigableneſſe in any exttemitie or miſery, as there is in ſinne; and therefore if we can truſt God for pardon, purging, and extinguiſhing of ſinne, we may much more truſt him for the ſupporting of us under, or delivering us from any other evill.

Fifthly, *experience of Gods Wiſedome, Truth, and Power in ſome promiſes will ſettle and eſtabliſh the heart in dependance, and expectation of the like in others. Senſe doth corroborate and confirme Faith.* And this wee ſhall obſerve to be a very frequent argument in Holy Scriptures to conclude Gods favour for the *preſent or future, by his proceedings paſt.* When the Iſraelites were afraid of the Anakims and Giants of the Land, this was *Moſes* his argument, *Dread not, neither bee afraid of them; the Lord your God which goeth before you, hee ſhall fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderneſſe, &c.* And againe, *I commanded Ioſua*, ſaith he, *at that time ſaying, Thine eyes have ſeen all that the Lord your God hath done unto theſe two Kings: So ſhall the Lord doe unto all the kingdomes whither thou paſſeſt.* So *David* argued againſt *Goliah, The Lord did deliver me from a Lyon and a Beare, therefore he will deliver me from this Philiſtime.* And S. *Paul, The Lord hath delivered from a ſentence of Death, and doth deliver, therefore I truſt that hee will deliver.* So the faithfull argue in the Prophet. *Art not thou hee that didſt cut Rahab, and wound the Dragon; that didſt dry the Sea, the waters of the deepe and madeſt a paſſage through the depths of the Sea for the ranſomed to paſſe over. Therefore the Redeemed of the Lord ſhall returne and come with ſinging unto Sion, &c.* Theſe and ſundry the like examples were written for our learning that wee alſo

Deut. 1. 29. 31.

Deut. 3. 21.

1. Sam. 17. 35. 37

2. Cor. 1. 9, 10.

Eſai. 51. 9, 11.

alſo through comfort of the Scriptures might have hope; that wee might learne to ſtore up the paſſages of Gods providence in our lives, that they may bee for preſidents and rules in after times. Men are apt to ſinke under the preſent ſenſe of any evill that preſſeth them, becauſe they doe not looke backward to Gods former wayes of mercy towards them; whereas if men could thus argue, I have knowne a famine, and felt a pinching ſeaſon ſo long agone, and I did then out-live it, and Gods providence cared for me and carried mee through that plunge and diſtreſſe; I have felt a ſore diſeaſe, and beene in the mouth of the Grave, and yet I live to prayſe Gods power: The buffets of Sathan have heretofore bruized my ſoule, and I have beene even drencht in mine owne ſorrowes, and ſwallowed up of deſpairing and uncomfortable thoughts, and yet out of them all the Lord hath delivered me, and let his countenance ſhine upon me againe: And hee is the ſame God ſtill, as full of compaſſion to commiſerate my calamities, as full of power to effect, as full of wiſedome to contrive, as ful of fidelity to performe his owne Promiſes, as hee was before: And therefore I will waite upon him in the wayes of his owne mercy, and reſt in the conſtancie, immutability, indeficiencie of that God with whom there is no variableneſſe, neither ſhadow of changing: I ſay if men could thus learne to comfort their hearts by their experiences and review of Gods former proceedings, they might with the more quietneſſe and ſilent affections expect the ſalvation of the Lord againe.

Sixthly, *The ſame thing in temporall and inferior bleſſings may belong to one man, only ex largitate, out of that generall providence which cauſeth the Sunne to ſhine on the good and the bad alike; and to another ex promiſſo, out of Gods promiſe; becauſe godlyneſſe hath the promiſes of this life as well as of that to come.* Now there is a vaſt difference betweene theſe two, to have a thing onely out of

of *patience and forbearance*, and to have it out of *engagement and promiſe*. For by the promiſe there is a diſcharge of all the forfeitures, incumbrances, vexations, perplexities which attended the ſame thing. As in temporall, ſo in ſpirituall and theologicall reſpects, there is a great difference in Tenures touching the ſame things. The wicked in the earthly things they enioy are wholly Tenants at will, they have no engagement at all from God, they may be thruſt out every houre; for all their right was forfeited in *Adam*, and reſtored unto them only by a *Generall providence* during Gods good pleaſure: as a condemned malefactor till the time of his execution hath ſome thing allowed him out of favour, but may at pleaſure bee cut off from it. But the faithfull have all things by *inheritance*, by the *Right of Chriſts purchaſe*, and by *Covenant in him*. Not onely things preſent, but *things to come are theirs*; they have the Truth of God pawn'd for their preſervation and ſupplyes ſo long as they continue in his way; A way of Piety, induſtrie, and honeſtie. And they have them *for themſelves and their ſeede*. The promiſes were to *Abraham and his ſeede*. *I never ſaw the righteous forſaken, nor his ſeede begging their bread. The wicked have earthly things onely as diſpenſations* and employments, nay as vexations, and toyles of life; as idols, ſnares, and thornes, things that entangle their hearts, and take them of from God. As a cloud exhal'd by the Sunne hides the light of the Sunne which drew it up; * as a Worme eates out the wood, and ruſt conſumes the Iron which breeds it; as water in a veſſell raiſed by the fire, puts out the fire which raiſed it: ſo the great eſtates and temporall bleſſings of God unto evill men, ſerve but to intercept the thoughts, and to blot out the notions and remembrance of him that gave them. *I ſpake unto thee in thy proſperitie, but thou ſaid'ſt I will not heare. And this hath beene thy manner from thy youth, ſaith the Lord*, Ier. 22.21. But the *faithfull have earthly things*

* καθάπερ ὁ σκώληξ ἀπὸ τοῦ ξύλου πίπτει, καὶ καλεῖται τὸ ξύλον. *Chry. ad pop. An. Homil.*

Deut 8.12.14.
Hoſ.13.5,6.

things as rewards of their righteouſneſſe, as an acceſſion, advantage, and overplus unto the Kingdome of God; as teſtimonies of Gods Love, and care of them; as exerciſes of their thankefulneſſe, charitie, mercie, &c.

But it may be obiected, why then have not the faithfull more aboundance of theſe things then worldly men? I anſwere, *firſt*, A *little that the righteous hath is better then greate poſſeſſions of the ungodly*. For firſt they have the maine *ſubſtance* of theſe things as well as the other, they live, and eate, and are cloathed as well as they; and ſecondly they have the *comforts* more, leſſe anguiſh of heart, vexation and contention of minde then the others have. And to them it is all one whether they goe into heauen through the gate or through the wicket. As a Bird with a little eye and the advantage of a wing to ſoare up withall may ſee farre wider then an Oxe with a greater: ſo the righteous with a little eſtate, ioyned with faith, tranquillity and devotion, may have more pleaſure, feele more comfort, ſee more of Gods bounty and mercie, then a man of vaſt poſſeſſions, whoſe heart cannot lift it ſelfe aboue the earth. Secondly, As nature when ſhee intendeth a farther and more noble perfection, is leſſe curious and elaborate in inferior faculties: (As man is exceeded by the Eagle for ſight, and the Hound for ſent, and the hare for ſwiftneſſe, becauſe nature intending in him a more ſpirituall and divine Soule, choſe to be leſſe delicate and exact in the ſenſes) ſo God intending to beſtow upon the faithfull a farre more exceeding and aboundant weight of heavenly glory, doth not alway ſo fully enlarge his hand towards them in theſe earthly things, as to thoſe who have no other portion but in this life. We ſee then how much it concernes us to looke unto the ground of our Tenure, to obſerve in what ſervice wee hold our eſtate, whether as appurtenances to Gods kingdome; or as meerely the paſtures of a beaſt, which doe only fatten againſt the day of ſlaughter.

Se-

Seventhly and laſtly, *Gods Promiſes to us muſt be the grounds of our prayers to him.* When ever God makes a promiſe, wee muſt make a prayer. And there are two things in this Rule to be obſerved. Firſt, *that wee can make no prayer in boldneſſe, faith, or comfort, but for things promiſed.* For if we will have God heare us, wee muſt pray *according to his will:* we muſt *aske in faith,* we muſt ſee the things we aske made *Ours* in ſome promiſe and engagement before we muſt preſume to aske them. This (as we have before obſerved) encouraged *David, Iehoſhaphat,* and *Daniel* to pray unto God, becauſe hee had made promiſes of the things they deſired, and therefore they were certaine that they prayed according to his will. This was *Nehemiahs* ground in his prayer for the reparation of Ieruſalem. *Remember, I beſeech thee, the word which thou commandedſt thy ſervant Moſes, ſaying, if ye trangreſſe, I will ſcatter you abroad: But if you turne unto me and keepe my commandements and do them, though there were of you caſt out unto the uttermoſt part of the heaven, yet will I gather them from thence, &c. Now theſe are thy ſervants and thy people whom thou haſt redeemed by thy great power, and by thy ſtrong hand. O Lord, I beſeech thee, let now thine eare be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to feare thy name, &c.*

1. Ioh. 5. 14. Iam. 1. 6.

2. Sam. 7. 27. 28. 29
2 Chro. 20. 8. 12.
Dan. 9. 2, 3
Nehem. 1. 8. 11.
Pſal 132. 10. 11.
Pſal 89. 19. 49.

Secondly, *that God will not performe promiſes, till by prayer they be ſought for from him*; till in our humble deſires we declare that we accompt his *promiſes exceeding great and pretious things.* The Lord had promiſed deliverance unto Iſrael, yet ſaith the Lord, *For this I will be enquired of by the houſe of Iſrael to doe it for them.* Thus ſaith the Lord, *After ſeventie yeeres be accompliſhed at Babylon, I will viſit you, and performe my good word towards you, in cauſing you to returne to this place. For I know the thoughts that I thinke towards you; thoughts of peace and not of evill, to give you an expected end.* But how

Ezek. 36. 37.

Ier. 29. 10. 13.

how ſhall this excellent promiſe of God be effected; It followes, *Then ſhall ye call upon me, and ye ſhall goe and pray unto me, and I will hearken unto you, &c.* So againe, The Lord maketh a promiſe of forgiveneſſe of ſinnes, *I, even I am he that blotteth out thy tranſgreſſion for mine owne ſake, and will not remember thy ſinnes.* Eſai. 43. 25. 26. But for the execution of this promiſe, God will be ſought unto. *Put me in remembrance*, ſaith he, *and let us plead together:* for when we pray unto God to fulfill his promiſes, we teſtifie firſt, that they are promiſes of *Mercie*, and not of *dutie* or debt; becauſe God is not bound to tender them unto us, but we to beg them of him. Secondly, we declare our need, and by conſequence eſtimation of them, and dependance upon them. And laſtly, we ſubſcribe to the truth, and acknowledge the wiſedome, power, fidelity, and wayes that God hath to make good all his owne words unto us. We have no reaſon therefore to eſteeme any thing a bleſſing, or fruit of Gods Promiſe, which we doe not receive from him upon our knees, and by the hand of prayer. *As promiſes are the Rule of what wee may pray for in faith; ſo prayer is the ground of what wee may expect with comfort.*

Thus we ſee what uſe we are to make of the *promiſes* to *cleanſe us from all filthineſſe of fleſh and ſpirit:* and the ſame uſe we may make of them likewiſe to *perfect our holineſſe in the feare of God.* 2. Pet. 1. 4. 8. For as the exceeding great and pretious promiſes of God doe cleanſe our natures, and make us eſcape the corruptions or filthineſſe which is in the world through luſt; ſo do they ſerve *to ad one grace to another, and to make them abound in us*, 2. Pet. 3. 18. till we come to charity, which is the bond of perfection, as Saint *Peter* ſhewes. And againe, *Grow*, ſaith he, *in grace, and in the knowledge of our Lord Ieſus Chriſt.* The more a man doth abound in the knowledge of Chriſt, who is the ſumme, fountaine, ſeale, treaſurie of all the promiſes, the more will he grow in grace and unto perfection. For 2. Cor. 1. 20.

as

as ſome promiſes are in our hand, and perform'd already, as *Rewards* for our ſervice paſt: ſo others are ſtill before our eyes, to call and allure us, as the *price* unto which we preſſe. *Be ye ſtedfaſt and unmoveable and abound alwaies in the worke of the Lord*, ſaith the Apoſtle, *for as much as you know that your labour is not in vaine in the Lord.* Holding faſt, and going on hath a Crowne attending it. The more we proceede in holineſſe, our ſalvation is ſtill the *Neerer unto us. If we loſe not the things which wee have wrought, we ſhall receive a full reward.*

Phil. 3. 14.
1. Cor. 15. 58.

Revel. 3. 10. 11.
Heb. 10. 23.
Rom. 13. 11.

2. Ioh. ver. 8.

THE

THE VSE OF THE LAW.

ROM. 7. 13.

Was that then which is good made death unto me? God forbid. But ſinne [namely was made death unto me] that it might appeare ſinne, working death in me by that which is good: That ſinne by the Commandement might become exceeding ſinfull.

HEre we finde the Originall diſcovery of all that *Sinfulneſſe of ſinne* which wee have hitherto inſiſted upon, namely the manifeſting, and working property which is in the *Law of God.* It will bee therefore very requiſite by way of Appendixe to the preceding Treatiſe, and of manuduction to the conſequent, to unfold out of theſe words *The uſe of the Law*; by which we ſhall more diſtinctly underſtand the ſcope and purpoſe of the Holy Ghoſt, in loading the ſpirit of man with the *vanity of the Creature*, and in ſhutting up the conſcience under the *ſinfulneſſe of ſinne*; both which have reſpect

respect unto the Law, that as an effect of the *cursing*, and this of the *Convincing power* thereof: and yet in both nothing intended by God but *Peace* and *Mercie*.

The Apostle in the beginning of the Chapter shewes that we are by nature subject to the Law, and death, which is an unavoidable consequent of the breach thereof, even as the wife is to her husband as long as he liveth. And that by Christ we are delivered from that subjection, who hath slaine our former husband, and *taken him out of the way*, as the Apostle elsewhere speakes. Now because this doctrine of justification by faith in Christ, and deliverance from the Law by him, was mainely opposed by the Iewes, and was indeed that chiefe stumbling blocke which kept them from Christianitie (which I take it was the reason why the false brethren, under pretence the better to worke on that people, to pacifie affections and reconcile parties, and ferruminate the Churches together, would have mingled the Law with Christ in the purpose of Iustification, as the papists now upon other reasons doe:) Therefore the Apostle (who was very zealous for the Salvation of his brethren and kinsfolke according to the flesh) labours to cleere this doctrine from two maine objections in this Chapter, which it seemes the Iewes did use against it.

Col.2.14.

1.Cor.1.23. Rom.9 32.

Act.15.1 5. Gal.2.3.4.

The ground of both is tacitely implied, and it is the same generall hypothesis, or supposition, that all deliverance is from evill, and carries necessary relation to some mischiefe which it presupposeth. Therefore if that doctrine be true which teacheth deliverance from the Law, then it must be granted that the Law is evill; for to be unsubjected to that which is good is no deliverance, but a wilde and brutish looseneſſe. Now evill is but twofold, either sinne or death. So then if the Law be evill, it must be either sinne or death.

The former objection is made, vers. 7. *What shall wee say then, is the Law sinne*, that we should now heare of a deli-

deliverance from it? Doth not the Scripture account the Law a priviledge, an honour, an ornament to a people? and from the Iuſtneſſe and Holineſſe of the Law conclude the dignity and greatneſſe of a nation? *What nation is ſo great*, ſaith *Moſes*, *which hath ſtatutes and iudgements ſo righteous as I ſet before you this day?* Deut. 4.8. *He ſheweth his word unto Iacob, his ſtatutes and iudgements unto Iſrael; He hath not dealt ſo with every nation*, ſaith *David*. Pſal. 147.19.20 *I ſent unto them Honorabilia Legis*, ſaith the Lord, *the honorable and great things of my Law, but they were counted as a ſtrange thing*. Hoſ. 8.12. And is that which *Moſes* and the Prophets eſteemed a priviledge and honour become now a yoke and burden? Shall wee admit a doctrine which over-throwes the Law and the Prophets? To this the Apoſtle anſweres, *God forbid. The Law is not ſinne, for I had not knowne ſinne but by the Law.* It is true, *ſinne tooke occaſion by the Law* to become more ſinfull, verſ. 8. but this was not *occaſio data* but *arrepta*, no occaſion naturally offered by the law, but perverſly taken by ſinne, whoſe venomous property it is to ſuck poiſon out of that which is holy. So then the Law is not ſinne, though by *accident* it enrage ſinne. For of *it ſelfe* it ſerveth onely to diſcover and reveale it, ver. 9. But as the Goſpell, as well when by mens perverſneſſe it is a *ſavour of death*, as when by its owne gratious efficacie it is a *ſavour of life*, is both wayes a *ſweete ſavour*: So the Law either way, when by it ſelfe it diſcovereth, and when by accident it enrageth ſin, is ſtill *Holy, Iuſt and Good*. ver. 11

Vpon this followes the ſecond Objection in the words of the Text. *Is that which is good made death unto me?* If a deliverance preſuppoſe an evill in that from which we are deliver'd, and no evill but belongs either to ſinne or death, then admitting a deliverance from the Law, if it be good in reſpect of holineſſe it muſt needs be evill in the other reſpect; and then that which is good is made death unto me. And this caſts a more heavie

aſperſion and diſhonour upon God then the former, that he ſhould give a Law meerely to kill man, and make that which in its nature is good, to be mortall in its uſe and operation. Wine, ſtrong waters, hard meates are of themſelves very good to thoſe purpoſes unto which they are proper: yet under pretence of their goodneſſe to cram ne the ſtomacke of a ſucking infant with them, would not be kindneſſe but crueltie, becauſe they would not in that caſe comfort or nouriſh, but kill. Gold is good of it ſelfe, but to fetter a man with a chaine of gold would be no bounty, but a mockery. So to conceive God to publiſh a Law, good indeed in it ſelfe, but deadly to the ſubjects, and to order that which is holy in its nature, to be harmefull and damnable to the Creature in its uſe, is ſo odious an aſperſion upon ſo juſt and gratious a God, as may ſafely bring into ſuſpicion and diſgrace any doctrine which admits of ſo juſt an exception. Now to this likewiſe the Apoſtle anſweres, *God forbid.* The Law is not given to condemne or clogge men, not to bring ſinne or death into the world; It was not promulgated with any intention to kill or deſtroy the Creature. *It is not ſin in it ſelfe; It is not death unto us,* in that ſenſe as we preach it (namely as ſubordinated to Chriſt and his Goſpell.) Though as the rule of righteouſneſſe we preach deliverance from it, becauſe unto that purpoſe it is made impotent and invalid by the ſinne of man, which now it cannot prevent, or remove, but onely diſcover and condemne.

Both theſe Concluſions, that the Law is neither ſinne nor death, I finde the Apoſtle before in this Epiſtle excellently proving. *Vntill the Law ſinne was in the world; but ſinne is not imputed where there is no Law: nevertheleſſe, death raigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion.* Rom. 5. 13. 14. That is, as I conceive, over thoſe who did not ſinne againſt ſo notable and evident Characters of the Law of nature, written in their hearts, as *Adam* in Paradiſe

diſe did (for ſinne had betweene *Adam* and *Moſes* ſo obliterated and defaced the impreſſions of the morall Law, that man ſtood in need of a new edition and publication of it by the hand of *Moſes.*) That place ſerves thus to make good the purpoſe of the Apoſtle in this. *Sinne was in the world* before the publication of the Law, therefore the Law is not ſinne. But ſinne was not imputed where there is no Law; men were ſecure and did flatter themſelves in their way, were not apt to charge or condemne themſelves for ſin, without a Law to force them unto it. And therefore the Law did not come anew to beget ſinne, but to reveale and diſcover ſinne. *Death* likewiſe not onely was in the world, but *raigned even over all men* therein, before the publication of the Law. Therefore the Law is not death neither. There was Death enough in the world before the Law, there was wickedneſſe enough to make condemnation raigne over all men; therefore neither one nor other are naturall or eſſentiall conſequences of the Law. It came not to beget more ſinne; it came not to multiply and double condemnation; there was enough of both in the world before. Sinne enough to diſpleaſe and provoke God, death enough to devoure and torment men. Therefore if the Law had beene uſefull to no other purpoſes, then to enrage ſinne, and condemne men; if Gods wiſedome and power had not made it appliable to more wholſome and ſaving ends, he would never have new publiſhed it by the hand of *Moſes.*

Here then the obſervation which from theſe words we are to make, (and it is a point of ſingular and ſpeciall conſequence to underſtand the *uſe of the Law*) is this. *That the Law was revived, and promulgated anew on Mount Sina, by the miniſtery of Moſes, with no other then Evangelicall and mercifull purpoſes.* It is ſaid in one place, *That the Lord hath no pleaſure in the death of him that dyeth:* but it is ſaid in another place, *That the Lord delighteth* Ezek. 18. 32. Mic 7. 18.

lighteth in mercie. Which notes, that God will doe more for the Salvation, then he will for the damnation of men; He will doe more for the magnifying of his mercy, then for the multiplying of his wrath: for if that require it, he will revive and new publish the Law, which to have aggravated the sinnes, and so doubled the condemnation of men, He would never have done.

Before I further evidence the truth of this doctrine, It will be needefull to remove one Objection which doth at first proposall thereof offer it selfe. If God will doe more for his mercie, then for his wrath and vengeance, why then are not more men saved, then condemned? If Hell shall bee more fill'd then Heaven, is it not more then probable that wrath prevaileth against Grace, and that there is more done for furie, then there is for favour. To wave the solution given by * some, That God will intentionally and effectually have every man to bee saved, but few of that every will have themselves to be saved. —— (An explication purposely contradicted by Saint *Austin*, and his followers, whose most profound and inestimable Iudgement the Orthodoxe Churches have with much admiration and assent followed in these points) I rather choose thus to resolve that case. It will appeare at the last great day that the saving of a few is a more admirable and glorious worke, then the condemning of all the rest. The Apostle saith * *That God shall bee glorysied in his Saints, and admired in those that beleeve.* For first, God sheweth more mercie in saving some when He might have judged all, then Iustice in Iudging many when he might have saved none. For there is not all the Iustice which there might have beene, when any are saved; and there is more mercy then was necessary to haue beene, when all are not condemned. Secondly, the *Mercie and Grace of God* in saving any is *absolute*, and all from within himselfe, out of the unsearchable riches of his owne will: But the *Iustice* of God, though

not

* *Massilienses in Epist. Prosperi ad Aug. & in Epist. Petri Diaconi ad Fulgent. cap. 7.*
Aug. de peccat. Merit. & Remis. lib. 1. cap. 28. De Nupt. & Concupiscent. lib. 2. cap. 27. Contra Julian. Pelag. lib. 4. c. 8. & lib. 6. cap. 24. De prædestinat. Sanctorum ad Prosper. & Hilar. lib. 1. cap. 8. De Corrept. & Grat. cap. 14. Epist. 107. ad Vitalem. Enchirid. cap. 97. & cap. 103. Prosper de vocat. Gent. lib. 1. cap. 3 4, 5. lib. 2. cap. 1. 10. Idem Epist. ad Rusfin. & ad Capitul. Gallor. cap. 8. Fulgent. de Incarnat. & Grat. Christ., cap. 29. 30, 31. Author Hypognostu. l. 6. c. 8.
* 2. Thes. 1. 10.

not as *eſſentiall* in him, yet as *operative* towards us, is not *Abſolute* but *Conditionall*, and grounded upon the ſuppoſition of mans ſinne. Thirdly, his Mercie is unſearchable in the price which procured it; Hee himſelfe was to humble and empty himſelfe, that he might ſhew mercie. His mercie was to be purchaſed by his owne merit; but his Iuſtice was provoked by the merit of ſinne onely. Fourthly, Glory which is the fruite of Mercie is more excellent in a few, then wrath and vengeance is in many; as one bagge full of gold may bee more valuable then tenne of ſilver. If a man ſhould ſuppoſe that Gods mercy and Iuſtice, being equally infinite and glorious in himſelfe, ſhould therefore have the ſame equall proportion obſerved in the diſpenſation and revealing of them to the world; wee might not therehence conclude, that that proportion ſhould be Arithmeticall, that mercy ſhould be extended to as many, as ſeveritie. But rather as in the payment of a ſumme of mony in two equal portions, whereof one is in gold, the other in ſilver, though there bee an equalitie in the ſummes, yet not in the pieces by which they are paide: ſo, in as much as Glory being the communicating of Gods owne bleſſed Viſion, Preſence, Love, and everlaſting Societie, is farre more honourable and excellent then wrath, therefore the diſpenſation of his Mercie in that amongſt a few may bee exactly proportionable to the revelation of his Iuſtice amongſt very many more in the other. Suppoſe wee a Prince, upon the juſt condemnation of a hundred malefactors, ſhould profeſſe, that as in his owne royall breſt mercy and Iuſtice were equally poiſed and temper'd, ſo he would obſerve an equall proportion of them both towards that number of malefactors, ſuffering his juſtice to condemne, and his mercy to ſpare juſt ſo many as might preſerve his Attributes *in æquilibrio*, that the one might not overweigh the other: Certainely in this caſe there would be more mercy in ſaving tenne out of favour, then in puni-

ſhing and condemning all the reſt for their Iuſt demerit. Fifthly, and laſtly, let me problematically and by way of *Quære* onely propoſe this queſtion. Why may it not be juſtly ſaid that there ſhall bee in Heaven *as much Glorie* diſtributed amongſt thoſe few which ſhall be ſaved, *as wrath* in Hell amongſt thoſe many which periſh? I dare not ſpeake where the Scripture is ſilent; yet this by way of argument may bee ſaid. The proportion of wrath is meaſured by the finite ſinnes of men, the proportion of Glory from the infinite merits of Chriſt. There is more excellencie and vertue in the merit of Chriſt to procure life for his few, then vileneſſe or demerit in ſinne to procure death for many. As there may bee as much liquour in tenne great veſſels, as in a thouſand ſmaller: ſo there may bee as much Glory by the merit of Chriſt in a few that are ſaved, as wrath, from the merit of ſinne in multitudes that periſh.

But to returne to that from whence I have digreſſed. Manifeſt it is that God will doe more for the magnifying of his mercie, then for the multiplying of his wrath, becauſe to be mercifull he will new publiſh the Law, which for enlarging his judgements hee would not have done; but would have left men unto that raigne of ſin & death which was in the world betweene *Adam* and *Moſes*. Notable to this purpoſe is that place which I have before curſorily touched, and ſhall now deſire againe more particularly to unfold, with ſubmiſſion of my judgement therein unto the better learned. It is Gal. 3. beginning at the 15. verſ. *Brethren I ſpeake after the manner of men: though it be but a mans covenant, yet if it be confirmed, no man diſanulleth or addeth thereto.*] The Apoſtle before mentioned the covenant of Promiſe and Grace made to *Abraham*, and in him as well to the Gentiles as to the Iewes; unto which the conſideration of the Lawes inſufficiencie to juſtifie, and by conſequence to Bleſſe, had led him. In theſe words hee doth by an Alluſion unto humane

humane contracts prove the fixednesse and stability of the Covenant of mercy even from the courses of mutable men. If one man make a grant and covenant to another, doe ingrosse, signe, seale, take witnesses, and deliver it to the other for his benefit and behoofe, it becomes altogether irreversible and uncancellable by the man which did it. If a man make a Testament, and then die, even amongst weake and mutable men it is counted sacred; and impiety it is for any man to adde, diminish, or alter it. But now, saith the Apostle, God is infinite in wisedome to foresee all inconveniences, and evill consequences which would follow upon any covenant of his, and so if neede be to prevent the making of it. Things future in their execution and issuing out of second causes, are yet all present to the intuition of God; and so any thing which might after happen to disanull, or voyde the covenant, was present and evident to his Omniscience before, and therefore would then have prevented the making of it. If then men, whose wills are mutable, whose wisedomes may miscarry, who may repent and be willing to revoke their owne covenants againe, doe by their hand, seale, and delivery disable themselves to disanull their owne act, when it is once past: much more God, who is not like man that hee should repent, when hee makes a covenant, doth make it sure and stable, constant and irreversible, especially since it is a *Covenant established by an oath*, as the Apostle elsewhere shewes, and *when God sweares he cannot repent*. Thus the Apostle prooveth the Covenant of mercy and grace to be Perpetuall, from the Immutability and wisedome of him that made it; and if it be perpetuall, then all other subsequent acts of God doe referre some way or other unto it. Heb. 6. 17. 18. Psal. 110. 4.

It followeth vers. 16. *Now to Abraham and his seede were the Promises made, he saith not, and to seedes as of many, but as of one, and to thy seede, which is Christ.*] Where by *One*, we understand one *mystically* and *in aggregato*,

gregato, not personally or individually; and by *Christ, the whole Church*, consisting of the Head and Members, as he is elsewhere taken. 1. Cor. 12 12. Now these words doe further ratifie the stabilitie of the Covenant; for though a Covenant bee in it selfe never so constant and irreversible, yet if all the parties which have interest in or by it should cease, the Covenant would of it selfe by consequence expire and grow voyde: but here, as the covenant is most constant in regard of the wisedome, and unvariableness of him that made it, so it can never expire for want of a seede to whom it is made; for as long as Christ hath a Church, and Members upon earth, so long shall the Promise be of force.

Vers. 17. *And this I say, that the Covenant which was confirmed before of God in Christ, the Law which was foure hundred and thirty yeeres after, cannot disanull that it should make the Promise of none effect.*] These words are a Prolepsis or prevention of an objection which might be made. A man might thus argue: when two lawes are made, whereof the one is expresly contradictory to the other, the later doth in common presumption abrogate and disanull the former (else men should be bound to contraries, and so punishments would bee unavoydable.) But here wee finde that foure hundred and thirty yeeres after the promise to *Abraham*, there was a Law published extremely contrary unto the promise: A law without mercy or compassion, a law both impossible and inexorable, which can neither be obeyed, nor endured: therefore it should seeme that some cause or other had hapned to make God repent, and revoke his former covenant. The Apostle retorts this Objection. And his meaning I thus apprehend. If there bee a covenant made, by a *Lawgiver* in wisedome infinite, to foresee before hand, and to prevent any inconveniences which might follow upon it, any reasons which might fall out to abrogate it; A *Lawgiver* in all his wayes constant and

and immutable, (as being by no improvidence, disappointments, or unexpected emergencies ever put to repent) and this covenant made to a man and his seede for ever, and that without dependance upon any condition, (being all of Grace and Promise) save onely that *Abraham* have a seede, and Christ a Body: Then if it happen, that another law be after made; which *primâ facie*, and in strict construction, doth implie a contradiction to the termes and nature of the former Law (for Abrogation notwithstanding whereof there have no other reasons at all *de novo* intercurr'd, then only such as were actually in being when it was made, namely the sinnes of the world, and yet were not then valid enough to prevent the making, and therefore by consequence have no force to alter or disanull it) then it is certaine that this latter law must be understood in some other sense, and admitte of some other subordinate use, which may well consist with the being and force of the former covenant; and not in that which *primâ facie* seemes to contradict, and by consequence to abrogate it.

Now in the next words, verse 18. *For if the Inheritance bee of the Law, it is no more of Promise: but God gave it to Abraham by Promise.*] The Apostle shewes, what the purpose of the Covenant to *Abraham* was, namely to give life and salvation by Grace and Promise, and therefore what the purpose of the latter covenant by *Moses* was not, neither could bee, namely to give the same life by working; since in those respects there would be contradiction and inconsistencie in the Covenants, and so by consequence instability and unfaithfulnesse in him that made them. The maine conclusion then which hitherto the Apostle hath driven at is this, that the comming of the Law hath not voyded the promise, and that the Law is not of force towards the seede to whom the promise is made, in any such sense as carries contradiction unto, and by consequence implyes abrogation of the

Promise

Promiſe before made. Therefore if it be not to ſtand in a contradiction, it followes that it muſt in ſubordination to the Goſpell, and ſo to tend to Evangelicall purpoſes.

This this Apoſtle proceedes to ſhew, verſe 19. *Wherefore then ſerveth the Law? It was added becauſe of tranſgreſſions, till the ſeede ſhould come, to whom the Promiſe was made; and it was ordained by Angels, in the hand of a Mediator.*] To what end ſaith the Apoſtle ſhould there be a publication of a Law, ſo expreſly contrary to the Covenant formerly made? In his Anſwere to this doubt, there are many things worthy of eſpeciall obſervation. Firſt, προσετεθη. *It was added* or put to. It was *not ſet up alone*, as a thing in groſſe by it ſelfe, as any adequate, complete, ſolid rule of righteouſneſſe; (as it was given to *Adam* in Paradiſe) much leſſe was it publiſhed as a thing to voyde and diſanull any precedent covenant: but, ſo farre was it from abrogating, that it was *added to the Promiſe*. Now when one thing is made an *Appendant* or *Additament* to another, it doth neceſſarily put the being of that to which it is Appendant, and preſuppoſe a ſtrength and vigor in it ſtill. But how then was it *added?* not by way of *Ingrediencie* as a *Part* of the Covenant, as if the *Promiſe* had been incomplete without the Law; (for then the ſame Covenant ſhould conſiſt of contradictory materials, and ſo ſhould overthrow it ſelfe; (*For if it bee of workes, it is no more of grace, elſe grace is no more grace*) but it was *added* by way of *Subſerviencie* and *Attendance*, the better to advance and make effectuall the Covenant it ſelfe. In *Adams* heart the Law was ſet up ſolitary and as a whole rule of righteouſneſſe and ſalvation in it ſelfe: but though the ſame Law were by *Moſes* revived, yet not at all to the ſame purpoſe, but onely to helpe forward and introduce another and a better Covenant.

Secondly, It was *Added becauſe of Tranſgreſſions.*]

To

To make them appeare, to awaken the Conſciences of men (who without a Law would not impute, nor charge their ſinnes upon themſelves) and make them acknowledge the guilt of them, and owne the condemnation which was due unto them: to diſcover and diſcloſe the venome of our ſinfull nature, to open the mouth of the ſepulcher, and make the heart ſmell the ſtinch of its owne foulneſſe.

Thirdly, *Till the ſeede ſhould come unto whom the Promiſe was made.*] There were two great promiſes made to *Abraham* and his ſeed. The one, *In thy ſeed ſhall all the Nations of the earth be bleſſed*, and this Promiſe reſpects the *Perſon of Chriſt*, (which yet ſeemes to bee a Promiſe not ſo much made to Chriſt, as in him to *Abraham* and all nations (who were *Abrahams ſeed by Promiſe*, though not after *the fleſh*, as Saint *Paul* diſtinguiſheth, Rom. 9.) The other, *I will be a God unto thee, and to thy ſeede after thee*, which reſpecteth all nations who ſhould beleeve. Now which way ſoever we underſtand theſe words they confirme the point which wee are upon, that the Law hath Evangelicall purpoſes. If we underſtand by ſeede the *Perſon of Chriſt*, then this ſhewes that the Law was put to the Promiſe, the better to raiſe and ſtirre up in men the expectations of Chriſt, the promiſed ſeede, who ſhould deliver them from that unavoidable bondage and curſe, which the Law did ſeale and conclude them under. If we vnderſtand by ſeed the faithfull (which I rather approve) then the Apoſtles meaning is this, that as long as any are either to *come into* the unity of Chriſts body, and to have the Covenant of Grace unto them applyed; or *to be kept* in the Body of Chriſt when they are come in; ſo long there will bee uſe of the Law to diſcover Tranſgreſſions, both in the unregenerate that they may flie to Chriſt for Sanctuary, and in thoſe that are already called, that they may learne to caſt all their faith, and hope, and expectations of righteouſneſſe upon him ſtill. For the

ſame

same reason which compels men to come in, is requisite also to keepe them in; else why doth not God utterly destroy sinne in the Faithfull? Certainely hee hath no delight to see Christ have leprous members, or to see sin in his owne people. Only because he will still have them see the necessity of righteousnesse by faith, and of grace in Christ; he therfore suffers concupiscence to stirre in them, and the Law to conclude them under the curse. This then manifestly shewes that there was no other intention in publishing the Law, but *with reference to the seede*; that is, with *Evangelicall purposes*, to shew mercie: not with reference to those that perish, who would have had condemnation enough without the Law.

Fourthly, *It was ordained by Angels*, (who are *Ministring Spirits sent forth for the good of those that shall be saved*) *in the Hand*, or by the Ministery *of a Mediator*.] Namely of *Moses* (with relation unto whom Christ is call'd Mediator of a better Covenant) for as Christ was the substantiall and universall Mediator betweene God and Man: So *Moses* was to that people a *representative, typicall, or nationall* Mediator. *Hee stood betweene the Lord and the people, when they were afraide at the sight of the fire in the Mount*, and this evidently declares that the Law was published in mercy and pacification, not in furie or revenge. (For the worke of a Mediator is to negotiate peace, and treate for reconcilement betweene parties offended;) whereas if the Lord had intended death in the publishing of the Law, hee would not have proclaimed it in the hand of a Mediator, but of an Executioner.

Deut. 5. 5.

Verse 20. *Now a Mediator is not a Mediator of one, but God is one.*] Two expositions I conceive may be given of these words, both which tend to cleare that use of the Law which wee are upon. First, where there is a Mediator there must be parties at variance that are two by their differences and disagreements, and not one.

This

This then shewes first for what reason the Law was promulgated, namely to convince men of their offences which had separated between them and God, who were at the first one in peace and mutuall affections towards each other. Secondly, the words following shew why the Law was published in the Hand of a Mediator, because God is one: Though the law serve to convince men thus of their sinfull variance with God, yet they should not thereupon despaire, and sinke under the feare of his wrath: for as he made a Covenant of Promise to *Abraham* and his seede, so he is the same God still; *One* in his Grace and Mercy towards sinners; As a *Mediator* doth shew that men by sinne are at variance with God, so doth he shew likewise that God by Grace is at unitie with men. For when the party offended sends a mediator to him who had done the offence to parly and make tender of a reconcilement, two things doe herein manifestly appeare. First, that before this there was a breach, or else there would have beene no neede of a Mediator. Secondly, that notwithstanding that breach, yet the party offended (from whom the Mediator comes) is at unitie and peace againe; so that though a mediator is not of one, but of disagreeing parties; yet God is one, that is, He, in sending this Mediator doth declare to mankinde, that Hee is at peace and unity with them againe, if they will accept of the reconcilement.

A second exposition may be thus. *A Mediator is not of One.* By *One* here may haply bee understood *not one Party*, but *one matter, busines, or Covenant.* And then the meaning runnes thus. As the Lord hath published *Two Covenants*, *A Promise to Abraham*, and a *Law* to Israel, so hee hath appointed *Two Mediators* of those covenants or businesses which hee had to communicate to men. *Moses the Mediator* of the Law (for *the Law came by Moses*;) and Christ the Mediator of the Promise or better covenant, (*For Grace came by Iesus Christ*).

Moses

Moſes the repreſentative, and Chriſt the ſubſtantiall and reall Mediator. But now though there be *two Covenants*, and *two Mediators*, and they ſo much in appearance contrary unto one another, as that God may in them ſeeme inconſtant, and to have by one cancell'd and repented for the other: yet all this while *God is One*, that is, He is *the ſame in both Covenants*, carries the ſame purpoſe and intention both in the Lawe and in the Goſpell, namely a benevolence and deſire of reconcilement with men.

Verſ. 21. *Is the Law then againſt the Promiſes of God? God forbid: for if there had beene a Law given which could have given Life, verily Righteouſneſſe ſhould have beene by the Law.*] Here wee have an Objection of the Iewes. If God be *One*, then Hee doth not ſpeake one thing and meane another, pronounce the Law in ſome words, and require them to be otherwiſe underſtoode: And then it will follow that the Law is againſt the *Promiſes*, for in the common conſtruction and ſenſe of the words it is manifeſtly contrary. This Objection the Apoſtle doth retort upon them. In as much as the Law would be againſt the Promiſe if it ſhould ſtand for a *rule of Iuſtification by it ſelfe*, and not for a manuduction unto Chriſt; therefore God being one and the ſame, conſtant in his Promiſe for Righteouſneſſe which he made to *Abraham*, therefore they were in a manifeſt errour who ſought for righteouſneſſe from the Law, becauſe that would evidently inferre one of theſe two things, either inconſtancie in Gods Will, or inconſiſtencie in his acts. The ſubſtance and ſtrength of the Apoſtles anſwer I take to be this. Contrariety is properly in the *Nature* of things conſidered *by themſelves*. Now though there bee in the Law an *accidentall contrariety* to the Goſpell by reaſon of the ſinne of man which hath brought weakneſſe upon it, ſo that the Law now curſeth, and the Goſpell bleſſeth; the Law now condemneth, and the Goſpell

Goſpell juſtifieth; yet *of it ſelfe it is not contrary.* For if any Law would have given life and righteouſneſſe, this would have done it. That which is *Ex ſe*, conſidered *in it ſelfe*, Apt to carry to the ſame end whereunto another thing carries, is not of it ſelfe *contrary* thereunto: but the Law is of it ſelfe apt to carry unto Life and Righteouſneſſe, as now the Goſpel doth; therefore of it ſelfe it is not contrary to the Goſpell; but that difference which is, is from *the ſin of man* which hath weakned the Law. But now the Law in the hand of a *Mediator*, is not onely *not againſt*, but it is *for the Promiſes.* Suppoſe we two wayes unto one Citie, whereof the one is Accidentally, either by bogges, or incloſures, or ſome other reaſons become utterly unpaſſable, the other ſmooth and eaſie, theſe are not contrary wayes conſidered in themſelves (for of themſelves they point both unto one place) but onely contrary in reſpect of travellers, becauſe the one will *de facto* bring to the Citie which the other by accident is unable to doe. So heere, the Law is one way to Heaven, the Goſpell another; *but ſinne hath made the Law weake and unpaſſable*, which otherwiſe of it ſelfe would have ſufficed unto righteouſneſſe. And yet even thus the Law is not againſt the Promiſe: for the impoſſibilitie which we finde in the Law, enforceth us to bethinke our ſelves of a better and ſurer way to bring us unto righteouſneſſe and ſalvation. And this the Apoſtle ſhewes in the next words.

Verſ. 22. *But the Scripture hath concluded all under ſinne, that the Promiſe by Faith of Ieſus Chriſt might bee given to them that beleeve.*] Though Sinne have made the Law contrary to the Promiſe, in that it curſeth and condemneth, and concludeth men under ſin and wrath: yet ſuch is the mercy of God that he hath ſubordinated all this, and made it ſubſervient unto the Goſpell, that the Promiſe thereby may be applyed, and advanced. For it is all ordered to no other purpoſe but that men might be-

beleeve, and inherite the Promiſes. But what? Doth the Law make men beleeve, or beget Faith? *Formally* it doth not, but by way of *preparation and manuduction* it doth: As when a man findes one way ſhut up, he is thereby induc'd to enquire after another. To ſumme up all that hath beene ſpoken touching the uſe of the Law in a plaine ſimilitude. Suppoſe wee a Prince ſhould proclaime a pardon to all Traitors if they would come in and pleade it: and after this ſhould ſend forth his officers to attach, impriſon, examine, convince, arraigne, threaten, and condemne them. Is hee now contrary to himſelfe? hath he repented of his mercy? No, but hee is unwilling to loſe his mercie, hee is deſirous to have the honour of his mercy acknowledged unto him; and therefore hee bringeth them unto theſe extremities, that when their mouth is ſtopp'd, and their guilt made evident, they may, with the more humilitie and abhorrencie of their former lewdneſſe, acknowledge the Juſtneſſe of the Law, which would condemne them, and the great mercy of the Prince, who hath given them liberty to plead his pardon. The ſame is the caſe betweene God and us. Firſt, to *Abraham* he made promiſe of mercy and bleſſednesſe to all that would pleade intereſt in it for the remiſſion of their ſinnes. But men were ſecure, and heedleſſe of their eſtate, and though ſinne was in them, and death raigned over them, yet being without a Law to evidence this ſinne and death unto their conſciences, therefore they imputed it not to themſelves, they would not owne them, nor charge themſelves with them, and by conſequence found no neceſſity of pleading that promiſe. Hereupon the Lord publiſhed by *Moſes* a ſevere and terrible Law, ſo terrible that *Moſes himſelfe did exceedingly feare and quake*; A Law which fill'd the Ayre with Thunder, and the Mount with fire; A Law full of blackneſſe, darkneſſe, and Tempeſt; A Law *which they who heard it could not endure, but intreated that it might*

Heb. 12.

not

not be ſpoken to them any more: yet in all this God doth but purſue his firſt purpoſe of mercie, and take a courſe to make his Goſpell accounted worthy of all acceptation; that when by this Law men ſhall bee rouſed from their ſecurity, ſhut up under the guilt of infinite tranſgreſſions, affrighted with the fire and tempeſt, the blackneſſe and darkneſſe, the darts and curſes of this Law againſt ſinne, they may then runne from *Sina unto Sion, even to Ieſus the Mediator of the new Covenant*, and by Faith plead that pardon and remiſſion which in him was promiſed. Thus we ſee the point in the generall cleered, *That God in the publication of the Law by Moſes on mount Sina, had none but mercifull and Evangelicall intentions.* I ſhall further draw downe the doctrine of the *uſe of the Law* into a few *concluſions.*

Firſt, *The Law is not given ex primaria intentione, to condemne men.* There was condemnation enough in the World betweene *Adam* and *Moſes*, before the Law was new publiſhed. It is true the Law ſhall prove a condemning and judging Law unto impenitent and unbeleeving ſinners: But to condemne or judge men by it was no more Gods intention in the publiſhing of it by the miniſtery of *Moſes*, (I ſpeake of condemnation not *pronounced*, but *executed*) then it was his purpoſe to condemne men by the Goſpell, which yet * *de facto*, will be *a ſavor of death unto death* to all that deſpiſe it. It is ſaid that Chriſt ſhould be *as well for the fall as for the riſing of many in Iſrael*, and that hee ſhould be a *ſtone of ſtumbling, and a rocke of offence*; yet hee ſaith of himſelfe, *I came not to condemne the World, but that the World by me might bee ſaved.* The meaning is, the condemnation of the World was no *motive* nor impulſiue cauſe of my comming, though it were an accidentall event, conſequent, and emergencie thereupon. Even ſo the condemnation which by the Law will be aggravated upon impenitent ſinners, the powring forth of more wrath and

* καὶ γὰρ ὑς τὸ μύρον λέγεται πυγεῖν, καὶ τὸ φῶς τὸς ἀθρήνους σκοτίζειν. *Chryſ. in 2. Cor. Hom. 5. unguentum eſt unguentum, etiamſi id vultures defugiant. Theodor.* τὸ τὸ τῆς δικαιοσύνης τὸ κήρυγμα ὑπακούσαι δυσχέλιον, παρακόσαι δὲ χεῖρον. *Clem. Alex. in Protreptic.*

vengeance then raigned in the World betweene *Adam* and *Moſes*, was no motive in Gods intention to publiſh the Law by his miniſtery, but onely the furtherance and advancement of the Covenant of Grace.

Secondly, *The Law was not publiſhed by Moſes on mount Sina (as it was given to Adam in Paradiſe) to iuſtifie or to ſave men.* God never appoints any thing to an end to which it is utterly unſutable and improper: Now the Law by ſinne is *become weake and unprofitable* to the purpoſe of righteouſneſſe or ſalvation; nay it was in that regard *Againſt us*, as Saint Paul ſaith; and therefore we are delivered from it as a Rule of juſtification, though not as a rule of ſervice and obedience.

Rom. 8. 3. Heb. 7. Col. 2.

Thirdly, *The uſes of the Law are ſeverall according to divers conſiderations of it.* For we may conſider it either *Per ſe, in it ſelfe*, according to the primarie intention thereof in its being and new publication; or *Per accidens*, according to thoſe ſecondary and inferior effects thereof. *By accident or ſecondarily, The Law doth*, firſt, * *irritate, enrage, exaſperate luſt*, by reaſon of the venomous and malitious quality which is in ſinne. And this the Law doth not by ingenerating or implanting luſt in the heart, but by exciting, calling out, and occaſioning that which was there before; as a chaine doth not beget any furie in a wolfe, nor a bridge infuſe any ſtrength into the water, nor the preſence of an enemie inſtill or create *de novo* any malice in a man, but onely occaſionally reduce unto Act, and call forth that rage which though leſſe diſcerned, was yet habitually there before.

* *Si lex jubens aſſit & ſpiritus Iuvans deſit, per ipſam prohibitionem deſiderio peccati creſcente, atque vincente, etiam reatus prævaricationis accedit. Aug. de Civ. dei. lib 21. cap. 16. & 83. Queſt. cap. 66.*

Secondly, *the Law by accident doth puniſh and curſe ſinne.* I ſay, *by accident*, becauſe puniſhment is in no law the maine intention of the Lawgiver; but ſomething added thereunto, to backe, ſtrengthen, and enforce the obedience which is principally intended. Neither could the Law have curſed man at all, if his diſobedience had not thereunto made way; which ſhewes that the curſe

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was not the primary intention of the Law, but onely a ſecondary and ſubſequent act upon the failing of the principall. For I doubt not but the Lord accounteth himſelfe more gloryfied by the Active and voluntary ſervices, then by the Paſſive and enforced ſufferings of the Creature. Herein ſaith our Saviour, *is my Father glorified that you bring forth much fruite.* Ioh 15.

Secondly, conſider the *Law by it ſelfe* and in its primary intention, and ſo there are *two principall uſes* for which it ſerves. Firſt, *It hath rationem ſpeculi*, It is *as a * glaſſe to manifeſt and diſcover ſinne and death*, and thereupon to compell men to fly for ſanctuary unto Chriſt, and when they ſee their miſerie, to ſue out their pardon. And this the Law doth, fiirſt, *byconvincing* the Conſcience of its owne widenes, (as the Prophet *David* ſpeakes, *I have ſeene an end of all perfection, but thy Law is exceeding broad.*) By revealing the compaſſe of ſinne in proportion to the wideneſſe, and the filthyneſſe of ſin in proportion to the purity of that Holy Law; by diſcovering the depth and foulenеſſe, the deceitfulneſſe and deſperate miſchiefe of the heart by nature; and giving ſome evidences to the ſoule of that horrid, endleſſe, and inſupportable vengeance which is due to ſinne. *We know* ſaith the Apoſtle. *that whatſoever things the Law ſaith, it ſaith to thoſe that are under the Law; That every mouth may be ſtopped, and all the World may become guilty before God.*

* ὁ νόμος ἁμαρτίαν ἔδειξεν τῷ ἁμαρτίαν. φοβερὰ γὰρ ἡ ἁπλανὴς, ἄλλης ἐξεταζομένη ποιητία. Ἀγαθὸν δὲ, τὸ μὲν σωτήριον ἐκδιδάξαι, τὸ δὲ ἀναλήψειν ἐπιδεῖξαι. *Clem. Alex. ſtrom. li. 7.*

Secondly, *By judging, ſentencing, applying wrath to the Soule in particular*, For when it hath ſtopped a mans mouth, evidenced his guiltineſſe, concluded him under ſinne, it then pronounceth him to bee *a curſed and condemned Creature*, expoſed, without any ſtrength or poſſibility to evade or overcome, unto all the wrath which his ſinnes have deſerved. Therefore it is called the *miniſtery of death and condemnation*, which pronounceth a moſt rigorous and unmitigable curſe upon the ſmalleſt, and

Röm. 3 19.

Gal. 3. 10.

2. Cor. 3.

and most imperceptible deviation from Gods Will revealed.

Thirdly, *by awakening the Conscience*, begetting *a legall faith and spirit of bondage*, to see it selfe thus miserable by the Law, *hedged in with Thornes*, and shut up under wrath. For the spirit first by the Law begetteth bondage and feare, prickes the Conscience, reduceth a man to impossibilities, that *hee knowes not what to doe*, nor which way to turne, before it worketh the Spirit of Adoption, or make a man thinke with the Prodigall that hee hath a Father to deliver him. And by these Gradations the Law * leadeth to Faith in Christ; so that though in all these respects the works of the law be works of bondage, yet the Ends and Purposes of God in them are Ends of Mercie.

Hos. 2.6,7. Rom 8.15. Act. 2.37.

* *Aug. de grat. Chri. lib. 1. cap. 8. contr. 2. Epist. Pelag l 4 c.5 de perfect. Instit. c.5. 19. de Nat. & Grat. c. 11 16 22. Ep. 144. 157, 200.*

Secondly, *The Law hath Rationem Frœni and regulæ, to cohibite and restraine from sinne, and to order the life of a man.* And in this sense likewise it is *added to the Gospell*, as the Rule is to the hand of the workeman. For as the Rule worketh nothing without the hand of the Artificer to guide and moderate it, because of it selfe it is dead, and the workeman worketh nothing without his Rule; * So the Law can onely shew what is good, but gives no power at all to doe it (for that is the worke of the Spirit by the Gospell) yet Evangelicall Grace directs a man to no other obedience then that of which the Law is the Rule.

* *Fides efficit quod lex imperat. Aug. lib. 83. quest. c. 66. Literâ jubetur, spiritu donatur. Id. Epist. 200. Non sanata per legem infirmitas, sed convicta. Epist. 157*

Now then to make some *use* of all this which hath beene said: This shewes the ignorance and absurdity of those men who cry downe preaching of the Law, as a course leading to despaire and discontentment, though we finde by Saint *Paul* that it leadeth unto Christ. To preach the Law *alone* by it selfe, wee confesse is to pervert the vse of it; neither have we any power or commission so to doe (*for we have our power for edification and not for destruction.*) It was published as an *appendant* to the Gospell, and so must it be preached; It was published

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in the *hand of a Mediator*, and it must be preached in the hand of a Mediator; It was published *Evangelycally*, and it must bee so preached: But yet wee must preach the Law, and that in its owne fearefull shapes: for though it were published in Mercy, yet it was published with Thunder, Fire, Tempests, and Darkenesse even in the hand of *a Mediator:* for this is the method of the Holy Ghost, *to convince first of sinne*, and then to reveale righteousnesse and refuge in Christ. Ioh. 16. 8. The Law is the forerunner that makes roome, and prepares welcome in the Soule for Christ. *I will shake all nations, and the desire of all nations shall come*, saith the Lord; to note unto us that a man will never desire Christ indeede, till he be first shaken. Hag 2. 7. As in *Elias* his vision the still voyce came after the Tempest, so doth Christ in his voyce of Mercy follow the shakings and Tempests of the Law. First the Spirit of *Eliah* in the preaching of *repentance* for sinne, and then *the Kingdome of God* in the approach of Christ and evidences of reconcilement to the Soule. And the reason is, because men are so wedded to their sinnes, that they will not accept of Mercy on faire termes, so, as to forsake sinne withall; as mad men that must bee bound before they can be cured, so are men in their lusts; the Law must hamper and shut them up, before the Gospell, and the spirit of liberty will bee welcome to them. Now this is Gods resolution to humble the soule so low till it can in truth and seriousnesse bid Christ welcome upon any conditions: His Mercy, and the blood of his Sonne is so pretious and invaluable, that hee will not cast it away where no notice shall bee taken of it; but hee will make the heart subscribe experimentally to that Truth of his, *That it is a saying worthy of all acceptation, that Christ Iesus came into the World to save sinners.* And we know a man must bee brought to great extremities, who can esteeme as welcome as life the presence of such a man who comes with a sword to cut of his members, or cut out his

his eyes: and yet this is the manner of Christs comming, to bring a Crosse, and a Sword with him, to hew off our lusts (which are our earthly members) and to Crucifie us unto the world.

But what then? Must nothing be preached but damnation and Hell to men? God forbid. We have commission to *preach nothing but Christ* and life in him: and therefore we never preach the Law, but with reference and manuduction unto him. The truth is, *Intentionally* wee preach nothing but *Salvation*; wee come with no other intention but that every man who heares us might beleeve and bee saved; wee have our power onely for edification, and not for destruction: but *conditionally* we preach Salvation and Damnation. *He that beleeveth shall be saved, he that beleeveth not shall be damned*; that is the summe of our Commission. But it is further very observable in that place that *preaching of the Gospell* is preaching both of Salvation, and of Damnation upon the severall conditions. So then, *when we preach the Law, we preach Salvation to them that feare it*: (as the Lord shewed mercy to *Iosiah* because his heart trembled, and humbled it selfe at his Law) and *when we preach the Gospell, wee preach Damnation to them that despise it. How shall we escape, if we neglect so great Salvation.* The Gospell is *Salvation* of it selfe, but he that neglects Salvation is the more certaine to perish; and that with a double destruction, *Death unto Death*, to that wrath of God which *abideth upon him before*, will come *a sorer condemnation*, by trampling under foote the blood of the Covenant, and *not obeying the Gospell of our Lord Iesus Christ*.

Mark. 16.16.

2.Chron.34.27.

Heb.2.2,3.

2.Cor.2.16. Ioh.3.36. Heb.10.28,29. 2.Thes.1.8.

Here then are *two rules* to be observ'd. First, *by the ministers of the Word*, that they so preach the Law as that it may still appeare to be an *appendant unto the Gospell*, and not suffer the ministrie to be evill spoken of by men who watch for advantages. We must endeavour so to ma-

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nage the dispensation of the Law, that men may not thereby be exasperated, but put in minde of the Sanctuary to which they should flie. The heart of man is broken as a flint, with a hard and a soft together: A Hammer and A Pillow is the best way to breake a flint; A Prison and a Pardon, A Scourge and a Salve, A Curse and a *Saviour*, is the best way to humble and convert a sinner. When wee convince the hearers that all the terrors we pronounce are out of compassion to them; that wee have mercy and balme in store to powre into every wound that we make; that all the blowes we give are not to kill their Soules, but their sins; that though our words bring fire and fury with them, yet they are still *in the hand of a Mediator*; that the Law is not to breake them unto desperation, but vnto humiliation, not to drive them unto furie, but unto Faith, to shew them Hell indeede, but withall to keepe them from it; if we doe not by these meanes save their Soules, yet we shall stop their mouths, that they shall be ashamed to blaspheme the commission by which we speake.

Secondly, *The people* likewise should learne to rejoyce when the Law is preached as it was published; that is, when the Conscience is thereby affrighted, and made to tremble at the presence of God, and to cry unto the Mediator as the people did unto *Moses*, *Let not God speake any more to us lest we die, Speake thou with us and we will heare*. For when sinne is onely by the Law discovered, and death laid open, to cry out against such preaching, is a shrewd argument of a minde not willing to bee disquieted in sinne, or to be tormented before the time; of a soule which would have Christ, and yet not leave her former husband; which would haue him no other king then the stump of wood was to the frogges in the fable, or the moulten Calfe unto Israel in the Wildernesse, a quiet idol, whom every lust might securely provoke, and dance about. As the Law may be preached too much, Exod. 20. 19.

when it is preached without the *principall*, which is the *Gospell:* so the Gospell and the mercie therein may bee preached too much (or rather indeede too little) because it is with lesse successe; If wee may call it preaching and not rather perverting of the Gospell, when it is preached without the *appendant*, which is the *Law*.

This therefore should in the next place teach all of us to studie and delight in the Law of God, as that which setteth forth, and maketh more glorious and conspicuous the mercy of Christ. Acquaintance with our selves in the Law, will, First, *keepe us more lowly and vile in our owne eyes*, make us feele our owne pollution and poverty; and that will againe make us the more delight in the Law, which is so faithfull to render the face of the Conscience; and so make a man the more willing, and earnest to be cleansed. *Their heart*, saith *David*, *is as fat as grease, but I delight in thy Law*. The more the Law doth discover our owne leanesse, scraggednesse and penurie, the more doth the Soule of a Holy man delight in it, because Gods mercie is magnified the more, *who filleth the hungrie*, and *refresheth the weary*, and with *whom the fatherlesse findeth mercie*.

Psal. 119. 70.

Luke 1. 53. Matth. 11. 28. Hos. 14. 3.

Secondly, It will make us more carefull *to live by Faith*, more bold to approach the throne of Grace for mercie to cover, and for Grace to cure our sores and nakednesse. In matters of life and death, impudence and boldnesse is not unseasonable. A man will never die for modesty: when the Soule is convinc'd by the Law that it is accursed, and eternally lost, if it doe not speedily pleade Christs satisfaction at the Throne of Grace, it is emboldned to runne unto him: when it findes an issue of uncleanenesse upon it, it will set a price upon the meanest thing about Christ, and be glad to touch the hemme of his garment. When a Childe hath any strength, beautie, or lovelynesse in himselfe, he will haply depend upon his owne parts, and expectations to raise a fortune

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and preferment for himselfe: but when a Childe is full of indigence, impotencie, crookednesse, and deformity, if he were not then supported with this hope, I have a father, and Parents doe not cast out their Children for their deformities, he could not live with comfort or assurance: so the sense of our owne pollutions and uncleanenesse, taking off all conceits of any lovelynesse in our selves, or of any goodnesse in us to attract the affections of God, makes us rely onely on his fatherly compassion. When our Saviour cald the poore woman of Syrophenicia Dogge, a beastly and uncleane Creature, yet shee takes not this for a denyall, but turnes it into argument. The lesse I have by right, the more I hope for by mercy; even men afford their Dogges enough to keepe them alive, and I aske no more. When the Angell put the hollow of *Iacobs* thigh out of joynt, yet hee would not let him go; the more lame hee was, the more reason hee had to hold. The Prodigall was not kept away or driven of from his resolution, by the feare, shame, or misery of his present estate; for he had one word which was able to make way for him through all this, the name of *Father*. He considered, I can but be rejected at the last, and I am already as low as a rejection can cast me; so I shall loose nothing by returning, for I therefore returne because I have nothing; and though I have done enough to bee for ever shut out of dores, yet it may bee, the word *Father* may have rhetoricke enough in it to beg a reconcilement, and to procure an admittance amongst my fathers servants.

Gen. 32.

2. King. 7. 4.

Thirdly, It will make us give *God the Glory of his mercy the more*, when wee have the deeper acquaintance with our owne miserie. And God most of all delighteth in that worke of Faith, which, when the Soule walketh in darknesse and hath no light, yet trusteth in his Name and stayeth upon him.

Esay. 50. 10.

Fourthly, It will make * *our comforts and refresh-*

* *Multum terret scriptura factura securum. Aug. Epi* 1.

ments

ments the ſweeter, when they come. The greater the humiliation, the deeper the tranquillitie. As fire is hotteſt in the coldeſt weather: ſo comfort is ſweeteſt in the greateſt extremities; ſhaking ſettles the peace of the heart the more. *The ſpirit is a Comforter*, as well *when he convinceth of ſinne*, as of righteouſneſſe and judgement; becauſe he doth it to make righteouſneſſe the more acceptable, and Iudgement the more beautifull.

Laſtly, acquaintance with our owne foulneſſe and diſeaſes by the Law, will make us *more carefull to keepe in Chriſts company*, and to walke according unto his Will; becauſe he is a Phyſitian to cure, a refiner to purge, a Father and a Husband to compaſſionate our eſtate. The leſſe beautie or worth there is in us, the more carefully ſhould we ſtudie to pleaſe him, who loved us for himſelfe, and married us out of pittie to our deformities, not out of delight in our beautie. Humilitie keepes the heart tractable and pliant. As melted waxe is eaſily faſhioned, ſo an humble ſpirit is eaſily faſhioned unto Chriſts Image: whereas a ſtone, a hard and ſtubborne heart, muſt bee hewed and hammered before it will take any ſhape. Pride, ſelfe-confidence, and conceitedneſſe, are the principles of diſobedience; men will hold their wonted courſes till they be humbled by the Law. *They are not humbled*, ſaith the Lord, *unto this day*, and the conſequent hereof is, *neither have they feared nor walked in my Law.* *If you will not heare*, that is, if you will ſtill diſobey the Lords meſſages, *my Soule ſhall weepe in ſecret for your pride*; to note that pride is the principle of diſobedience. *They and our fathers*, ſaith *Nehemiah* in his confeſſion, *dealt proudly, and hardned their neckes, and hearkened not unto thy Commandements*; and *refuſed to obey*. And therefore *Ezekiah* uſed this perſwaſion to the ten tribes to come up to Ieruſalem unto the Lords Paſſeover. *Be ye not ſtiffenecked as your fathers, but yeeld your ſelves unto the Lord*. To note that humiliation is the way unto obe-

Ier.44.10.

Ier.13.17.
Neh.9.16.17.

2.Cron.30.8.

obedience; when once the heart is humbled it will bee glad to walke with God. *Humble thy ſelfe*, ſaith the Prophet, *to walke with thy God. Receive the ingraffed Word with meekneſſe*, ſaith the Apoſtle. When the Heart is firſt made meeke and lowly, it will then bee ready to receive the Word, and the Word ready to incorporate in it, as ſeede in torne and harrowed ground. When *Paul* was diſmounted, and caſt downe upon the Earth, terrified and aſtoniſhed at the Heavenly viſion, immediately hee is qualyfied for obedience, *Lord what wilt thou have mee to doe?* When the Soule is convinc'd by the Law, that of it ſelfe it comes ſhort of the Glory of God, walkes in darkeneſſe, and can go no way but to Hell; It will then with ioy and thankfulneſſe *follow the Lambe whereſoever hee goes*; as being well aſſured, that though the way of the Lambe be a way of blood, yet the End is a Throne of Glory, and a Crowne of Life.

Mic. 6. 8.

Iam. 1. 21.

Act. 9. 6.

FINIS.

THE LIFE OF CHRIST:

OR, THE FELLOWSHIP OF THE SAINTS WITH HIM, IN HIS LIFE, Sufferings, and Resurrection.

By EDWARD REYNOLDS Preacher to the Honourable Societie of *Lincolns Inne.*

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THE LIFE OF CHRIST:

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1. IOHN 5. 12.

He that hath the Sonne, hath Life.

HAving ſhewed the *Inſufficiencie* of the *Creature* to make man happie, as being full of *vanitie*, and the *Inſufficiencie* of *Man* to make himſelfe Happie, as being full of *ſinne*; we now proceede in the laſt place to diſcover firſt *the Fountaine of Life* and Happineſſe, *Chriſt*; and ſecondly the *Channell* by which it is from him unto us conveyed, the *Inſtrument* whereby wee draw it from him, namely *the knowledge of him, and fellowſhip with him in his reſurrection and ſufferings.*

Theſe words we ſee containe a Doctrine of the greateſt conſequence to the Soule of Man in the whole Scriptures, and that which is indeede the ſumme of them all. They containe the ſumme of mans deſires, *Life*, and the ſumme of Gods mercies, *Chriſt*, and the ſumme of mans dutie, *Faith*; *Chriſt* the Fountaine, *Life* the Derivation, and *Faith* the Conveyance.

What-

Whatsoever things are excellent and desireable, are in the Scripture comprised under the name of *Life*, as the lesser under the greater; for *Life is better then meate, and the body then rayment*. And whatsoever Excellencies can bee named, wee have them all from Christ. *In Him*, saith the Apostle, *are hid the treasures of wisedome and knowledge. Hid*, not to the purpose that they may not be found, but to the purpose that they may bee sought. And we may note from the expression, that Christ is a *Treasurer* of his Fathers Wisedome; He hath Wisedome, as the Kings treasurer hath wealth, as an Officer, a Depositarie, a Dispenser of it to the friends and servants of his father. [a] He is *made unto vs Wisedome*. The Apostle saith that in him there are [b] *unsearchable riches*, an inexhausted treasurie of Grace and Wisedome. And there had neede bee a treasure of riches in him, for there is a treasure of sinne in us: so our Saviour cals it, [c] the *treasure of an evill heart*. [d] He was *full of Grace and Truth*. Not as a vessell, but as [e] a *Fountaine*, and as [f] a *Sunne*; to note that Hee was not onely full of Grace, but that the *fulnesse* of Grace was in Him. [g] *It pleased the Father that in him should all fulnesse dwell*. [h] *God gave not the Spirit in measure unto Him*. And as there is a *fulnesse* in Him, so there is a *Communion* in us, [i] *Of his fulnesse wee receive Grace for Grace*, that is, as a Childe in generation receiveth from his Parents member for member, or the paper from the Presse letter for letter, or the glasse from the face image for image; so in regeneration *Christ* is fully [k] *formed* in a man, and he receiveth in some measure and proportion *Grace for Grace*: there is no Grace in Christ appertaining to generall sanctification which is not in some weake degree fashioned in Him. Thus there is in Christ *a fulnesse of Grace*, answerable to [l] *a fulnesse of sinne* which is in us. The Prophet cals him [m] *a Prince of Peace*, not as *Moses* onely was a man of peace, but a Prince of peace. If *Moses* had beene a Prince of peace, how

Col. 2. 3.

a 1. Cor. 1. 30.
b Eph. 3. 8.

c Math. 12. 35.
d Ioh. 1. 14.

e Zach. 13. 1.
f Mal. 4. 2.

g Col. 1. 19.
h Ioh. 3. 34.

i Ioh. 1. 16.
2. Cor. 3. 18.

k Gal. 4. 19.

l Rom. 1. 29.
m Esai. 9. 6.

how easily might he have instill'd peaceable and calme affections into the mutinous and murmuring people? But though hee had it in himselfe, yet hee had it not to distribute. But Christ hath Peace, as a King hath Honours, to dispense and dispose of it to whom hee will. *Peace I leaue with you, my Peace I giue unto you.* Ioh.14.27. If I should runne over all the particulars of Grace or Mercy, we should finde them all proceede from him; He is our *Passeover*, saith the Apostle. 1.Cor.5.7. As in Egypt whersoever there was the blood of the Passeover there was life, and where it was not, there was death; so where this *our Passeover* is, there is life; and where hee is not, there is death: *To me to live is Christ*, saith the Apostle; Exod.12.23.30. Phil.1.21. and againe, now I live, yet not I, but *Christ liveth in me, and the life that I live, I live by the Faith of the Sonne of God, who loved me, and gaue himselfe for me.* Gal.2.20.

To consider more particular this *Life* which we have from *Christ*. First, It is a *Life of Righteousnesse*: for [a] *Life* and *Righteousnes* are in the Scripture taken for the same, (because sin doth immediatly make a man dead in law, [b] *He that beleeveth not is condemned already, and* [c] *in the day that thou eatest thereof, thou shalt die the death.*) And this Life (being a Resurrection from a preceeding death) hath two things belonging unto it. First, there is a *Libertie* and *Deliverance* wrought for us from that under which we were before held. Secondly, there is an *Inheritance* purchased for us, the Priviledge and Honour of being called the Sonnes of God conferr'd upon us. There are three Offices or Parts of the Mediation of Christ. First, his *Satisfaction* as hee is *our* [d] *Suretie*, whereby hee [e] paid our debt, [f] underwent the curse of our sinnes, [g] bare them all in his body upon the Tree, [h] became subject to the Law for us, in our nature, and representatively in our stead, [i] fulfill all righteousnesse in the Law required, both *Active* and *Passive* for us. For we must note that there are two things in the Law

[a] Rom.1.17. 2. Cor.3.6,7,9. Rom.5.17,21.
[b] Ioh.3.18.
[c] Gen.3.17.
[d] Heb.7.22.
[e] Col.2.14. Esai.53.4.
[f] Gal.3.13. 2.Cor 5.21.
[g] 1.Pe,.2.24.
[h] Gal.4.4.
[i] Math.3.15.

intended; One *principall*, *obedience*, and another *ſecondary*, *malediction*, upon ſuppoſition of diſobedience; ſo that ſin being once committed, there muſt be a double act to juſtification, the ſuffering of the curſe, and the fulfilling of righteouſneſſe a new. Vnto a double apprehenſion of Iuſtice in God there muſt anſwere a double act of righteouſneſſe in man, or in his ſurety for him; To Gods *puniſhing Iuſtice* a righteouſneſſe *Paſſive*, whereby a man is *rectus in curia* againe; and to Gods commanding *Iuſtice* a righteouſneſſe *Active*, whereby he is reconciled and made acceptable to God againe. The one a ſatisfaction for the injury we have done unto God as our Iudge; the other the performance of a ſervice which we owe unto him as our Maker. Secondly, In Chriſt as a Mediator, there is a *merit* likewiſe belonging unto both theſe acts of obedience in Him, by vertue of his infinite perſon which was the Prieſt, and of his Divine nature which was the Altar, that offered up and ſanctified all his Obedience. By the redundancie of which Merit (after ſatisfaction thereby made unto His Fathers Iuſtice for our debt) there is further, a purchaſe made of Grace, and Glory, and of all good things in our behalfe. He was made of a *woman*, made under the law; Firſt, *to redeeme thoſe that were under the Law*, which is the *ſatisfaction* and payment He hath wrought. Secondly, *That we might receive the Adoption or the inheritance of Sonnes*, which is the *Purchaſe* He hath made for us. Thirdly, there is the *Interceſſion* of Chriſt as our *Advocate*, which is the preſenting of theſe his Merits unto his Father for us, whereby He applyeth, and perpetuateth unto us the effects of them, namely our deliverance, and our Adoption or Inheritance. So then *the life of righteouſneſſe* conſiſts in two things. Firſt, *The remiſſion of ſinne*, and thereupon deliverance from the Guilt of it, and curſe of the Law againſt it; which is an effect of the ſatisfaction of Chriſts Merit. Secondly,

ly, *Adoption*, or the *acceptation of our perſons and admittance* into ſo high favour as to be heires of Salvation and Happineſſe, which is the effect of the Redundancie of Chriſts Merit; there being a greater exceſſe and proportion of vertue in his obedience, then of malignitie or unpleaſingneſſe in our diſobedience.

To conſider both theſe together; wee are *delivered*, Firſt, from *Sinne* and the Guilt or Damnation thereof: There is [a] no condemnation to them that are in Chriſt Ieſus; their [b] ſinnes are blotted out, and [c] forgotten, and [d] caſt into the depth of the Sea, and [e] done away as a cloud or miſt by the heate of the Sunne, they are [f] forgiven and covered, and not imputed unto us, [g] they are finiſhed and made an end of, [h] they were all laid upon Chriſt, and Hee hath beene a [i] propitiation for them, and his fleſh a vaile betweene them and his Fathers wrath; and in oppoſition hereunto, His obedience and righteouſneſſe is made ours. *Hee is* [k] *made unto us righteouſneſſe*, and *wee are the righteouſneſſe of God in Him*, we are [l] cloathed with Him, and appeare in the ſight of God as parts and portions of Chriſt himſelfe; for [m] the Church is the fulneſſe of Him that filleth all in all.

Secondly, wee are conſequently delivered from the Law, ſo farre forth as it is the [n] ſtrength of ſinne; and are conſtituted under another and better regiment, which the Apoſtle calls [o] *Grace*, or the [p] *Law of Faith*. Firſt, we are delivered from the Law as a Covenant of righteouſneſſe; and expect Iuſtification and Salvation onely by faith in Him who is [q] *The Lord our Righteouſneſſe*. [r] *Chriſt is the End of the Law for Righteouſnes*. We are righteous by the *righteouſneſſe of God* without the Law; that is, not that righteouſneſſe by which God as God is righteous, but by a righteouſneſſe which we have, not by nature, or in our ſelves, or from any principles of our creation, (which Saint *Paul* calls *Mans*

a Rom.8.1.
b Eſai.43 25. Act.3 19.
c Ier.31.34. Heb 8.12.
d Mic.7.19.
e Eſai.44 22.
f Pſal.32.1.
g Dan.9.24.
h Eſai.53.6.
i 1.Ioh 2.2.
k 1.Cor.1.30. 2 Cor.5.21.
l Rom.13.14.
m Eph.1.23.
n 1.Cor 15.56.
o Rom.6.14.
p Rom.3.27.
q Ier.23.6.
r Rom 10.4. Rom.3. 20. 21.

Phil.3.9. Eph.2.8,9,10.

Gal.3.10.

Psal.143.2. a Math 5.48.

b Luk.1.72,75. c Tit.2.11,12.

2.Cor 8.12. Mal 3.17. Hos.11.3. Hos.14.4.

own righteousnes) but from the meer *grace & gift of God.*

Secondly, hereupon consequently wee are delivered from the *rigor of the Law*, which consisteth in two things: first it requireth *perfect obedience*: secondly, *perpetuall obedience.* Wee must doe all things that are written in the Booke of the Law, and we must continue to doe them. Now from this we are delivered, though not as a Dutie, yet as such a necessity as brings death upon the faile in it. When a mans conscience doth summon him before Gods tribunall to bee justified or condemned; he dares not trust [a] his owne performances, because no flesh can be righteous in Gods sight. Though the Gospell both command, and [b] promise, and [c] worke holynesse in us; yet when wee goe to finde out that to which we must stand for our last tryall, by which wee resolve to expect remission of sinnes, and inheritance with the Saints, there is so much pollution and fleshly ingredients in our best workes, that we dare trust none but Christs owne adequate performance of the Law, whereby wee are delivered from the rigor and inexorablenesse thereof. That inherent and habituall exactnesse which the Law requireth in our persons is supplied by the merit of Christ: that actuall perfection which it requireth in our services, is supplyed by the incense, and intercession of Christ. And though wee are full of weaknesse, all our righteousnesse as a menstruous cloth, many ragges and remnants of the old *Adam* cleave still unto us, and we are kept under that captivitie and unavoydable service of sinne which hee sold us under: yet this *Priviledge and Immunitie* we have by Christ, that our desires are accepted, that God spareth us as Sonnes, that Christ taketh away all the iniquitie of our Holy things; that when we faint he leads us, when we fall he pitties us, and heales us, when we turne and repent he forgives, accepts, welcomes, and feasts us with his compassions.

Thirdly,

Thirdly, we are delivered from the *curse of the Law*, Christ being made a *curse for us*, and the chastisement of our peace being laid on him. From *punishments eternall*, He hath delivered us from the *wrath to come*, and from *punishments Temporall*, as formall punishments. When we are judged of the Lord, we are chastened, but wee are not condemned; they are for declaration of Gods displeasure, but not of his fury or vengeance; they are to amend us, and not to consume us; blowes that polish us for the Temple and conforme us unto our Head, and weane us from the world, not tastes and forerunners of further wrath. They are like *Iobs* dunghill set up to see a Redeemer upon. And besides this, as Sons of promise we are blessed with faithfull *Abraham*, have interest in that pretious vertue of the Gospell which makes all things worke together for the best to those that love God.

Gal.3.13. Esai.53.5. 1.Thes.1.10.

Pœna emendatoria non interfectoria. Aug. To.1.de lib.Arb. lib.3.cap.25.

Lastly, we are hereupon consequently delivered from those *effects of the spirit of bondage which come along with the Law*. And they are principally three. First, [a] *To manifest* to the Conscience that a man is in a desperate and damnable condition, in stead whereof there comes along with Christ to the Soule a Spirit of [b] Adoption, and of [c] a sound minde, which sayes unto the Soule that God is our Salvation, settles the heart to rest and cleave unto Gods Promises; [d] terrifies, seales, secures, certifies our inheritance unto us. Secondly, *to* [e] *stoppe the mouth*, and drive out of Gods presence, and leave utterly [f] unexcusable, that a man shall have nothing to alledge why the curse should not be pronounced against him, but shall in his conscience subscribe to the righteousnesse of Gods severity. In stead whereof we have in Christ a [g] *free approach* into Gods presence; words put into our mouthes by the [h] spirit of supplications to reveale our requests, to debate, and plead in Gods Court of mercy; to [i] cleere our selves from the accusations of Sathan:

[a] Rom.7.9.

[b] Rom.8.15.
[c] 2.Tim.1.7.
[d] 2.Cor.1.22. Eph.1.13.14. Eph.4.30. 1.Cor.2.10.12.
[e] Rom.3.19. Mat.22.12.
[f] Rom.1.20.2.1.

[g] Eph.2.18. Heb.10.19.
[h] Zach.12.10. Rom.8.26.
[i] 2.Cor.7.11.

Sathan; to appeale from them to Christ, and in him to make this just apologie for our selves. I confesse I am a grievous sinner, (and there is not a Soule in Heaven Christ onely excepted which hath not beene so, though I the chiefe of all) In Law then I am gone, and have nothing to answere there, but only to appeale to a more mercifull Court. But this I can in truth of heart say, that I deny my owne workes, that I bewaile my corruptions, that the things which I doe I allow not, that it is no more I that doe them, but sinne that dwelleth in me; that I am truly willing to part from any lust, that I can heartily pray against my closest corruptions, that I delight in the Law of God in mine inner man, that I am an unwilling captive to the Law in my members, that I feele, and cry out of my wretchednesse in this so unavoydable subjection, that I desire to feare Gods Name, that I love the Communion of his Spirit and Saints; and I know I have none of these affections from nature (in that I agree with Sathan:) these are spirituall and heavenly impressions, and where there is a piece of the spirit, where there is a little of heaven, that will undoubtedly carry the soule in which it is to the place where all the Spirit is. Iudg.13.23. If God would destroy me, hee would not have done so much for my Soule; he would never have given me any dramme of Christs Spirit to carry to hell, or to be burnt with me. No man will throw his jewels into a sinke, or cast his pearles under the feete of swine: certainely God will send none of his owne graces into Hell, nor suffer any sparkle of his owne holynesse and divine nature to be cast away in that lake of forgetfulnesse. If He have begun these good works in me, He will finish them in his owne time; and I will waite upon him and expect the Salvation of the Lord. Thirdly, *to* [a] *terrifie and affright* the Soule, with a fearefull expectation of fiery wrath and execution of the curse. In stead whereof the soule is calm'd with a spirituall serenity and [b] peace,

[a] 2.Tim.1.7. Heb.10.27.

[b] peace, which is the beginning of Gods Kingdome, armed with a ſweete ſecuritie, and [c] Lion-like boldneſſe, againſt all the powers and aſſaults of Men or Angels; crowned and refreſhed with the [d] joy of Faith, with the firſt fruites of the Spirit, with the cluſters of the Heavenly Canaan, with the earneſt of its inheritance, with the prefruition and preapprehenſion of Gods preſence and Glory. This is the *Life of Righteouſneſſe* which we have from Chriſt; [e] Ἀπολύτρωσις a *Redemption* and deliverance from ſinne and the Law; [f] and ἐξουσία, a *Priviledge*, right and intereſt in the purchaſed poſſeſſion.

Secondly, *He that hath the Sonne hath Life*, in regard of *Holineſſe*, as he hath [g] received *Chriſt Ieſus the Lord*, ſo *he walketh in Him*: [h] *we are in Him created or raiſed* up from the firſt death, *unto good workes*, that we ſhould walke in them. Of our ſelves we are [i] without ſtrength, without love, without [k] life; no power, no liking, no poſſibilitie to doe good; not any principle of Holyneſſe or Obedience in us. It is Hee that [l] ſtrengthens, that [m] winnes, that [n] quickens us by His Spirit to His Service.

Wee ſhould here conſider *Holineſſe* ſomething more largely, and ſhew when good workes are *Vitall*, and ſo from Chriſt; and when onely *mortall*, *earthly*, and upon falſe principles, and ſo from our ſelves. But having done this before in the doctrine of the raigne of ſinne; I will onely name ſome other diſcourſes of a *Vitall Operation*, and ſo proceede.

Firſt, *Life* hath ever an *Internall principle*, a ſeede within it ſelfe, a naturall heate, with the fountaine thereof, [o] by which the body is made operative and vigorous: and therefore in living Creatures the [p] heart firſt liveth, becauſe it is the forge of ſpirits, and the fountaine of heate. So Holyneſſe which comes from Chriſt beginnes within, proceedeth from an [q] ingraffed and implanted ſeede, from the [r] feare of God in the heart, and

b Rom.5.1. Ioh.16.33. Rom.14.17.
c Prov.28.1. Rom.8.33. Pſal.56.11.
d 1.Pet.1.8. Rom.15.13.
e Eph.1.14.
f Ioh.1.12.
g Col.2.6.
h Eph.2.10.
i Rom.5.6.10.
k Epheſ.2.1.
l Eph.3.16. Phil.4.13.
m Hoſ.2.14. Pſal.110.3. 1.Ioh.4.19.
n Ioh.5.25.26. Ioh.14.19.
o πυρὶ ἐοικέναι πάντα. *Ariſt. De Reſpirat. cap.8.*
p *Ibid. Ariſt.*
q Iam.1.21. 1.Ioh.3.9.
r Ier.32.40.

the [f] Law put into the inner man. The [t] Conscience is cleansed, [u] the spirit of the minde is renewed, the [x] delights and desires of the heart are changed, the bent and bias of the thoughts are new set, [y] Christ is formed, and dwelleth within, the whole man is [z] baptized with the Holy Ghost as with fire, which from the Altar of the heart, where it is first kindled, breaketh out, and quickneth every faculty and member. Fire when it prevailes will not be hidde nor kept in.

Secondly, *Life* hath ever a *nutritive appetite* ioyned with it, and that is most set upon such things as are of the [a] same matter and principles with the nature nourished: so where a man is by the spirit of Christ quickned unto a Life of Holynesse, he will have a [b] *hungring, thirsting*, and most ardent affection to all those sincere, uncorrupted, and Heavenly Truths, which are proportionable to that Spirit of Christ, which is in him.

Thirdly, *Life* is *Generative* and *Communicative* of it selfe, all living Creatures have some seminarie of generation for propagating their owne kinde; so that spirit of Holynesse which wee have from Christ, is a fruitfull spirit, that endeavours to shedde, multiply, and derive himselfe from one unto another. Therefore he descended in fiery tongues, to note this multiplying and communicating property which he hath. The tongue is a member made for Communion, and nothing so generative of it selfe as fire. *They that feared the Lord spake often to one another*, saith the Prophet. *Many people shall gather together, and say come yee, and let us goe to the Mountaine of the Lord, &c.*

Lastly, where there is perfect life, there is sense too of any violence offered to it: so where the Spirit of God is, will bee a tendernesse, and griefe from the sinnes, or temptations which doe assault him. As that great sinne, which the Scripture calls *blaspheming of the Holy Ghost*, and despighting of the Spirit of Grace, is after a more especiall

[f] Ier.31.33.
[t] Heb.9.14.
[u] Eph.4.23.
[x] Rom 7.22.
[y] Gal.4.19. Eph.3.17.
[z] Matt.3.11.

[a] πάσαι δὲ ζῶσαι διαφέρουσι μάλιστα κατὰ τὸν ὕλην ἐξ ἧς συνίστανται τὰ ζῶα. ἡ δὲ αὔξησις ἐκείνοις γίνεται κατὰ φύσιν ἐκ τῶν αὐτῶν. *Arist. De Histor. Animal. lib.8. cap.1.*

[b] 1.Pet 2.2. Gen.1.11.

Mal.4.16. Esai.2.3. Ier.3.3.17.

especiall manner called *the sinne against the Holy Ghost*; as being a sinne which biddeth open defiance to the *Truth, Grace, Life* and *Promises, which that Spirit revealeth and confirmeth unto us*; so every smaller sinne doth in its manner and measure grieve this spirit, even as every distemper in the body doth bring paine in some measure unto the naturall soule. A living member is sensible of the smalleſt pricke, whereas a body in the Grave is not pained, nor disaffected with the weight and darkneſſe of the earth, the gnawing of wormes, the stinch of rottenneſſe, nor any violences of dissolution, becauſe the principle of sense is departed: so though wicked men lie in rotten and noysome lusts, have the guilt of many millions of sinnes like so many rockes and mountaines of Lead on their soules, doe dayly cut and teare themselves like the Lunaticke in the Gospell, yet they feele nothing of all this, becauſe they have no spirit of life in them: whereas another, in whom Christ is formed, would bee constrain'd with teares of blood, and most bitter repentance to wash the wound of spirit, which but one of those fearefull oathes, or uncleane actions, (which the others multiply and wallow in with delight) would make within them.

Now, Hee who hath the Sonne, hath holyneſſe upon two grounds, according to that double relation which Holineſſe hath unto Christ. For it respecteth Him as the *Principle and Fountaine* from whence it comes, and as the rule or patterne unto which it answeres. *Holynes* is called *the Image of God*; now as the face is both the Fountaine of that Image or species which is shed upon the glaſſe, and likewise the exact patterne and example of it too: so Christ is both the *Principle of Holineſſe*, by whom it is wrought, and the *Rule* unto which it is proportioned.

First, Christ is the Principle and Fountaine of Holineſſe, as the head is of sense or motion; from him the whole

whole body is joyned together and compacted, and so maketh encreaſe and edification of it ſelfe in Love. The oyntment ran downe from Aarons head unto the skirts of his garment, to note the effuſion of the ſpirit of Holineſſe from Chriſt unto his loweſt members. *Ye have received an unction from the holy One*, ſaith the Apoſtle. What this influence of Chriſt into his members is wee ſhall more particularly open in the conſequent parts of this diſcourſe.

1. Ioh. 2. 20.

Secondly, *Chriſt* is the Rule and Patterne of holineſſe to his Church. Our Sanctification conſiſteth onely in a conformitie unto his wayes. For more diſtinct underſtanding of which point we muſt note, firſt, that *Chriſt* had ſeverall waies and workes to walke through. Sometimes we finde him walking to Golgotha and the Garden, which was the worke of his merit and paſſion. Sometimes to the Mount with *Peter*, *Iames* and *Iohn*, which was the worke of his glory and tranſ-figuration. Sometimes upon the ſea and through the midſt of Enemies, which was his worke of power and miracles. Sometimes in the midſt of the ſeven golden Candleſtickes, which was his worke of governement, guidance, and influence on the Church. Laſtly, we finde him going about, and doing good, ſubmitting himſelfe unto his parents, going apart by himſelfe to pray, and in other the like workes of his ordinary obedience.

Secondly, of theſe workes of *Chriſt* we muſt note, that ſome are uncommunicable, others communicable. Vncommunicable are, firſt, his workes of Merit and Mediation. There is but one Mediator betweene God and man, the man *Chriſt*. There is no other name under heaven by which a man may be ſaved, but the name of *Chriſt*. There is no Redemption nor interceſſion to bee wrought by any man but by *Chriſt*. None have to doe with the Cenſer to offer incenſe, who have not to doe with the Altar to offer Sacrifice. Secondly, his worke of

of Governement and Influence into the Church, his dispensing of the spirit, his quickning of his Word, his subduing of his enemies, his collecting of his members, are all personall Honours which belong unto Him as Head of the Church. Those which are *Communicable*, and wherein wee may be by his Grace made partakers, are such as either belong to the other life, or to this. In the other life our Bodies shall bee made *Conformed* to the transfigured and Glorious body of Christ; when Hee appeareth wee shall be made like unto Him, by the power whereby Hee subdueth all things unto Himselfe. Here, some are againe extraordinarily *Communicable*, being for ministery and service, not for sanctity or Salvation. Such were the miraculous workes of the Apostles, which were unto them by way of priviledge and temporary dispensation granted. Others ordinarily, and universally to all his members. So then it remaines that *our formall and complete Sanctification* consists in a *Conformitie to the wayes of Christs ordinary Obedience*. The whole Life of Christ was a Discipline, a Living, Shining, and exemplary Precept unto men, a Visible *Commentary on Gods Law*. Therefore wee finde such names given unto Him in the Scriptures, as signifie not onely Preeminence, but exemplaryneſſe; A [a] Prince, [b] a Leader, [c] a Governour, [d] a Captaine, an [e] Apostle and high Priest, [f] a chiefe Sheepeheard and Bishop, [g] a Forerunner, or Conduct into Glory, a [h] Light to the Iewes, [i] a Light to the Gentiles, a [k] Light to every man that entereth into the World. All which titles as they declare his Dignitie, that He was the first borne of every Creature, so they intimate likewise that Hee was proposed to be the Author and Patterne of Holyneſſe to his people. All other Saints are to be imitated onely with limitation unto Him, and so farre as they in their conversation expresse his Life and Spirit; *Be ye followers of me even as I am of Christ*. But [l] we must never pinne our obedience to the exam-

Phil.3.21. 1.Ioh.3.2.

a Dan.9.25.
b Esai.55.4.
c Math.2.6.
d Heb.2.10.
e Heb.1.3.
f 1.Pet 2.25. 1.Pet 5.4.
g Heb.6.20.
h Exod.13 21.
i Luk.2 32.
k Ioh.1.9.

l *Aug. de mendac. ad Consen. lib.2. cap.9.*

example of any Saint, leſt we happen to ſtumble and breake our bones, as they did. Wherefore are the falls and apoſtacies, the errors and infirmities of holy men in Scripture regiſtred? Certainely, the Lord delighteth not to keepe thoſe ſinnes upon record for men to gaze on, which himſelfe hath put behinde his owne backe, and wiped out of the booke of his owne remembrance. Hee delighteth not in the diſhonour and deformities of his worthies. But [m] they are recorded for our ſakes, ſet up for landmarks to warne euery man to take heed of adventuring (on any mans authority) upon thoſe rockes where ſuch renowned and noble Saints have before miſcarried. Children of light indeed they are, but their light is like the light of the Moone ſubject to mixtures, wainings, decayes, eclipſes. Chriſt onely is the Sunne of righteouſneſſe, that hath a plenitude, indeficiencie, unerring holineſſe, which neither is deceived, nor can deceive.

Now further this conformity unto *Chriſt* muſt be in all his obedience. Firſt, in his actiue obedience unto the Law, [n] *Learne of me*, ſaith he, *for I am meeke and lowly.* [o] *I have given you an Example that you ſhould doe as I have done unto you.* The action was but temporarie, and according to the cuſtome of the place and age, but the affection was univerſall, the humility of his heart. [p] *Let the ſame minde*, ſaith the Apoſtle, *be in you, which was in Chriſt*, that is, have the ſame judgement, opinions, affections, compaſſions, as *Chriſt* had. [q] *As he which hath called you is holy, ſo be ye holy in all manner of converſation.* Secondly, in his paſſive obedience, though not in the end or purpoſes, yet in the manner of it, *Runne with patience*, ſaith the Apoſtle, *the race which is ſet before you*, looking vnto [r] *Ieſus*, who for the joy that was ſet before him, endured the croſſe, deſpiſed the ſhame, &c. If the head be gotten through a ſtrait place, all the members will venture after. Therefore ſince *Chriſt* hath gone through

[m] *Aug. De nat. & grat. cap. 35. Cavendæ tempeſtates & flenda naufragia. Ad hoc peccata illorum hominum ſcripta ſunt ut Apoſtolica illa ſententia ubiq; tremenda ſit, Qui videtur ſtare, videat ne cadat. Aug. de Doctr. Chriſt. li. 3. c. 23.* David *Amicus Dei, & Salomon amabilis eius victi ſunt, ut & ruinæ nobis ad cautionẽ & pœnitudinis ad ſalutem exempla præberent. Hier. To. 1. Epiſt 9.*

[n] Matt 11.29.

[o] Ioh. 13.15.

[p] Phil. 2.5.

[q] 1. Pet. 1.15.

[r] Heb. 12.1, 2.

through ſhame, contradiction, death, to his glory, let us not be wearied, nor faint or deſpaire in our mindes. The head doth not thinke all its worke ended when it is gotten through it ſelfe, but taketh care, and is mindefull of the members that follow. Therefore the Apoſtle cals our ſufferings A fulfilling or [f] making up of the ſufferings of Chriſt. The Reſolution of all is briefely this, *We muſt follow Chriſt in thoſe things which hee both did and commanded*; not in thoſe things which he did, but not commanded.

[f] Col. 1.24.

But heere it may be objected, *Chriſt* was Himſelfe voluntarily poore; [t] *Hee became poore for our ſakes*, and he commanded poverty to the young man, *goe ſell all that thou haſt, and give it to the poore.* Is every man to be herein a follower of Chriſt? To this I anſwere in generall, that poverty was not in Chriſt any act *of Morall Obedience*, nor to the yong man any command of *Morall Obedience.* Firſt, for Chriſts poverty we may conceive that it was a requiſite preparatorie act to the worke of redemption, and to the magnifying of his ſpirituall power in the ſubduing of his enemies, and ſaving of his people; when it appeared that thereunto no externall acceſſions nor contribution of temporall greatneſſe did concurre. And ſecondly for the command to the yong man, it was meerely perſonall, and indeede not ſo much intending obedience to the letter of the precept, as triall of the ſinceritie of the mans former profeſſion, and conviction of him touching thoſe miſperſwaſions and ſelfe-deceits which made him truſt in himſelfe for righteouſneſſe like that of God to *Abraham* to offer up his Sonne, which was not intended for death to *Iſaake*, but for tryall to *Abraham*, and for manifeſtation of his faith.

Una paſſio Domini & ſervorum. De Dupl. Martyr. apud Cyprian.

[t] 2. Cor. 8.9. Luk. 9.58. Luk. 8.3. Mark. 10.21.

It may be further objected, *How can wee bee Holy, as Chriſt is Holy?* Firſt the thing is impoſſible, and ſecondly, if we could, there would be no neede of Chriſt; if we were bound to bee ſo Holy, righteouſneſſe would come by

by a Law of workes. To this I answere; the Law is not nullyfied, nor curtall'd by the mercy of Christ: we are as fully bound to the obedience of it as *Adam* was, though not upon such bad termes, and evill consequences as he; under danger of contracting sinne, though not under danger of incurring death. So much as any justified person comes short of complete and universall obedience to the Law, so much hee sinneth, as *Adam* did, though God be pleased to pardon that sinne by the merit of Christ. Christ came to deliver from sinne, but not to priviledge any man to commit it: though hee came to be a curse for sinne, yet Hee came not to be a Cloake for sinne. Secondly, *Christ is needefull in two respects:* First, because we cannot come to full and perfect obedience, and so His Grace is requisite to pardon and cover our failings: Secondly, because that which wee doe attaine unto, is not of or from our selves, and so his spirit is requisite to strengthen us unto his service. Thirdly, when the Scripture requires us to be Holy and perfect *as Christ and God*, by as, we understand not equalitie in the compasse, but qualitie in the Truth of our Holynesse: As when the Apostle saith, *That we must love our neighbour as our selves*, the meaning is not that *our love to our neighbour should be mathematically equall to the love of our selves*; for the Law doth allow of degrees in Love according to the degrees of relation and neerenesse in the thing loved: *Doe good unto all men, specially to those of the household of Faith.* Love to a friend may safely bee greater then to a stranger; and to a wife or childe, then to a friend: yet in all, our love to others must be of the selfe same nature, as true, reall, cordiall, sincere, solid as that to our selves. Wee must love our neighbour as wee doe our selves, that is, unfainedly, and without dissimulation.

Rom 13.9.

Gal.6.10.

Rom.12.9.

Let vs further consider the *Grounds* of this point touching the *Conformitie* which is betweene the *nature and spiri-*

spirituall life of Christians and of Christ (becauſe it is a Doctrine of principall conſequence.) Firſt this was one of the *Ends of Chriſts comming*. Two purpoſes He came for; A reſtitution of us to our intereſt in Salvation, and a reſtoring our originall qualities of Holyneſſe unto vs. Hee came to ſanctifie, and cleanſe the Church, that it *ſhould be Holy and without blemiſh; unblameable and unreproveable in his ſight: To Redeeme, and to purifie his people. The one is the worke of his Merit which goeth upward to the Satisfaction of his Father*; the other the worke of his Spirit and Grace, which goeth downeward to the Sanctification of his Church. In the one He beſtoweth his righteouſneſſe upon us by imputation; in the other He faſhioneth his Image in us by *renovation*. That man then hath no claime to the payment Chriſt hath made, nor to the inheritance Hee hath purchaſed, who hath not the Life of Chriſt faſhioned in his nature and converſation.

Eph.5.26. Col.1.22. Tit.2.14.

But if Chriſt be not onely a *Saviour to Redeeme*, but *a Rule to Sanctifie*, what uſe or ſervice is left unto the Law? I anſwere, that the *Law* is ſtill a *Rule*, but not a comfortable, effectuall, delightfull rule without Chriſt applying, and ſweetning it unto us. The *Law* onely comes with commands, but *Chriſt* with ſtrength, love, willingneſſe, and life to obey them. The *Law* alone comes like a *Schoolemaſter* with a ſcourge, a curſe along with it; but when *Chriſt* comes with the *Law*, He comes as a *Father*, with precepts to teach, and with compaſſions to ſpare. The Law is a Lion, and *Chriſt our Sampſon* that ſlew the Lion; as long as the Law is alone, ſo long it is alive, and comes with terrour, and fury upon every Soule it meetes: but when Chriſt hath ſlaine the Law, taken away that which was the ſtrength of it, namely the guilt of ſinne, then there is honie in the Lion, ſweetneſſe in the duties required by the *Law*. It is then an eaſie yoke, and a *Law of libertie*, the *Commandements*

a Math.11.30. Iam.1.25. 1.Ioh.5.3.

dements are not then grievous, but the heart delighteth in them, and loveth them, even as the honie and the honie combe. Of it ſelfe it is [b] the cord of a Iudge which bindeth hand and foote, and ſhackleth unto condemnation; but by Chriſt it is made *the* [c] *cord of a man*, and the band of *Love*, by which He teacheth us to goe, even as a nurſe her infant.

Secondly, *Holyneſſe* muſt needes conſiſt in a *Conformitie* unto *Chriſt*, if wee conſider the *nature* of it. Wee are then *Sanctified* when wee are re-endued with that *Image of God* after which we were at firſt created. Some [d] have conceived that we are therefore ſaid to bee created after Gods Image, becauſe wee were made after the Image *of Chriſt*, who was to come; but this is contradicted by the Apoſtle, who ſaith that [e] *Adam was the figure of Chriſt*, and not *Chriſt* the patterne of *Adam*; yet that created Holyneſſe is renewed in us after the *Image of Chriſt*. [f] As we have borne the image of the earthly *Adam*, who was taken out of the Earth, an image of ſinne, and guilt: So wee muſt beare the Image of the Heavenly *Adam*, who is the Lord from Heaven, an Image of Life and Holyneſſe. We were [g] predeſtinated, ſaith the Apoſtle, *to be conformed unto the Image of the Sonne*; Conformed in his *Nature*, *Holyneſſe*, in His *End*, *Happyneſſe*; and in the way thereunto, *Sufferings*. [h] We all, ſaith he, *beholding with open face as in a glaſſe*, that is in Chriſt, or [i] in the face of Chriſt, the Glory of God, are changed into the ſame Image with *Chriſt*, (He the Image of his Father, and we of Him) *from glory to glory*, that is, either from glory inchoate in obedience and grace here (for the Saints in their very ſufferings are glorious and conformable to the Glory of Chriſt; *The* [k] *Spirit of Glory is upon you in your reproaches for Chriſt*) *unto Glory conſummate in Heaven, and Salvation hereafter*: or from glory to glory, that is, *Grace for Grace*, the Glorious Image of Gods Holyneſſe in Chriſt faſhioning

Vt non ſit terribile ſed ſuave mandatum. Aug. Contr. Pelag. & Celeſt. lib. 1. c. 13. Vt innoteſcat quod latebat, & ſuave fiat quod non delectabat, gratiæ Dei eſt quæ hominum adjuvat voluntates. Aug. de peccat. merit. & remiſſ. lib. 2. cap. 17.

[b] Math. 22. 13.

[c] Hoſ. 11. 4.

[d] *Ad imaginem Chriſti futuri. non tantum Dei opuserat ſed pignus. Tertul. de Reſur. Chriſti. cap. 6.*

[e] Rom. 5. 14. 1. Cor. 15. 45.

[f] 1. Cor. 15. 49

[g] Rom. 8. 29.

[h] 2. Cor. 3. 18.

[i] 2. Cor. 4 6.

[k] 1. Pet. 4. 14.

ſhioning, and producing it ſelfe in the hearts of the faithfull, as an Image or ſpecies of light ſhining on a glaſſe, doth from thence faſhion it ſelfe on the wall, or in another glaſſe. *Holyneſſe is the Image of God*; now in an Image there are two things required. Firſt, *a ſimilitude* of one thing unto another. Secondly, *A Deduction*, derivation, impreſſion of that ſimilitude upon the one from the other, and with relation thereunto. For though there bee the ſimilitude of ſnow in milke, yet the one is not the image of the other. Now then when an image is univerſally loſt, that no man living can furniſh his neighbour with it to draw from thence another for himſelfe, there muſt be recourſe to the prototype and originall, or elſe it cannot bee had. Now in *Adam* there was an univerſall obliteration of Gods Holy Image out of himſelfe, and all his poſteritie. Vnto God therefore Himſelfe wee muſt have recourſe to repaire this Image againe. But how can this be? The Apoſtle tels us, that He is an *Inacceſſible, an unapproachable God*, no man can draw neere him, but hee will be licked up and devoured like the [l] ſtubble by the fire; and yet, if a man could come neere him (as in ſome ſenſe he is [m] *not farre from every one of us*) yet He is an [n] *Inviſible God*, no man can ſee Him, and live; no man can have a view of his face to new draw it againe. Wee are all by ſinne come [o] ſhort of His Glory; as impoſſible it is for any man to become holy againe as it is to ſee that which is inviſible, or to approch unto that which is Inacceſſible; except the Lord be pleaſed through ſome vaile or other to exhibite His Image againe unto us, and through ſome glaſſe to let it ſhine upon us, we ſhall be everlaſtingly deſtitute of it. And this Hee hath beene pleaſed to doe through the [p] vaile of Chriſts fleſh, [q] God was manifeſted in the fleſh; in that fleſh He was [r] made viſible, and we have an acceſſe *into the Holyeſt of all through the vaile*, that is to ſay, *Chriſts fleſh*; in that fleſh He was made acceſſible.

l 1. Tim. 6. 16.
m Act. 17. 27.
n 1. Tim. 1. 17.
o Rom. 3. 23.
p Heb. 10. 20.
q 1. Tim. 3. 16.
r Ioh. 14. 9.

By Him saith the Apostle wee have an [f]acceſſe unto the *Father*. He was *the Image of the Invisible God*. He that *hath seene Him hath seene the Father*. For as God was in him reconciling the World unto Himselfe, so was Hee in Him revealing Himselfe unto the World. *No man hath seene God at any time; the onely begotten Sonne which is in the bosome of the Father Hee hath revealed Him.*

[f] Eph.2.18.
[t] Col.1.15.
Ioh.1.18.

Thirdly, consider the *quality of the mysticall body*. It is a true rule, That that which is first and best in any kinde is the rule and measure of all the rest. And therefore Christ being the first and chiefest member in the Church, He is to bee the ground of conformitie to the rest. And there is indeede a mutuall suteableness betweene the Head and the Members. Christ by compassion Conformable to His Members in their infirmitie, (*We have not an high Priest who cannot be touched with a feeling of our infirmities*) And the members by communion conformable to Christ in His *Sanctity*; *Both he that sanctifieth, and they that are sanctified are of one.*

Primum & optimum in unoquoque genere est Regula cæterorum.
Heb.4.15.
Heb.2.11.

Fourthly Holyness in the Scripture is called an *Vnction*. All the vessels of the Tabernacle were sanctified by that Holy *Vnction* which was prescribed *Moses*. *Ye have receiued an ointment*, saith S. *Iohn*, *which teacheth you all things*. It is an oyntment which healeth our wounds, and cleanseth our nature, & mollyfieth our Consciences, and openeth our eyes, and consecrateth our persons unto royall, sacred, and peculiar services. Now though Christ were annointed with this Holy Oyle above his fellowes, yet not without his fellowes; but all they are by his unction sanctified. Light is principally in the Sunne, and sappe in the roote, and water in the Fountaine; yet there is a derivation, a conformitie in the beame, branches, and streames to their originals: Onely here is the difference; in Christ there is a *fulnesse*, in us onely a *measure*; and in Christ there is a *pureness*, but in us a *mixture*.

Exod.30.29.
1.Ioh.2.20.

Fifthly,

Fifthly and lastly, Christ is the *Summe of the whole Scriptures*, and therefore necessarily the *Rule of Holynesse*. For the [a] *Scripture* is *profitable to make a man perfect*, and *to furnish him unto all good workes*. Saint *Paul* professeth [b] that he with-held nothing which was profitable, but delivered the whole Counsell of God; and yet elsewhere we finde the Summe of his preaching was [c] Christ crucified: and therefore that which the Scripture calles [d] the writing of the Law in our hearts, it calles [e] the *forming of Christ in us*; to note that Christ is *the summe and substance of the whole Law*. Hee [f] came to men first in his Word, and after in his Body; fulfilling the types, accomplishing the predictions, performing the commaunds, removing the burdens, exhibiting the precepts of the whole Law in a most exemplarie and perfect conversation.

Now for our further applycation of this Doctrine unto *use* and *practise*: we may hence first receive a *twofold Instruction*. First, touching the *proportions* wherein our holynesse must beare *conformitie unto Christ*; for *conformitie* cannot be without *proportion*. Here then we may observe foure particulars wherein our holynesse is to bee proportionable unto Christs. First, it must have *the same principle and seede with Christs*, namely his Spirit. As in Christ there were two natures, so in either nature there was Holynesse after a severall manner. In his Divine nature he was holy by essence and underivatively; in His humane by consecration, and unction with the Spirit; and in this wee are to beare proportion unto him. Our holynesse must proceede from the same Spirit whereby he was sanctified; onely with this difference. The Spirit of Holynesse was Christs, *Iure proprio*, by vertue of the *hypostaticall union* of the humane nature with the divine in the unitie of his person. By meanes whereof it was impossible for the humane nature in him not to bee sanctified, and filled with Grace. But to us the Spirit be-

[a] 2. Tim. 3. 16, 17.
[b] Act. 20. 20, 27.
[c] 1. Cor. 1. 21, 22. 1. Cor. 2. 2.
[d] Ier. 31. 33.
[e] Gal. 4. 19.
[f] γεγμμενὴ ἐν σώμασι. *Clem. Alex.*

longs by an inferior union unto Christ as our Head, from whom it is unto us derived and dispensed in such proportions as Hee is in mercy pleased to observe towards his members. But yet though wee have not as Hee a plenitude of the Spirit, yet wee have the same in Truth and substance with Him. As it is the same light which breaketh forth in the dawning of the day, and inhereth in the Glorious body of the Sunne, though here in fulnesse, and there but in measure: So the Apostle saith we are all changed into the same Image with Christ by the Spirit of our God. And he that is ioyned unto the Lord is one spirit, and that there is but *one Body and one Spirit betweene Christ and his members.*

2.Cor.3.18. 1.Cor.6.17. Eph.4.4.

Secondly, our Holynesse must bee conformable to Christs in the *Ends of it.* First, *the Glory of God*: Father, saith hee, *I have glorysied thee on earth, I have finished the worke which thou gavest me to doe.* Wherein there are three notable things for our imitation. First that God must first give us our workes, before we must doe them. We must have his warrant and authoritie for all we doe. If a man could bee so full of *selfe-zeale* (if I may so call it) of *irregular and unprescribed devotion*, as to offer *rivers of oyle, or mountaines of cattell, or the first borne of his body for the sinne of his soule*, should neglect and macerate his body and dishonour his flesh into the gastlynesse, and image of a dead carcasse; yet if the Lord have not first shewed it, nor required it of him, it will all prove but the vanitie, and pride of a fleshly minde. Secondly, as wee must doe nothing but that which God requires, and gives us to doe, so we must therein aime at his Glory; as his Authoritie must bee the ground, so his Honour must be the End of all our workes: and thirdly, *God is never glorified, but by finishing His workes.* To beginne, and then fall backe, is to put Christ to shame.

Ioh.17.4.

Mic.6.7,8. Col.2.23.

Col.2.18.

Ioh 4.34. Heb.6.6.

Secondly, all Christs workes were done for *the good of the Church. He was given and borne for us. He was made*

Esai.9.6.

sinne

sinne and curse for us. For our righteousnesse and redemption he came, and for our expediencie he returned againe. When the Apostle urgeth the Philippians *not to looke to their owne things, but every man also on the things of others*, hee presseth them with this argument, *Let the same minde bee in you which was in Christ Iesus. Hee thought it no robbery to be equall with God*, and therefore to him there could be no accession; all that he did was for his Church; and this Saint *Paul* sealeth with his owne example: *If I be offered upon the sacrifice and service of your faith, I ioy and reioyce with you all.* And elsewhere, *I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I be loved.* Onely here is the difference, Christs obedience was *meritorious* for the redemption of His Church, ours onely *ministeriall* for the edification of the Church: we doe all things saith the Apostle, for your edification. When the Apostle saith, *I fill up that which is behinde of the afflictions of Christ for his Bodies sake, which is the Church*: We are not to conceive it in our adversaries glosse, that it was to merit, expiate, satisfie for the Church; but only to benefit and edifie it. Let him expound himselfe. *The things which happened unto mee, namely my bonds in Christ, have fallen out rather unto the furtherance of the Gospell*: and againe, *I endure all things for the Elects sake, that they may also obtaine the Salvation, not which my sufferings merit, but which is in Christ Iesus.* To note that the sufferings of the Saints are *ministerially* serviceable to that Salvation of the Church, unto which the sufferings of Christ are alone *meritorious* and availeable.

2.Cor 5.21. Ioh 16.7.

Phil.2.4.5.

verſ.17.

2.Cor.12.15.

2.Cor.12.19. Col.1.24.

Phil.1.12.13. 2.Tim.2.10.

Thirdly, our holinesse must bee *Proportionable* to Christs in the *parts of it*. It must be *universall*: the whole man must bee spiritually formed and organiz'd unto the measure of Christ. Every part must have its measure, and every ioynt its supply. Holynesse is a *resurrection*;

Eph.4.16.

all that which fell must be restored; and it is a generation, all the parts of him that begetteth must be fashioned. *The God of peace sanctifie you throughout, and I pray God that your whole spirit, soule and body may bee preserved blameleſſe unto the comming of our Lord Ieſus Christ.*

3 Lastly, *our Holineſſe must bee proportioned unto Christ in the manner of working*: I shall observe but three particulars of many. First, it must be done with *ſelfe-denyall*; He that will follow Christ must deny himselfe: Christ for us denyed himselfe, and his owne will; His naturall love towards his owne life yeelded to his merciſull love towards his members; not as I will in my naturall desire to decline dissolution, but as thou wilt in thy mercifull purpose to save thy Church. Many men will be content to serve God as long as they may with all advantage themselves: but to serve him and deny themselves is a worke which they have not learned. *Ephraim loveth to treade out the corne*, saith the Prophet. You know the mouth of the Oxe was not to be muzled that trod out the corne, he had his worke and reward together. But plowing is onely in hope: for the present it is a hungry and a hard worke. So, saith he, while *Ephraim* may serve me and himselfe, make religion serve his other secular purposes, he will be very forward: but when he must plow, that is, serve in hope of a Harvest, but in paine for the present, hee hath an easier plow going of his owne, as it followes, *ye have plowed wickednesſe.*

Math.16.24.

Hoſ.10.11. 1.Cor.9.9.

2 Secondly, it must bee done in *obedience* unto God. Christ emptied himselfe, and became obedient; It was his meate and drinke to doe the Will of his Father: even unto that bitter worke of his Passion he was annointed with the *oyle of gladneſſe*; to note that though as made of a woman, partaker of the same passions and naturall affections with us, hee did decline it, and shrinke from it; yet, as made under the Law, hee did most voluntarily and obediently undertake it. *Thou haſt prepared mee a bodie.*

Phil.2.8. Ioh.4.34. Heb.1.9.

Heb.10.5,7.

bodie. In the volume of thy booke it is written of me, Lo I come to doe thy Will O God.

Lastly, our holynesse must have *growth and proficiencie* with it, grow in grace. Let these things be in you and abound; as it is said of Christ, that *He increased in wisedome and favour with God and men*, and that *He learned obedience by the things which Hee suffered.* If it bee here objected, that Christ was ever full, and had the Spirit without measure even from the wombe; For in as much as his Divine nature was in his infancie as fully united to his humane as ever after, therefore the fulnesse of grace, which was a consequent thersupon, was as much as ever after: To this I answere, that certaine it is Christ was *ever full of Grace and Spirit*; but that excludes not his growth in them, proportionably to the ripenesse, and by consequence capacitie of his humane nature. Suppose we the Sunne were vegetable and a subject of augmentation, though it would be never true to say that it is fuller of light then it was, yet it would be true to say that it hath more light now, then it had when it was of a lesser capacitie: Even so Christ being in all things save sinne like unto us, and therefore like us in the degrees and progresses of naturall maturitie, though he were ever full of Grace, may yet be said to grow in it, and to learne, because as the capacitie of his nature was enlarged, the spring of Grace within him did rise up aud proportionably fill it.

3

Luk.2 40.52. Heb.5.8.

Vid.Cameron. de Eccles pag. 152.

Secondly, from this Doctrine of our conformity in Holinesse to the life of Christ we may be instructed touching the vigor of the Law, and the consonancie and concurrencie thereof with the Gospell. True it is that *Christ is the End of the Law*, and *that wee are not under the Law, but under Grace*: Yet it is as true that *Christ came not to destroy the Law, and that no jot nor tittle thereof shall fall to the ground.* Wee are not under the Law for *Justification* of our persons, as *Adam*; nor for

satisfaction of Divine Iustice, as those that perish; but we are under it as a *document of obedience*, and a *rule* of living. It is now published from mount Sion, as a Law of libertie, and a new Law; not as a Law of condemnation and bondage. The obedience thereof is not removed, but the disobedience thereof is both pardoned and cured. Necessarie is the observation of it as as a fruite of Faith, not as a condition of Life or Righteousnesse, Necessarie, *necessitate præcepti*, as a thing commanded, the transgressing whereof is an incurring of sinne; not *necessitate medy*, as a strict and undispensable meanie of Salvation, the transgression whereof is a peremptorie obligation unto death. Three things Christ hath done to the Law for us. First, He hath mitigated the *rigor* and removed the *curse* from it, as it is a killing letter, and 1
ministery of death. Secondly, Hee hath by his Spirit 2
conferred all the *principles of obedience* upon us; wisdome to contrive, will to desire, strength to execute, love to delight in the services of it. The Law onely commands, but Christ enables. Thirdly, Hee hath by 3
his exemplary holinesse chalked out unto us, and conducted us in the way of obedience: for all our obedience comes from Christ, and that either as unto *members* from his *Spirit*, or as unto *Disciples* from his *Doctrine and Example*. We see then the necessitie of our being in Christ, not onely for righteousnesse, but for obedience: for we must have *Life*, before we can have *Operation. If we live in the spirit, let us walke also in the spirit*. Whereas out of Christ a man is under the whole Law, as an insupportable yoke, as an impossible and yet inexorable rule; as a Covenant of Righteousnesse, and condition by which he must be tried, by which he must everlastingly stand or fall before the tribunall of Christ, when he shall come in flaming fire to take vengeance on those who, though convinced of their insufficiencie to observe the Law, have yet disobeyed the Gospell of our Lord Iesus Christ.

Gal. 5. 25.

Thirdly,

Thirdly we may hence learne the neceſſitie of diligent attendance on the holy Scriptures and places where they are explained: there is [a] no abiding in Chriſt but by walking as he walked: there is no walking as hee walked, but by knowing how he walked: and this is onely by the Scriptures, in which Hee is [b] yet amongſt us, [c] walking in the middeſt of his Church, [d] Crucified before our eyes, ſet forth and [e] declared unto us: [f] *many other ſignes Ieſus did which are not written* ſaith the Apoſtle, *but theſe are written that you might beleeve, and that beleeving you might have life.* Wee know not any of Chriſts wayes or workes but by the Word; and therefore they who give no attendance unto that, declare that they regard not the wayes of Chriſt, nor have any care to follow the Lambe whereſoever he goeth.

a 1. Ioh. 2 6.

b Matth. 28. 20.
c Revel. 1 13.
d Gal 3. 1.
e 1. Ioh. 1. 2, 3.
f Ioh 20. 30. 31.

Secondly, we muſt from hence bee *exhorted* to take heede of uſurping Chriſts honour to our ſelves, of being our *owne rule* or way. The Lord is a jealous God, and will not ſuffer any to bee a ſelfe mover, or a God unto himſelfe. It is one of Gods extreameſt judgements to give men over to themſelves, and leave them to follow their owne rules. When hee hath firſt woed men by his Spirit, and that is reſiſted; enticed them by his mercies, and they are abuſed; threatned them with his judgements, and they are miſattributed to ſecond cauſes; cried unto them by his prophets, and they are reviled; ſent his owne Sonne to perſwade them, and hee is trampled on and deſpiſed: when he offers to teach them, and they ſtoppe their eares; to leade them, and they pull away their ſhoulder; to convert them, and they hardned their heart; when they ſet up mounds againſt the Goſpell, as it were to non-plus and poſe the mercies of God, that there may be no remedie left; then after all theſe indignities to the Spirit of Grace, this is the judgement with which God uſeth to revenge the quarrell of his Grace and Covenant, [g] to leave them to the hardneſſe and impenitencie

Act. 14. 16.

penitencie of their owne hearts, to be a rule and way unto themselves. *My people would not hearken to my voyce, and Israel would none of me. So I gave them up unto their owne hearts lust; and they walked in their owne counsels.* Let us therefore take heede of a *will-holyneſſe.* We are the *ſervants* of Chriſt, and our members are to bee the *inſtruments* of righteouſneſſe; and ſervants are to be governed by the will of their maſters, and members to bee guided by the influence of the head, and inſtruments to bee applyed to all their ſervices by the ſuperiour cauſe. h Every thing which *Moſes* did about the Tabernacle was to be done after the patterne which he had ſeene in the mount; and every thing which we doe in theſe ſpirituall Tabernacles, we are to doe after the patterne of him who is ſet before us. The ſervices of Iſrael, after their revolt from the houſe of *David*, when they built Altars and multiplyed ſacrifices, were as chargeable, as ſpecious, and in humane diſcourſe every whit as rationall, as thoſe at Ieruſalem; yet wee finde when they would bee wiſer then God, and preſcribe the way wherein they ment to worſhip him all i ended in ſhame and diſhonor; *Bethel* which was Gods houſe before is turned into *Bethaven*, a houſe of vanitie: k *Iſrael hath forgotten his Maker, and buildeth Temples* ſaith the Prophet. One would thinke that hee who buildes temples had God, who was in thē to be worſhipped, often in his mind; but to remember God otherwiſe then hee hath required, to build many temples, when hee had appointed but one temple and one altar for all that people to reſort unto, this was by forgetting Gods Will and Word to forget likewiſe his ſervice and worſhip, becauſe to ſerve him otherwiſe then he requireth is not to worſhip but to rob and mocke him. l In Gods ſervice it is a greater ſinne to doe that which wee are not to doe, then not to doe that which we are commanded. This is but a ſinne of omiſſion; but that a ſinne of ſacriledge and high contempt: in this

Rom.1.26.
Pſal.81.12.
Magna Dei ira eſt quando peccantibus non iraſcatur Deus. Hieron. epiſt. 33. ad Caſtrat.
Ira eſt Dei non intelligere delicta, ne ſequatur pœnitentia. Cyprian. Epiſt. 3.
Percuſſi ſunt animi cæcitate ut nec intelligant delicta nec plangant. Indignantis Dei maior eſt hæc ira. Idem de lapſis.
h Heb.8.5.
i Hoſ 10 6.5. Ier.48.13.
k Hoſ.8.14.
Non ex Arbitrio Deo ſerviendū, ſed ex imperio. vid. Tertul. de Ieiun. cap. 13. vid. Chryſoſt. in Rom. Homil. 2. Aug. de Civi. Dei lib. 1. c. 26. & lib. 5. cap. 18.

this we charge the law onely with difficultie, but in that with folly; in this wee discover our weaknes to doe the will, but in that we declare our impudence and arrogancie to controle the wisedome of God: In this wee acknowledge our owne insufficiencie, in that we deny the all-sufficiencie and plenitude of Gods owne Law. But what ever opinion men have of their owne wisedomes, and contributions in Gods service, yet he esteemes them all but as ludicrous things, as games, and playes, and acting of mimicall dancings: [l] *The people sate downe to eate and drinke and rose up to* [m] *play.*

[l] Hooker *lib.* 2. *sect.* 6.
[m] Exod 32.6.

What ever action therefore you goe about, doe it by *Rule*, enquire out of the scriptures whether Christ would have done it or no, at least whether he allow it or no. It is true, somethings are lawfull and expedient with us, which were not suteable unto the person of Christ. Marriage is honourable with all other men, but it did not befit his person who came into the world to spirituall purposes onely, to beget sonnes and daughters unto God, and to be mystically married unto his Church. To write bookes is commendable with men, because like *Abel* being dead they may still speake, and teach those who never saw them. But it would have beene derogatory to the person, and unbecomming the office of Christ. For it is his prerogative to bee in the midst of the seven candlestickes, to be present to all his members, to teach by power and not by ministery, to teach by his Spirit, and not by his penne, to teach the hearts of men, and not their eyes or eares. He hath no mortalitie, distance, or absence to be by such meanes supplyed. It became him to commit these ministeriall actions to his servants, and to reserve to himselfe that great honour of writing his Law in the hearts of his people, and making them to be his epistle. But yet I say as in these things wee must respect his *allowance*, so in others let us reflect upon his example. When thou art tempted to looseneſſe, and immoderate

Cathedram in cœlis habet, qui Corda docet.

moderate living, aske thy conscience but this question, would Christ have drunke unto swinishnesse, or eaten unto excesse? would hee have wasted his pretious time at stewes, stages, or tavernes, or taken delight in sinfull and desperate fellowships? Did Christ frequently pray both with his Disciples, and alone by himselfe, and shall I never either in my family or in my closet thinke upon God? did Christ open his wounds, and shall not I open my mouth? was not his blood too pretious to redeeme, and is my breath too good to instruct his Church? was Christ mercifull to his enemies, and shall I bee cruell to his members? Againe for the manner of Christs obedience; did Christ serve God without all selfe-ends, meerely in obedience, and to glorifie him; and shall I make Gods worship subordinate to my aimes and his religion serve turnes? shall I doe what I doe without any love or ioy, meerely out of slavish feare, and compulsion of conscience? Thus if we did resolve our services into their true originals, and measure them by the Holynesse of Christ, and have him ever before our eyes, it would be a great meanes of living in comfort and spirituall conformitie to Gods Law.

And there are, amongst diverse others, two great encouragements thereunto. First, while we follow Christ wee are out of all danger, his Angels have us in their armes, we are under the protection of his promises, as every good subject in the kings way is under the kings protection. *Peter* never denyed Christ, nor was assaulted by the servants of the high priest till hee gave over following him. Secondly, the more wee follow Christ the neerer still we come unto him. Because Christ is entered into his rest, he is now at home, hee is not now in motion, but he sitteth still at his Fathers right hand, and hath no higher nor no further to goe: and therefore so long as I hasten and presse forward in his way, I must needes be the neerer unto him. *Your Salvation is neerer*, saith

Luk. 22. 54, 55, 56.

Rom. 3 11.

saith the Apostle, *then when you first beleeved.* Rom.13.11.

But a man will say, how shall I doe to follow Christ? I answere in one word, *denie thy selfe, and thou dost then follow him:* get out of thine owne way and thou canst not misse of his. Math.16.24. The world never rules us but by our owne lusts; Sathan never overcomes us but by our owne willes, and with our owne weapons; when he is resisted hee flyes. Iam.4.4.5. 1.Ioh.2.16,17. Iam.4 7. As *Hanibal* was wont to say that the onely way to fight against Rome was in Italie: so the other enemies of our salvation know that there is no conquering the soule but in its owne waye. As soone as any man forsakes his owne way, Christ is at hand to lead him into his. He will bee *wisedome* to those that denie their owne reason; he will be *Redemption* to those that despise their owne merits; hee will bee *sanctification* to those that cast of their owne lusts; hee will be *salvation* to those that relinquish their owne ends; he will be all things to those that are nothing to themselves. Now we have (as I may so speake) *two selfes. A selfe of nature, and a selfe of sinne*; and both must be denyed for Christ. This wee must ever cast away as a *snare*, and that wee must be ever ready to lay downe, as a *sacrifice*, when he is pleased to set himselfe in competition with it. And so much for the Life of Holynesse which wee have in Christ.

Lastly, he that hath the Sonne hath the *Life of glory* assured to him. For Hee [a] hath made us to sit together with him in Heavenly places: and [b] when He appeares we shall bee like him. Hee shall change [c] our vile bodies into the similitude of his Glorious bodie. When [d] Hee comes we shall meete him, and be ever with him. [e] Hee is ascended to his Father and our Father, to his God and our God, and therefore to [f] his Kingdome and [g] our Kingdome: His by personall proprietie, and hypostaticall union; ours by his purchase and merit, and by our mysticall union and fellowship with him. He is gone to prepare

a Eph.2.6.
b 1.Ioh.3.2.
c Phil 3.21.
d 1. Thes.4.17.
e Ioh.20.17.
f Luk.22.30. 2.Tim,4 1. 2.Pet 1.11.
g Math.19.14. Iam.2.5. Reve.5.10.

prepare a place for us. In Earth Hee was *our ſuretie* to anſwere the penaltie of our ſinnes; and in Heaven, He is our *Advocate*, to take ſeiſin and poſſeſſion of that Kingdome for us; Our Captaine, and Forerunner, and high Prieſt, who hath not onely carried our names, but hath broken off the vaile of the Sanctuary, and given us acceſſe into the Holyeſt of all. And hee that hath the Sonne, hath this life alreadie in three regards. Firſt, *in pretio*, he hath the price that procured it eſteemed his. It was bought with the pretious blood of Chriſt in his Name, and to his uſe, and it was ſo bought for him that he hath a preſent right and claime unto it. It is not his in Reverſion after an expiration of any others right (there are no leaſes nor reverſions in Heaven) but it is his as an inheritance is the heires after the death of the Anceſtor, who yet by minoritie of yeeres, or diſtance of place may occupie and poſſeſſe it by ſome other perſon. Secondly, Hee hath it *in promiſſo*, He hath Gods Charter, his Aſſurance ſealed with an oath, and a double Sacrament, to eſtabliſh his heart in the expectation of it. By [h] *two immutable things*, ſaith the Apoſtle, namely the *Word* and the *Oath of God*, wherein it was impoſſible for him to lie, we have ſtrong conſolation, and great ground of hope; which hope is ſure and ſtedfaſt, and leadeth us unto that place which is within the vaile, whither Chriſt our Forerunner is gone before us. Thirdly, He hath it *in* [i] *primitijs*, in the earneſt, and firſt fruites and hanſell of it; in thoſe [k] few cluſters of grapes, and bunches of figges, thoſe Graces of Chriſts Spirit, that peace, comfort, ſerenitie, which is ſhed forth into the heart already from that Heavenly Canaan. The Holy Spirit of Promiſe is the earneſt of our inheritance, untill the Redemption or full fruition and Revelation of our purchaſed poſſeſſion to the prayſe of his Glory. The Graces of the Spirit in the ſoule are as certaine and infallible evidences of Salvation, as the day ſtarre or the morning aurora is of the enſuing day, or Sunne-

[h] Heb. 6. 18.

[i] Rom. 8. 23. *Nunc aliquid propignore accipimus ut ipſam plenitudinem deſiderare noverimus. Aug. Epiſt 6*

[k] Num. 13. 23.

[l] Eph. 1. 14. Ioh. 16. 13, 14, 15.

Sunne-rising. For all spirituall things in the Soule are the beginnings of Heaven, parcels of that Spirit, the fulnesse and residue whereof is in Christs keeping to adorne us with when he shall present us unto his Father.

But this Doctrine of the Life of Glory is in this life more to be made use of, then curiously to bee enquired into. O then where the [m] Treasure is, let the heart be; [n] where the body is, let the Eagles resort; if wee are already free men of heaven, let our thoughts, our language, our [o] conversation, our Trading be for Heaven. Let us set our faces towards our home. [p] Let us awake out of sleepe, considering that now our salvation is neerer then when we first beleeved. If wee have [q] a hope to be like him at his comming, let us purifie our selves even as hee is pure; since there is a [r] price, a high calling, a crowne before us, let us presse forward with all [f] violence of devotion, never thinke our selves farre enough, but prepare our hearts still, and lay hold on every advantage to further our progresse: Since there is [t] a rest remaining for the people of God, let us labour to enter into it, and to [u] hold fast our profession, that [x] as well absent as present we may be accepted of him.

Secondly, since we know that if our [y] earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternall in the Heavens; Let us feele the burden of our fleshly corruptions, and groane after our redemption. Let us long for the revelation of the Sonnes of God, and for his [z] appearing, as the Saints under the Altar, [a] *How long Lord Iesus, Holy and Iust.*

Thirdly, let us with enlarg'd and ravish'd affections, with all the vigor and activitie of enflamed hearts recount the great love of God, who hath not onely delivered us from his wrath, but made us Sonnes, married his owne infinite Maiestie to our nature in the unitie of his Sonnes person, and made us in him [b] Kings, Priests, and

[m] Math.6.21.
[n] Math.24.28.
[o] Phil.3.20.
[p] Rom.13.11.
[q] 1.Ioh.3.3.
[r] Phil.3.13,14.
[f] Math.11,12.
[t] Heb.4.9,11.
[u] Heb.10.20,23
[x] 2.Cor.5.9.
[y] 2.Cor.5.1,2.
Rom.8.23.
[z] 2.Tim.4.8.
[a] Revel.6.10.
[b] Revel.1.6.

and Heires unto God. c *Beloved what manner of Love, How unsearchable, How bottomlesse, how surpassing the apprehensions of Men or Angels is the Love of God to us,* saith the Apostle, *that wee should be called the Sonnes of God.*

c 1.Ioh.3.1.

Lastly, if God will glorifie us with his Life hereafter, let us labour as much as wee can to glorifie Him in our lives here. It was our Saviours argument (who might have entered into Glory as his owne without any such way of procurement, if his owne voluntarie undertaking the office of Mediator had not concluded him.) *Glorifie me with thy selfe, with the glorie which I had with thee before the World was; for I have glorified thee on Earth, I have finished the worke which thou gavest mee to doe.* If we are indeede perswaded that there is laid up for us a Crowne of righteousnesse, we cannot but with Saint *Paul* resolve to fight a good fight, to finish our course, to keepe the faith, to bring forth much fruite that our Father may be glorified in us.

Ioh 17.4,5.

2.Tim.4.7,8. Ioh.15 8.

And now having unfolded this *threefold Life* which the faithfull have in *Christ*, wee may further take notice of *three attributes or properties* of this life, both to humble and to secure us; and they are all couched in one word of the Apostle, *your life is hid with Christ in God.* It is in Christs keeping, as in the hands of a faithfull depositary, and it is a Life in God, a full Life, a derivation from the *Fountaine of Life*, where it is surer and sweeter then in any Cisterne. Here then are three *properties* of a Christians *Life* in Christ; first, *Obscuritie*, secondly, *Plentie*; thirdly, *Safetie or Eternitie.* First it is an *obscure life*, a secret and mysterious life; so the Apostle calleth a *Godlynesse a Mysterie.* As there is a mysterie of iniquitie, and the hidden things of uncleanesse: so there is a *Mysterie of Godlynesse*, and the b hidden man of the heart. The *Life of Grace first is hidden totally* from the wicked. c *A stranger doth not intermeddle with a righte-*

Col.3.3. Psal.36.9.

a 1.Tim.3.6.

b 1.Pet.3.4.

c Prov.14.10.

ous

ous mans joy; [d] The naturall man knoweth not any things of Gods ſpirit; Saint *Peter* gives the reaſon, becauſe he is [e] *blinde, and cannot ſee a farre off*. Now the things of God are *deepe* things, and high things, upward they have too much brightneſſe, and downeward they have too much darkneſſe for purblinde eyes to apprehend. Secondly, It is hid in ſome ſort from the faithfull themſelves. Firſt, under the prevalencie of their corruptions, and adherencie of concupiſcence, as Corne under a heape of chaffe, or a wall under the Ivie, or mettall under the ruſt which overgrowes it. Secondly, under the winnowings and temptations of Satan. As in ſifting of Corne the branne being lighteſt gets upmoſt, ſo when Satan diſquiets the heart, that which is fineſt, and ſhould moſt comfort, will ſinke and bee out of ſight. Thirdly, under ſpirituall deſertions, and trials; as in an Eclipſe, when the face of the Sunne is intercepted, the Moone looſeth her light: ſo when God, who is our light, hideth his Countenance from us, no marvell if we can diſcover no good nor comfort in our ſelves.

d 1. Cor. 2. 14.

e 2. Pet. 1. 9.
f 1 Cor. 2. 10.

Secondly, the *life of glorie* is much more *obſcure* and ſecret; for notwithſtanding the firſt fruites and inchoations thereof bee in this life begun in the peace of Conſcience, and joy in the Holy Ghoſt (as in an Eclipſe of the Sunne ſome dimme glimpſes doe glance from the edges of the interpoſed body) yet in regard of the plenarie infuſion of glorious endowments, and thoſe prerogatives of the fleſh which belong unto it at the redemption of the bodie, it is a hidden myſterie; It is a *light which is onely ſowed* for the righteous; though we expect a revelation of it, yet now it is but as corne in the ground, covered over with much darkneſſe. *Now we are Sonnes*, ſaith Saint *Iohn*, we have *Ius ad rem*, right unto our Life and Crowne already; but we are in a farre countrie like the prodigall, abſent from the Lord; and therefore *It doth not yet appeare what we ſhall be*: we can no more diſtinctly

Pſal. 97. 11.

1. Ioh. 3. 2.

understand the excellencie of our inheritance by these seales and assurances which ratifie our right thereunto, then one who never saw the Sunne could conjecture the light and lustre thereof by the twinckling of a litle starre, or the picture thereof in a table; Onely this wee know, *that when he shall appeare, wee shall be like unto him*; not onely in *true holynesse*, for so we are like him now (wee are already *created after him in righteousnesse and true holynesse*) but in *full holynesse* too; we shall be filled with all the *fulnesse of God*, as the same Apostle speakes: Such a fulnesse as shall satisfie us: *when I awake I shall bee satisfied with thy likenesse*. Therefore the last day is by an emphasis called a *Day of redemption*. First, in regard of the *manifestation* and Revelation thereof. The Lord shal then appeare and bee revealed from Heaven, all those curtens shall bee drawne, those vailes betweene us and our Glory, those skinnes with which the Arke is overlaid, shall be torne and removed: our sinnes, our earthly condition, our manifold afflictions, the seeming povertie and foolishnesse of the ordinances, shall be all laid aside, and then wee shall see our Redeemer, not as *Iob* did from a dunghill, nor as *Moses* through a Cloude, but we shall know *even as we are knowne*.

Eph 4 24.
Eph. 3 19.
Psal. 17. 15.
Eph. 4 30.

Here then wee see one of the maine reasons why wicked men despise religion, and [a] abominate the righteous, as [b] signes and wonders to bee spoken against. They judge of Spiritual things as blind men do of colors. These are hidden mysteries to them, no marvell if they count it a strange thing, and a very madnesse that others runne not to their excesse. But our comfort is that our hope is *Germen*, a growing thing, a stone full of eyes, *a hidden Manna*, (sweete though secret) a new name, which though no other man can know, yet he that receiveth it is able to reade.

[a] Prov. 29. 27.
[b] Esai. 8. 14, 18. Zach. 3. 8. Psal. 71. 7.

Revel. 2. 17.

And this is the reason too why the Saints themselves are not enough affected with the beautie of Holynesse, because

becauſe it is in great part hidden even from them by corruptions, and admixture of earthly luſts. *Lift up your heads*, ſaith our Saviour, *for your redemption draweth nigh:* noting unto us, that ſo long as the thoughts and affections of men are downeward, their redemption is out of their ſight. *Open thou mine eyes*, ſaith *David, that I may behold the wondrous things out of thy Law: I am a ſtranger on earth, O hide not thy Commandements from me.* When a man makes himſelfe a ſtranger unto earthly things, and ſetteth not any of his choiſeſt affections and deſires on them, he is then qualified to ſee thoſe myſteries and wonders which are in the Law. If there were no earth, there would bee no darkneſſe (for the ſhadow of the earth is that which makes the night, and the bodie of the earth which abſenteth the Sunne from our view) It is much more certaine in ſpirituall things, the light of Gods Word and Graces would not bee eclipſed, if earthly affections did not interpoſe themſelves. This is the reaſon why men goe on in their ſinnes and beleeve not the Word, becauſe they have a vaile over their eyes, which hides the beautie of it from them. *Who hath beleeved our report, or to whom is the arme of the Lord revealed?* ſaith the Prophet: intimating unto us, that the Word will not be beleeved, till it bee revealed. *The Lord opened the heart of Lydia to attend unto Pauls* preaching. As ſoone as the vaile is taken away by Chriſt, and the Truth, Goodneſſe, and beautie of the Goſpell diſcover'd, there is immediately wrought a cleare aſſent and ſubſcription in the minde, an earneſt longing and deſire in the heart, a conſtant purpoſe and reſolution in the will to forſake all things as dung in compariſon of that excellent knowledge. As in the diſcoverie of mathematicall concluſions there is ſuch demonſtrative and invincible evidence as would make a man wonder he had not underſtood them before: ſo in the diſcoveries of Grace unto the Soule, the Spirit doth ſo throughly con-

Luk. 21. 28.

Pſal. 119. 18, 19

Eſai. 53. 1.

Act. 16. 14.

vince a man, that hee wonders at his former ſtupiditie, which never admired ſuch things before.

Againe the faithfull are here to be directed in this ſtate of obſcuritie how to carry themſelves under thoſe corruptions, temptations, deſertions, which here hide the brightneſſe and beautie of their life from them. Firſt, above all preſerve ſinceritie in the heart. There is nothing in us ſo perfect, ſo contrarie to our corruptions as ſinceritie; that will ever bee to the ſoule in the midſt of darkneſſe as a chinke in a Dungeon, through which it may diſcerne ſome glimmerings of light; whereas without it all other ſhewes and pretences are but like windowes faſtned upon a thicke wall onely for uniformitie in the building; though they ſeeme ſpecious to the beholder without, yet inward they tranſmit no light at all, becauſe they are laid over an opace body. Secondly, foſter not temptations, doe not pleade nor promote the Divels cauſe, ſet not forward thine enemies ſuggeſtions. Though it bee our dutie to have our ſinnes alwayes before us, ſo it bee upon the ſuggeſtion and propoſall of Gods Spirit; yet we muſt turne our eyes from our very ſinnes when Sathan diſplayes them. Chriſt will be confeſſed, but hee forbids the Divels to confeſſe him; and God will have ſinne to be felt and ſeene, but as a dutie, not as a temptation; in his owne Word, not in Satans falſe glaſſes; to draw us unto him, not to drive or deterre us from him. When the ſpirit convinceth of ſinne, it is to amend us; but when Satan doth it, it is onely to affright and confound us. And commonly hee drives to one ſinne, to cover another. Againe the ſpirit opens ſinne in the ſoule as a Chirurgian doth a wound, in a cloſe roome, with fire, freinds, and remedies about him: but the divell firſt draw's a man from the Word, from Chriſt, from the promiſes, and then ſtrips the ſoule, and opens the wounds thereof in the cold aire onely to kill and torment, not to cure or releeve. In ſuch a caſe therefore the

Soule

Soule ſhould lay the faſter hold upon Chriſt, and when there is no light ſhould truſt upon the name of the Lord and ſtay upon his God. Thirdly, In ſpirituall deſertions exerciſe faith to ſee God when Hee is abſent: goe into the watch Tower, review thine owne and other mens experiences of Gods dealing; reſolve to truſt him though he kill thee; reſolve to cleave to him, as *Eliſha* to *Eliah*, though he offer to depart from thee; reſolve to venture upon him when he ſeemes angrie and arm'd againſt thee; reſolve to runne after him when hee hath forſaken thee; endure rather his blowes, then his abſence; therefore he removes that thou ſhouldſt crie after him; therefore he hides from thee, not that thou ſhouldſt loſe him, but onely that thou ſhouldeſt ſeeke him: And there is moſt *comfort in a life recovered.* Difficulties ſweeten our fruition; and there is a fulneſſe in Chtiſt which will at laſt be an ample reward of all preceding diſcomforts.

Secondly, the life which we have by Chriſt is a plenteous and aboundant life. [a] *I am come*, ſaith he, *that they might have Life, and that they might have it more aboundantly.* [b] *Hee that beleeveth on mee, out of his bellie ſhall flow rivers of living water*, like the [c] waters of *Ezekiels* viſion which ſwelled from the ancles to the loynes, and from thence to an unpaſſable Streame. So the Apoſtle ſaith, that the Lord had [d] *ſhed forth the ſpirit aboundantly* in the renewing of his Saints. And it is an obſervation which you may eaſily make, that ſundrie times in the Apoſtles writings, the Graces of the Goſpell are called the [e] *riches of Chriſt*, and the riches of his Grace, and the riches of his myſterie, and the riches of his Glory, and the riches of his reproaches, and the [f] *treaſure of a good heart*; By all which is expreſſed the *pretiouſnes*, and the *aboundance* of the Spirit which wee have from the Life of Chriſt. Therefore the Spirit is compared unto [g] *water*, and that not onely to ſprinkle and bedew men, but to waſh and baptiſe them; [h] *ye ſhall be baptized*

[a] Ioh. 10. 10.
[b] Ioh. 7. 37.
[c] Ezek. 47. 3. 4. 5
[d] Tit. 3. 6.
[e] Eph. 1. 7. 2. 7. 3. 8. Col 1. 27. Heb. 11. 26.
[f] Math. 12. 35.
[g] Eſai. 12 3. Ioh 7. 38.
[h] Act. 1. 5.

zed with the Holy Ghost. As water knowes no bounds within it ſelfe, is onely limited by the veſſell which holds it; ſo the Spirit is of a very ſpreading and unlimited propertie it ſelfe, and is onely ſtraitned by the narrowneſſe of thoſe hearts unto which it comes. [i] *Yee are not ſtraitned in us*, ſaith the Apoſtle, or in our miniſtery, wee preach aboundance of Grace unto you; but *ye are ſtraitned in your owne bowels*; you are like narrow mouthed veſſels; though floudes of knowledge, fall downe, (k *The Earth ſhall bee full of the knowledge of the Lord, as the waters cover the Sea,*) yet but drops fall in. This is a great grieving of the Spirit of Life, and indignitie done to the ſpringing and abounding vertue which he brings, for us by our ſupinnes and ſecuritie to damme up this fountaine, to let this garden of ſpices be overgrowne with weedes; to nippe, ſtifle, and keepe under the Graces of Chriſt; not to receive a proportionable meaſure of growth to thoſe meanes, and influences which hee affords us.

i 2. Cor. 6. 12.

k Eſai. 11. 9.

Laſtly, the *Life* which we have from *Chriſt* is a *Safe*, an *Abiding*, an *Eternall Life*: the longer it continues, the more it aboundes. It is ſuch a life as runnes not into death. Our earthly life is indeede but a dying and decaying life: but our Spirituall life is a *growing life*. It is called in the Scripture our *abiding in Chriſt*, to note that our eſtate in him is a fixed, conſtant and ſecure eſtate.

Life can End in Death but upon two reaſons; either by an *inward principle and propenſion*, carrying it through ſlow and inſenſible progreſſes to a diſſolution; or by *the aſſaults and violence of outward oppoſitions*: either it muſt be a *naturall* or a *violent death*. Now the life which we have from Chriſt hath no ſeedes of mortalitie in it ſelfe, becauſe it comes from Chriſt: and as hee ſaw no corruption, ſo nothing that riſeth from him doth of it ſelfe tend to corruption; for *Chriſt dyeth no more, death hath no more power over him*. He now *liveth ever*; not onely

onely by himselfe, but over his members; not onely as man, but as a member of his owne Bodie, which Body of it selfe, and as it is His Body, in that Spirituall and Heavenly Constitution, and under that denomination can no more die, then Christ suffer againe. For the Body of Christ, *quâ tale*, hath no seedes of corruption in it from him. For the Apostle saith, that the seede by which we are regenerated is [a] *Incorruptible seede.*

[a] 1.Pet.1.23.

All the danger then must be from forren assault, and *externall violence.* But against all this we have the power, and strength of Christ himselfe to oppose. [b] *He is able to save to the uttermost those that come unto God by Him.* Let us consider more particularly the violences which may be offered to our Life in Christ.

[b] Heb.7.25.

First, the *world* assaults us with manifold tepmtations; On the left hand with skorne, misreports, persecutions, and cruell mockings, with Giants and sonnes of *Anak*: On the right hand with allurements, objects, promises, dalliances, and insinuations, with midianitish women. How shall wee secure our lives against such a siege of snares? Our Saviour quiets us in that case; [c] be of good cheere, *I have overcome the World.* Alas may the Soule answere, If *Sampson* should have seene a little childe under the paw of a Lion, and should thus comfort him, be of good cheare for I have overcome a Lion, what safety or assurance could hence arise to him who had not the strength of *Sampson.* But wee must know that Christ overcame not for himselfe, but for us; and as hee hath overcome the world *for us*, so he doth it *In us* likewise by his Grace; [d] *This is the victorie which overcommeth the World, even your Faith.*

[c] Ioh.16.33.

[d] 1.Ioh.5.4.5.

Secondly, nay but *Sathan* is a more powerfull, subtill, deepe, wilie, working adversarie then the world. Where shall I have protection and securitie against him? I answere, in that promise to man, and curse to the Serpent; [e] *The seede of the woman shall bruize thy head, and thou*

[e] Gen.3.15.

ſhalt bruize his heele. He thy Head, Hee ſhall teare out thy ſting, and cruſh thy projects and machinations againſt his Church, but *thou onely His heele*; the vitall parts ſhall be above thy reach. And this Chriſt did not for himſelfe, but for us. [f] *The God of Peace*, ſaith the Apoſtle, *ſhall bruize Sathan under your feete.* Hee ſhall be under our feete, but it is a greater ſtrength then ours which ſhall keepe him downe. The victorie is Gods, the benefit and inſultation ours. If He come as a *Serpent* with cunning craftineſſe to ſeduce us, Chriſt is a ſtronger Serpent, *a Serpent of Braſſe*; and what hurt can a Serpent of fleſh doe unto *a Serpent of Braſſe?* If as a *Lion*, with rage and fierie aſſaults: Chriſt is a ſtronger *Lion*, *A Lion of the Tribe of Iuda*, the victorious Tribe. [g] Who ſhall goe up for us againſt the Cananites firſt? *Iuda ſhall goe up.* If hee come as an *Angel of light* to perſwade us to preſume and ſinne; The [h] mercie of Chriſt begets feare: *The* [i] *Love of Chriſt conſtraineth us.* Sathan can but allure to diſobedience, but Chriſt can conſtraine us to live unto him. If he come as an *Angell of darkeneſſe* to terrifie us with deſpairing ſuggeſtions, becauſe wee have ſinned: [k] *If any man ſinne, wee have an Advocate*; and [l] *who ſhall lay any thing to the charge of Gods Elect? It is Chriſt that is deade, yea rather that is riſen againe, who alſo ſitteth at the right hand of God, to make interceſſion for us.*

Thirdly, but I have an enemie within me which is the moſt dangerous of all. The World may be if not overcome, yet endured, and by being endured it will at laſt bee overcome. The Divell may bee driven away for a time, though he returne againe: but the *fleſh* is an [m] *Inhabiting ſinne*, and an [n] *encompaſſing ſinne.* If I breake through it, yet it is ſtill within me; and if I reject it, yet it is ſtill about me. Saint *Paul* who triumphed and inſulted over all the reſt, over the *World*, [o] *Who ſhall ſeparate us from the Love of Chriſt? Shall tribulation, or diſtreſſe,*

or

f Rom.16.20.
g Iudg.1.1.2.
h Pſal.130.4.
i 2.Cor.5.15.
k 1.Ioh.2.1.
l Rom.8.33.
m Rom.7.17.
n Heb.12.1.
o Rom.8.35.37. Gal.6.14.

or perſecution, or famine, or nakednes, or perill, or ſword? nay in all theſe things we are more then conquerors through him that loved us. Over *Sathan and Hell,* [p] *O Death, where is thy ſting? O Hell, where is thy victorie?* Even hee cryes out againſt this enemie his owne fleſh. [q] *O wrethed man that I am, who ſhall deliver mee from this body of Death?* Yet even againſt this unremoveable and unvanquiſhable corruption the *Life of Chriſt is ſafe* in us upon theſe grounds. Firſt, we have his *Prayer* which helpes to ſubdue it and to ſanctifie our nature: [r] *Sanctifie them by thy Truth.* Secondly, wee have *His Vertue and Power* to purge it out, and to cure it: [ſ] *The Sunne of righteouſneſſe hath healing in his wings.* Thirdly, wee have His *office and fidelitie* to appeale unto, and where to compiaine againſt our owne fleſh. He undertooke it as a part of his buſineſſe to [t] purge and cleanſe his people. Fourthly, we have His *Spirit* to [u] combate and wreſtle with it, and ſo by little and little to crucifie it in us; and laſtly we have his *Merits* as Sanctuarie to flie unto; to forgive them here, and hereafter to expell them.

[p] 1. Cor. 15. 55.
[q] Rom. 7. 23.
[r] Ioh 17. 17.
[ſ] Mal. 4. 2.
[t] Tit. 2. 14.
[u] Gal. 5. 17.

Fourthly, for all this I am full of *doubts and reſtleſſe feares*, which do continually fight within me, and make my ſpirit languiſh and ſinke; and that which may decay, may likewiſe expire and vaniſh away. To this I anſwer, that which inwardly decayeth and ſinketh at the foundation is periſhable: but that which in its operations, and, *quoad nos*, in regard of ſenſe and preſent complacencie may ſeeme to decay, doth not yet periſh in its ſubſtance. A Cloude may hide the Sunne from the eye, but can never blot it out of his orbe. Nay, Spirituall griefe is to that light which is ſowen in the heart, but like harrowing to the Earth; it macerates for the time, but withall it tends to joy and beautie. There is difference betweene the paines of a woman in travell, and the paines of a goute, or ſome mortall diſeaſe: for though that be as extreeme in ſmart, and preſent irkeſomeneſſe as the other,

Heb. 8. 13.

other, yet it containes in it, and it proceedes from a *Matter of Ioy*: And all the wreſtlings of the Soule with the enemies of Salvation are but as the paines of a woman in travell; when Chriſt is faſhioned, when the iſſue is victorious and with gaine, the ſoule no more remembteth thoſe afflictions which were but for a moment.

Ioh. 16. 21.

Fifthly and laſtly, I have fallen into many and great ſinnes, and if all ſinne be of a mortall and venemous operation, how can my Life in Chriſt conſiſt with ſuch heavie provocations and apoſtacies? To this in generall I anſwer. If the ſight of thy ſinnes make thee looke to Chriſt, *If thou* [a] *canſt beleeve, all things are poſſible.* It is poſſible for thy greateſt [b] apoſtacies to vaniſh like a Cloud, and to be forgotten. Though ſinne have weakned the Law, that we cannot be ſaved by that; yet it hath not weakned Faith, or made that unable to ſave. For [c] *the ſtrength of ſinne is the Law*, it hath its condemning vertue from thence. Now by Faith we are not [d] *under the Law, but under Grace.* When once wee are incorporate into Chriſts body, and made partakers of the new Covenant, though we are ſtill under the Laws *conduct*, in regard of its obedience (which is made ſweete and eaſie by Grace) yet we are not under the laws *malediction*. So that though ſinne in a Beleever bee a tranſgreſſion of the Law, and doth certainely [e] incurre Gods diſpleaſure; [f] yet it doth not *de facto* (though it doe *de merito*) ſubject him to wrath and vengeance, becauſe every juſtified man is a perſon priviledg'd, though not from the duties, yet from the curſes of the Law. If the King ſhould gratiouſly exempt any ſubject from the Lawes penaltie, and yet require of him the Lawes obedience; if that man offend, he hath tranſgreſſed the Law, and provoked the diſpleaſure of the Prince, who haply will make him ſome other way to feele it: yet his offence doth not nullyfie his priviledge, nor voyde the Princes grace, which gave him an immunitie from the forfeitures, though not from the obſervance

a Mark. 9. 23.

b Hoſ. 14. 4.

c 1. Cor 15. 56.

d Rom. 6. 14.

Plane dicimus deceſſiſſe Legem quoad onera non quoad juſtitiam. Tertul. de pudicit. cap. 6.

e *Ad caſtigationem non ad damnationem. Ibid. cap. 19.*

f *Evacuatur peccatum, non ut non ſit, ſed ut non obſit Aug. de peccat. Mer. & Remiſſ. lib. 1. cap. 39.*

ſervance of the Law. Adultery amongſt the Iewes was puniſhed with Death, and Theft onely with reſtitution: amongſt us Adulterie is not puniſhed with Death, and Theft is. Now then though a Iew and an Engliſhman be both bound to the obedience of both theſe Lawes, yet a Iew is not to die for Theft, nor an Engliſhman for Adultery, becauſe wee are not under the Iudiciall Lawes of that people, nor they under our Lawes: Even ſo thoſe ſinnes which to a man under the covenant of workes do, *de facto*, bring Death if he continue alwayes under that covenant, doe onely create a Merit of Death in thoſe who are under the Covenant of Grace, but doe not actually exclude them from Salvation, becauſe without * infidelitie no ſinne doth peremptorily and *quoad eventum* condemne.

But it may here further be objected, How can I beleeve under the weight of ſuch a ſinne? Or how is Faith able to hold mee up under ſo heavie a guilt? I anſwere, the more the greatneſſe of ſinne doth appeare, and the heavier the weight thereof is to the Soule, there is the Grace of God more aboundant to beget Faith, and the ſtrength of Faith is prevalent againſt any thing which would oppoſe it. To vnderſtand this, we muſt note that the ſtrength of Faith doth not ariſe out of the *formall qualitie* thereof, (for Faith in it ſelfe, as a habit and endowment of the Soule, is as weake as other graces;) but onely out of the *relation* it hath to Chriſt. Faith denotates a *mutuall Act* betweene us and Chriſt; and therefore the Faith of the patriarches is expreſſed in the Apoſtle by [a] *ſaluting or embracing*; they did not onely claſpe Chriſt, but he them againe. So that the ſtrength of Faith takes in the ſtrength of Chriſt, becauſe it puts Chriſt into a man, who by his Spirit [b] dwelleth and [c] liveth in us. And here it is worth our obſerving, that the reaſon why the houſe in the [d] parable did ſtand firme againſt all tempeſts, was becauſe it was founded upon a Rocke.

* *Non filios Diaboli faciunt quæcunque peccata —— filios autem Diaboli infidelitas facit, quod peccatum proprium vocatur. Aug. contr. duas Epiſt. Pelag. lib. 3. cap. 3.*

[a] Heb. 11. 13.

[b] Eph. 3. 13.
[c] Gal. 2. 20.

[d] Math. 7. 25.

Rocke. Why? may not a weake ſuperſtruction of rotten and inconſiſtent materials bee built upon a ſound foundation? As a ſtrong houſe fals from a weake foundation, may not in like manner a weake houſe by a tempeſt fall from a ſtrong foundation? Surely in Chriſts Temple it is not as in ordinary materiall buildings. In theſe though the whole frame ſtand upon the foundation, yet it ſtands together by the ſtrength of the parts amongſt themſelves, and therefore their mutuall weakneſſe and failings do prejudice the ſtabilitie of the whole. But in the Church, the ſtrength of Chriſt the foundation is not an immanent, perſonall, fixed thing; but a derivative and an effuſed ſtrength which runnes through the whole building. Becauſe the foundation being a vitall foundation is able to ſhed forth and tranſfuſe its ſtability into the whole ſtructure. What ever the materials are of themſelves, though never ſo fraile, yet being once incorporated in the building, they are preſently transformed into the nature and firmeneſſe of their foundation. To whom comming as unto *a living ſtone*, ſaith *Saint Peter*, ye alſo as *lively ſtones* are built up a ſpirituall houſe; to note unto us the transformation and uniformitie of the Saints with Chriſt, both in their ſpirituall nature, and in the firmeneſſe and ſtabilitie of the ſame.

1. Pet. 2. 4, 5.

More particularly the ſtrength of Faith preſerues us from all our ſpirituall enemies. From the Divell [f] Hee that is begotten of God keepeth himſelfe, and *the wicked one toucheth Him not*. [g] Above all take the ſhield of Faith, by which you ſhall be able to *quench all the fierie darts of the wicked*. From the *World*; [h] *This is the victorie which overcommeth the World, even our Faith.* From our *fleſhly corruptions*; [i] *The Heart is purified by Faith.* [k] The Law of the Spirit of Life in Ieſus Chriſt, (that is, *the Law of Faith*) hath made mee *free from the Law of Sinne*, that is, the Law of the members, or fleſhly concupiſcence. And all this is ſtrengthened by the

[f] 1. Ioh. 5. 18.
[g] Eph. 6. 16.
[h] 1. Ioh 5. 4.
[i] Act 15. 9.
[k] Rom. 8. 2.

Power

Power of God; not by Faith alone are we kept, but I *yee are kept*, saith Saint *Peter*, *By the power of God through Faith unto Salvation*: and that not such a Power as that is wherewith he concurreth in the ordinarie and naturall operations of the Creature, which proportioneth it selfe, and condescendeth unto the exigencie of second causes, failing where they faile, and accommodating the measure of his agencie to those materials which the second causes have supplyed (as we see when a Childe is borne with fewer parts then are due to naturall integrity, Gods concurrence hath limited it selfe to the materials which are defective, and hath not supplyed nor made up the failings of nature) but that power whereby hee preserves men unto Salvation doth prevent, bend, and carry the heart of man (which is the secondary agent) unto the effect it selfe, doth remove every obstacle which might endanger his purpose in saving the Creature, and maketh his people a *willing people*. 1 1. Pet. 1. 5.

But you will say, Faith is indeede by these meanes stronger then sinne when it *worketh*, but not when it *sleepeth*; and the working of Faith, being dependant upon the faculties of the Soule which are essentially mutable and inconstant in operation, must needes bee uncertaine too: that sinne, though it bee farre weaker then Faith, may yet, when by our security Faith is fallen asleepe, surprize and kill it, even as *Iael* a weake woman upon the same advantage killed *Sisera* a strong Captaine. But though Faith sleepe, yet Hee that keepeth Israel doth neither slumber nor sleepe, and we are kept not onely by Faith, but by His Power, which Power worketh all our workes for us and in us, giveth us both the Will and the Deede; * the Gift of continuing in His Feare, and

* *Prima gratia quæ data est primo Adam est illa quâ fit ut Homo habeat Iustitiam si velit; secunda, quæ potentior est in secundo Adam, plus potest, quâ etiam fit ut velit, & tantum velit, tantoque ardore diligat, ut carnis voluntatem, contraria concupiscentem, voluntate spiritus vincat, &c. vid. Aug. de Corrept. & Grat. cap. 11. 12.*

the

the Will so to continue. The heart of the king, saith *Solomon*, that is the most soveraigne, unconquerable, peremptorie, and unsubjected will in the World, is in the Hand of God, even as clay in the hand of the Potter. So that though our hearts in regard of themselves bee not onely at large and indeterminate to any Spirituall operations, but have an extreme reluctancie to all the motions of Gods Spirit: yet considering their subordination to Gods mercifull purposes, to the Power of His Grace, to His * Heavenly [a] Call according unto purpose, to the exceeding greatnesse and working of his mighty Power, manifest it is, that they are [b] *vndeclinable* mightily, by [c] a hidden, wonderfull, most effectuall power; yea, by an [d] Omnipotent facilitie, and yet [e] most sweetly and connaturally moved unto Grace. They are all the frequent words of Holy *Anslin*, that [f] Champion of Grace, whose unvaluable industry in that behalfe all after ages have admired, but hardly paralell'd.

Now then for the further establishing the heart of a man, seriously and searchingly humbled with the sense and consciousnesse of some great relapse (for what I shall say can yeeld no comfort to a man in an unrelenting, obdurate, and persisting apostasie) Let him consider the safety and firmenesse of his life in Christ upon these grounds.

First, *Gods Eternall Love and free Grace*, which is towards us the Highest linke of Salvation, both in order of time, nature, and causalitie. [g] *Whom He predestinated*,

* Heb. 3. 1. Rom. 8. 28.

[a] *Vid. Aug. de Correpț. & grat. cap. 9. 12. Contra Iulian. lib. 5 cap. 4. De prædest. Sanct. cap. 16. 17. & Epist. 106.*

[b] *Subventum est infirmitati voluntatis Humanæ, ut Divinâ gratiâ Indeclinabiliter & insuperabiliter ageretur, &c.*

— *Fortissimo Adamo permisit facere quod vellet, infirmos servavit ut invictissimè nollent.*

Aug. de Correpț. & Grat. cap. 12. [c] *Non lege atque doctrinâ insonante forinsecus, sed interna atq; occulta, mirabili ac ineffabili potestate operatur Deus in cordibus hominum, non solum veras Revelationes sed etiam bonas voluntates. Aug. de Grat. Christ. lib. 1. cap. 24. Occultissima & efficacissima potestate. Contr. 2. epist. Pelag. l. 1. c. 20.* [d] *Habet deus Humanorum cordium quò placet inclinandorum Omnipotentissimam potestatem. de Cor. & Grat. cap. 14.* [e] *Non ut nolentes credant, sed ut volentes ex nolentibus fiant. Contr. 2. epist. Pelag. l. 1. cap. 19. Agit omnipotens in cordibus hominum etiam motum voluntatis, &c. De Grat. & lib. arb. cap. 21. certum est nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.* [f] *Vid. Prosper. Contr. Collator. cap. 1. Alvarez. de Auxil. lib. 1. disp. 5. Rob. Albot. de Grat. in præfat.* [g] Rom. 8. 29, 30.

those

those also He called; and whom He called, those He Iustified; and whom Hee Iustified, those also Hee glorified. h It is not those He *will glorifie*, but *hath glorified*. To note that glorification is linked and folded up with justification, and is present with it in regard of their Eternall coexistencie in the prediſpoſition and order of God, though not in *effectu operis*, in actuall execution. Now i this Eternall Love and Grace of God is not founded upon reaſons in the Object; for k *He Iuſtified*, and by conſequence *loved the ungodly*. He l *Loved us when wee were his enemies*; and enemies we were not but by m *wicked workes*. Now then if wicked workes could not prevent the Love of God, why ſhould wee thinke that they can nullyfie or deſtroy it? If His Grace did prevent ſinners before their repentance, that they might returne, ſhall it not much more preſerve repenting ſinners that they may not periſh? If the maſſe, guilt, and greatneſſe of *Adams* ſinne, in which all men were equally ſharers, and in which equalitie God looked upon us with Love and Grace (then n which ſinne a greater I thinke cannot be committed againſt the Law of God) If the bloody and crimſin ſinnes of the unconverted part of our life, wherein we drew iniquitie with cordes of vanitie, and ſinne as it were with cart-ropes: If neither o iniquitie, tranſgreſſion, nor ſinne; neither ſin of nature, nor ſinne of courſe and cuſtome, nor ſinne of rebellion and contumacie could poſe the goodneſſe and favour of God to us then, nor intercept or fruſtrate his Counſell of loving us when wee were his enemies: why ſhould any other ſinnes overturne the ſtability of the ſame love and counſell, when

h *Verba præteriti temporis poſuit de rebus etiam futuris, tanquam jam feciſſet Deus, quæ jam ut fierent ex æternitate diſpoſuit &c. Auguſt. de Corrept. & grat. cap.* 9.

i Eph. 2. 5. 1. Ioh. 4. 10. *Aug. de Civ. Dei. lib.* 14. *cap.* 1 *Retract. l.* 1. *c.* 23. *contr. Iulian. lib.* 5. *cap.* 4. *& lib* 6. *cap.* 19. *de prædeſt. Sanct. cap.* 10. 15.

k Rom. 4. 5.

l Rom. 5. 8, 10.

m Col. 1. 21.

n *Vid. Aug. de Civ. dei. lib.* 21. *c.* 12. *Enchirid. ca.* 45. *Tertul. contr. Iudæos. cap.* 2.

o Exod. 34. 7.

p *Sive cum impium piè juſtificat Juſtus* ——*ſive cum Iuſtum juſtè glorificat pius* —— *Eadem eſt operatio gratiæ, quæ meritum hominis bonum & initiat ad juſtitiam, & conſummat ad gloriam: primò inchoans in homine voluntatem bonam; deinde eandem voluntatem adjuvans inchoatam; ut eadem voluntas & divino dono bona ſit; & divino adjutorio malam ſuperare concupiſcentiam poſſit: ac ſic in præſenti vitâ, gratiæ adjutorio, infirmitati non cedat; in futurâ autem, gratiæ beneficio, infirmitatem non habeat, &c. Fulgent. ad Monimum. lib.* 1.

we are once his Sonnes, and have a spirit given us to bewaile and lament our falls. I cannot here omit the excellent words of ? *Fulgentius*, to this purpose. The same Grace, saith he, of Gods Immutable Counsell doth both beginne our merit unto righteousnesse, and consummate it unto Glorie; doth here make the will not to yeelde to the infirmitie of the flesh, and doth hereafter free it from all infirmitie; doth here renew it *Continuo Iuvamine*, and elsewhere *Iugi auxilio*, with an uninterrupted supportance, and at last bring it to a full Glory.

Secondly, *Gods Promise* flowing from this Love and Grace. ? *An everlasting Covenant will I make*, saith God, and observe how it comes to be everlasting, and not frustrated or made temporary by us: *I will not turne away from them*, saith the Lord, *to doe them good*. True Lord; wee know thou dost not repent thee of thy Love; but though thou turne not from us, O how fraile, how apt are wee to turne away from thee, and so to nullifie this thy Covenant of mercie unto our selves! Nay, saith the Lord, *I will put my feare into their hearts and they shall not depart from me*. So elsewhere the Lord tels us that his Covenant should be as the *waters of Noah*; the sinnes of men can no more utterly cancell or reverse Gods Covenant of mercie towards them, then they can bring backe *Noahs* flood into the World againe: though for a moment he may bee angry and hide His face, yet His mercie in the maine is great and everlasting. The Promises of God as they have Truth, so they have Power in them; they doe not depend upon our resolutions whether they shall bee executed or no, but by Faith apprehending them, and by Hope waiting upon God in them, they frame and accommodate the heart to those conditions which introduce their Execution. * God maketh us to doe the things which He commandeth, we do not make Him to doe the things which He promiseth. a *Tee are kept*, saith the Apostle, *by the Power of God through Faith unto*

? Ier. 32. 40.

Esai. 54. 9, 10.

* *Deus facit ut nos faciamus quæ præcepit: nos non facimus ut ille faciat quæ promisit. Aug.*

a 1. pet. 1. 5.

unto Salvation. Faith is first by Gods Power wrought and preserved (It is the [b] *Faith of the operation of God,* namely that powerfull operation which raised Christ from the dead: and [c] *your Faith standeth not in the wisedome of men, but in the Power of God)* And then it becomes an effectuall instrument of the same power to preserve us unto Salvation. [d] *They shall be all taught of God, and every man that hath heard and learned of the Father, commeth unto mee.* There is a voluntarie attendance of the heart of man upon the ineffable sweetnesse of the Fathers teaching: to conclude this point with that excellent and comfortable speech of the Lord in the prophet. [e] *I the Lord change not, therefore ye Sonnes of Iacob are not consumed.* It is nothing in or from your selves, but onely the immutabilitie of my Grace and Promises which preserveth you from being consumed.

Thirdly, the *Obsignation of the Spirit* ratifying and securing these promises to the hearts of the faithfull, for the spirit is the [f] hansell, earnest, and seale of our Redemption; and it is not onely an obsignation εἰς ἀπολύτρωσιν, unto *redemption,* arguing the certainty of the end upon condition of the meanes; but it is an [g] establishing of us εἰς χριστὸν too, into *Christ* as a meanes unto that end; so that from the first fruites of the Spirit a man may conclude his interest in the whole at last, as Saint *Paul* from the resurrection of [h] Christ the first fruites argueth to the finall accomplishment of the resurrection.

Fourthly, *the nature and effects of Faith,* whose propertie it is to make future things present to the beleever, and to give them a Being, and by consequence a necessitie and certaincie to the apprehensions of the Soule, even when they have not a Being in themselves. Saint *Paul* call's it the *subsistencie of things to come, and the evidence and demonstration of things not seene*: which our Saviours words doe more fully explaine; He that drinketh my blood *hath eternall Life, and shall never thirst.*

b Col. 2. 12.

c 1. Cor. 2. 5.

d Ioh. 6. 45. *Quisquis non venit profecto nec didicit. Aug. de Grat. Christi lib. 1. cap. 14.*

e Mal. 3. 6.

f Eph. 1. 13, 14. Eph. 4. 30.

g 2. Cor. 1. 21.

h 1. Cor. 15. 20.

Heb. 11. 1.

Ioh. 6. 54.

Though Eternall Life bee to come in regard of the full fruition, yet it is present already in regard of the first fruites of it; And therefore wee finde our Saviour take a future medium to prove a present Blessednesse, μακαριοι ἐστε, yee *are blessed when men shall hate you, &c:* for great is your *reward in Heaven.* Which inference could not be sound unlesse that future medium were certaine by the Power of Faith, giving unto the promises of God as it were a presubsistencie. For it is the priviledge of Faith * to looke upon things to come, as if they were alreadie conferr'd upon us. And the Apostle useth the like argument; *Sinne shall not have dominion over you,* for you *are not under the Law, but under Grace.* This were a strange inference in naturall or civill things, to say you shall not die, because you are in health; or you shall not be rejected, because you are in favour. But the Covenant of Grace, being seall'd by an Oath, makes all the grants which therein are made, irreversible, and constant. So that now, as when a man is dead to the Being of sinne (as the Saints departed this life are) the Being of sinne doth no more trouble them, nor returne upon them: so when a man is dead to the dominion of sinne, that dominion shall never any more returne upon him.

Consider further the *formall effect of Faith,* which is to [a] *unite* a man unto Christ. By meanes of which vnion, Christ and we are made [b] one Bodie: for He *that is joyned to Christ is one,* and the Apostle saith, that [c] He is the *Saviour of his Bodie,* and then surely of *every member of his Bodie too*; for [d] the members have *all care one of another,* else the Bodie of Christ would be a mangled and a maimed thing, and not as Saint *Paul* calls it, [e] πλήρωμα, the *fulnesse* of Him that filleth all in all. In the Body of Christ there is [f] a supply to every joynt, a measure of every part, an edification and growth of the whole compacted body, from Him who is equally the Head to all.

Being

Luk. 6. 22, 32.

* Ἀπὸ τῆς μελλόντων, ὡς ἤδη ἀπολαβόντες τὴν ἐπαγγελίαν. *Chrisost. Homil. 9. in Rom.*

a Eph. 3. 17.
b 1. Cor. 10. 17. 1 Cor. 12. 13. 1. Cor. 6. 17.
c Eph. 5. 23.
d 1. Cor. 12. 25.
e Eph. 1. 23.
f Eph. 4. 16.

Being thus united unto Christ, first the *Death and Merit of Christ is ours*; whatsoever Hee really in His humane nature suffered for sinne, wee are in moderated Iustice reputed to have suffered with Him. The Apostle saith, that we were *crucified* and *dead with Christ*, and that as truely, as the hand which steales is punish'd when the backe is beaten; and surely if a man were crucified in and with Christ, by reason of His mysticall communion with him) then he was crucifi'd, as Christ, for al sin which should otherwise have laine upon him. Hee was not in Christ to cleanse some sinnes, and out of him to beare others himselfe. For the Apostle assures us that the *Merit of Christ* is unconfined by any sinne. *The blood of Christ cleanseth from all sinne.* As Saint *Ambrose* said to *Monica* the mother of *Austen*, when with many teares she bewailed her sonnes unconversion: *Non potest tot lacrymarum filius perire*, that is, that it could not be that the Sonne of so many teares should perish; so may I more certainely say to any Soule that is soundly and in truth humbled with the sense of any grievous relapse, *non potest tot lacrymarum frater perire*, It cannot bee that the brother of so many teares, and so pretious blood, which from Christ trickled downe with an unperishable soveraignte unto the lowest and sinfullest of his bodie, should perish for want of compassion in Him who felt the weight of our sufferings, or for want of recovery from him who hath the fulnesse of Grace and Spirit.

Rom.6.6,7,8. Gal.6.14.

1.Ioh.1.7.

Aug. Confes. lib.3.cap.12.

Secondly, *the Life of Christ is ours* likewise. Christ liveth in me, saith the Apostle. Now the Life of Christ is free from the power and the reach of death. If death could not hold Him when it had Him, much lesse can it reach or overtake Him having once escaped. *Hee died once* unto sinne, but *Hee liveth unto God*: likewise saith Saint *Paul, reckon you your selves to be dead unto sinne, but alive unto God*, and that through or in Iesus Christ, by whom wee in like manner are made partakers of that

Rom.6 9,10, 11,14.

Life which Hee by rising againe from the Grave, did assume, as we were by *Adã* made obnoxious to the same death which heby failing did incurre and contract. [a] For Christ is the *second Adam*, and as wee have borne the Image of the earthly in sinne and guilt; so must we beare the Image of the Heavenly in Life and righteousnesse: and [b] that which in us answereth to tbe Resurrection and Life of Christ (which Hee *ever liveth*) is our holynesse and newnesse of life, as the Apostle plainely shew's, to note [c] that our Renovation likewise ought to be perpetuall and constant, not fraile and mutable, as when it depended upon the life of the first *Adam*, and not of the second.

Thirdly, *the Kingdome of Christ is ours also.* Now His Kingdome is not perishable, but eternall: *a Kingdome which cannot be shaken*, or destroyed as the Apostle speakes. Heb. 12. 28.

Fourthly *the Sonneship* and by consequence *Inheritance of Christ is ours.* I speake not of His personall Sonneship by eternall generation, but of that dignitie and honour which He had as [d] the *first borne of every Creature*, and *Heire of all things.* That *Sonneship* which Hee had as Hee was borne from the Dead; [e] *Thou art my Sonne, this day have I begotten thee*, namely in the Resurrection, in which respect He is called [f] the *first borne*, and *the first begotten of the Dead.* In this dignitie of Christ, of being [g] Heires, and a kinde of first borne unto God, doe wee in our measure partake, for wee are called the [h] *Church of the first borne*, and [i] *a kinde of first fruites of His Creatures:* For though those attributes may be limited to the [k] Iewes in regard of precedencie to the Gentiles; yet in regard of the inheritance (which was usually and properly to descend to the first borne) they may bee applyed to all, for of all beleevers the Apostle

[a] 1. Cor. 15. 45, 49. Rom. 5. 15, 21.
[b] Rom. 6. 4. Eph. 2. 1, 5. Phil. 3. 10, 14. Col. 2. 12, 13. Col. 3. 1. 2, 3, 4, 5
[c] *Per hunc mediatorem Deus ostendit eos, quos ejus sanguine redemit, facere se ex malis deinceps in æternum bonos* —— *est quippe in nobis per hanc Dei gratiam in bono recipiendo, & perseveranter tenendo, non solum posse quod volumus, sed etiam velle quod possumus, quod non fuit in primo homine. Quid erit autem liberius libero arbitrio quando non poterit servire peccato, &c. Aug. de Corrept. & Grãt. cap. 11. 12.*
[d] Col. 1. 15. Heb. 1. 2, 5, 6. [e] Act. 13. 33. [f] Col. 1. 18. Revel. 1. 5. [g] Rom. 8. 17. Gal. 3. 29. [h] Heb. 12. 23. [i] Iam. 1. 18. [k] Exod 4. 22. Ier. 2. 3, 14. Ier. 31. 9. [l] Act. 13. 46.

faith,

saith, *If you are Sonnes, then are ye heires, Coheires with Christ.* We hold in chiefe under his guardianship and protection, as his sequele and dependant. Now from hence our Saviours argument may bring much comfort and assurance; [m] *The Sonne abideth in the house for ever*; and the House of God is His Church, not in [n] Heaven onely, but [o] on Earth likewise, as the Apostle shewes.

Fifthly, *Christs victories are ours*: Hee overcame [p] the World, and [q] Temptations, and [r] Enemies and Sinnes for us. And therefore they shall not bee able to overcome Him in us. [t] *Hee is able to succour them that are tempted.* Hee who once overcame them for us, will certainely subdue them in us: Hee that will overcome the last Enemie, will overcome all that are before; (for if any be left, the last is not overcome.)

Lastly, we have the benefit of Christs *Intercession*: *I have prayed for thee that thy Faith faile not.* It is spoken of a saving Faith, as the [a] learned prove at large. And I have shewed before [b] that particular promises in Scripture are universally applyable to any man whose case is paralell to that particular. If then *Peters* sinne did not by reason of this prayer of Christ overturne his Salvation, or bring a [c] totall deficiencie upon his faith; why should any man, who is truely and deepely humbled with the sense of relapse, or consciousnesse of some sinne, not of [d] ordinary guilt, or dayly incursion, but indeede very hainous, and therefore to be repented of with teares of blood, yet why should he in this case of sound humiliation stagger in the hope of forgivenesse, or mistrust Gods mercie, since a greater sinne then *Peters*, in the grosse matter of it, can I thinke hardly be committed by any justified man.

These are the comforts which may secure the Life of Christ, in a lapsed but repenting sinner: the summe of all is this. Since we stand not, like *Adam*, upon our owne bot-

[m] Ioh.8.35.
[n] Ioh.14.2.
[o] 1.Tim.3.15. By *White* against *Fish.p.*53
[p] Ioh.16.33.
[q] Heb.4.15. Math.4.11.
[r] Col.2.15. Luk.11.22.
[s] Col.2.13.14.
[t] Heb.2.18.
[u] 1. Cor.15.26.
[a] Dr. *Reynolds* confer. with *Hart. cap.*7. *Divis*8. Dr. *Abbot* in *Thomson. diatrib.cap.*18.
Falsa est (inquit Maldonatus Jesuita) opinio eorum qui putant Petrum fidem negando perdidisse.in loc.
[b] *Quod dicit Petro, — Toti eccles. dictum putandum est. Iesuita ibid.*
[c] *Rogavit ut haberet in fide liberrimâ, fortissimâ, invictissimâ perseverantissimâ voluntate. Aug. de corrept. & grat.cap.*8.
[d] *Consuetudinariæ reatus. Salvian. Quotidianæ incursionis. Tertull.*

bottome, but are branches of ſuch a Vine as never withers, Members of ſuch a Head as never dies, ſharers in ſuch a Spirit as cleanſeth, healeth, and purifieth the heart, partakers of ſuch promiſes as are ſealed with the Oath of God: Since we live not by our owne life, but by the Life of Chriſt; are not ledde or ſealed by our owne ſpirit, but by the Spirit of Chriſt; doe not obtaine mercie by our owne prayers, but by the Interceſſion of Chriſt; ſtand not reconciled unto God by our owne endevours, but by the propitiation wrought by Chriſt, who loved us when wee were enemies and in our blood; who is both willing and able to ſave us to the uttermoſt, and to preſerve his owne mercies in us; to whoſe [c] office it belongs to take order that none who are given unto him be loſt; undoubtedly that Life of Chriſt in us, which is thus underpropped, though it be not priviledg'd from temptations, no nor from [f] backeſlidings, yet is an abiding Life: He who raiſed [g] our Soule from death, will either preſerve our feete from falling, or, if we doe fall, [h] will heale our backſlidings, and will ſave us freely.

[c] Ioh. 6. 39.

[f] Hoſ. 11. 7, 11.

[g] Pſal. 56. 13.
[h] Hoſ. 14. 4.

Infinitely therefore doth it concerne the Soule of every man to bee reſtleſſe and unſatisfied with any other good thing, till he find himſelfe entitled unto this happy Communion with the Life of Chriſt, which will never faile him. As all the Creatures in the world, ſo man eſpecially hath in him a twofold deſire; a deſire of *perfection*, and a deſire of *perpetuitie*; a deſire to *advance*, and a deſire to *preſerve* his Being. [i] Now then till a mans Soule, after many rovings and inquiſitions, hath at laſt fixed it ſelfe upon ſome ſuch good thing as hath compaſſe enough to ſatiate and repleniſh the vaſtneſſe of theſe two

[i] *Feciſti nos ad te, & inquietum eſt cor noſtrum donec requieſcat in te. Aug. Confeſſ. lib. 1. cap. 1. Cum Beati eſſe omnes homines volunt, ſi verè volunt, profectò eſſe immortales volunt, aliter enim beati eſſe non poſſunt. Aug. de Trin. l. 13. cap. 8. Cujus jam non difficulter occurrit Vtroque conjuncto effici beatitudinem, quam recto propoſito intellectualis natura deſiderat: Hoc eſt, ut bono incommutabili, quod Deus eſt, ſine ulla moleſtia perfruatur, & in eoſe in æternum eſſe manſurum, nec ulla dubitatione cunctetur, nec ullo errore fallatur. Aug. de Civ. Dei lib. 11. cap. 13.*

deſires;

desires; impossible it is for that Soule, though otherwise filled with a confluence of all the glory, wealth, wisedome, learning and curiositie of *Salomon* himselfe, to have solid contentment enough to withstand the feares of the smallest danger, or to outface the accusations of the smallest sinne. Now then let us suppose that any good things of this World, without the Life of Christ, were able to satisfie one of these two desires, to perfect and advance our nature (though indeede it bee farre otherwise, since without Christ they are all but like a stone in a Serpents head, or a Pearle in an Oyster; not our perfections, but our diseases, like *Cleopatra* her pretious stone; when she wore it, a Iewell; but when she dranke it, an excrement. I may boldly say that as long as a man is out of Christ, he were better be a begger, or an idiote, then to bee the steward of riches, honours, learning and wisedome, which should have beene improv'd to the Glory of Him that gave them, and yet to bee able to give up at that great day of accompts no other reckoning unto God but this: Thy riches have beene the authors of my covetousnesse and oppression; thy honours, the steppes of my haughtinesse and ambition; thy learning and wisedome, the fuell of my pride.) But now I say, suppose that nature could receive any true advancement by these things; yet alas, when a man shall beginne to thinke with himselfe, may not God this night take me away, like the foole in the Gospell, from all these things, or all these from mee? May I not, nay must I not within these few yeeres, in stead of mine honour, be laid under mens feete? In stead of my purple and scarlet, be cloathed with rottennesse? In stead of my luxurie and delycacies, become my selfe the foode of wormes? Is not the poore soule in my bosome an immortall soule? Must it not have a being, as long as there is a God who is able to support it? And will not my bagges and titles, my pleasures and preferments,

ments, my learning and naturall endowments, every thing ſave my ſinnes and mine adverſaries, and mine owne Conſcience forſake mee, when I once enter into that immortalitie? When a man I ſay ſhall beginne to ſummon his heart unto ſuch ſad accompts as theſe, how will his face gather blackneſſe, and his knees tremble, and his heart be even damp'd and blaſted with amazement in the middeſt of all the vanities and lyes of this preſent world? What a fearefull thing is it for an eternall ſoule to have nothing betweene it, and eternall miſery to reſt upon, but that which will moulder away and crumble into duſt under it, and ſo leave it alone to ſinke into bottomleſſe calamitie? O Beloved, when men ſhall have paſſed many millions of yeeres in another world, which no millions of yeeres can ſhorten or diminiſh, what acceſſion of comfort can then come to thoſe glorious joyes which we ſhall bee filled with in Heaven, or what diminution or mitigation of that unſupportable anguiſh which without eaſe or end muſt bee ſuffered in Hell, by the remembrance of thoſe few houres of tranſitorie contentments, which we have here, not without the mixture of much ſorrow and allay enjoyed? What ſmacke or relliſh thinke you hath *Dives* now left him of all his delicacies, or *Eſau* of his pottage? What pleaſure hath the rich foole of his full Barnes, or the young man of his great poſſeſſions? What delight hath *Iezabel* in her paint, or *Ahab* in the Vineyard purchaſed with the innocent blood of Him that owned it? How much policie hath *Achitophel*, or how much pompe hath *Herod*, or how much rhetoricke hath *Tertullus* left to eſcape or to bribe the torments, which out of Chriſt they muſt for ever ſuffer? O how infinitely doth it concerne the Soule of every man to finde this Life of Chriſt to reſt upon, which will never forſake him till it bring him to that day of Redemption, wherein he ſhall be filled with bleſſedneſſe infinitely proportionable to the moſt vaſt and

and unlimited capacities of the Creature.

And now when we can ſecure our Conſciences in the inward, true, and ſpirituall renovation of our heart, in this invincible and unperiſhable obſignation of the ſpirit, who knitteth us as really (though miſtically) unto Chriſt, as his ſinewes and joynts do faſten the parts of his ſacred body together; how may our heads bee crowned with joy, and our hearts ſweetly bathe themſelves in the perfruition and preoccupation of thoſe rivers of glory which attend that Spirit whereſoever he goeth? Many things I know there are which may extremely diſharten us in this interim of mortalitie; many things which therein encounter and oppoſe our progreſſe. The rage, malice and ſubtilty of Satan; the frownes, flatteries, threates, and inſinuations of this preſent World; the impatience and ſtubbornneſſe of our owne fleſh; the ſtruglings and counterluſtings of our owne potent corruptions; the daily conſciouſneſſe of our fall's and infirmities; the continuall entercourſe of our doubts and feares; the ebbing and languiſhing, decaying and even expiring of our Faith and Graces; the frequent experience of Gods juſt diſpleaſure, and ſpirituall deſertions, leaving the Soule to its owne dumpes and darkneſſe. Sometimes like froward children we throw our ſelves downe and will not ſtand: and ſometimes there comes a tempeſt which blowes us downe that we cannot ſtand. And now whither ſhould a poore Soule, which is thus on all ſides inviroued with feares and dangers, betake it ſelfe? Surely ſo long as it lookes either within or about it ſelfe, no marvell if it be ready to ſinke under the concurrent oppoſition of ſo many aſſaults.

But though there be nothing in thee, nor about thee, yet there is ſomthing above thee which can hold thee up. If there be ſtrength in the merit, life, kingdom, victories, Interceſſion of the Lord Ieſus: If there be comfort in the Covenant, Promiſes, and Oath of God, beleeve, and all this

this ſtrength and comfort is thine: leane not upon thine owne wiſedome, truſt not thine owne righteouſneſſe, arrogate nothing to thy ſelfe but impotencie to good: no ſtrength of thy ſelfe but againſt thy ſelfe, and Gods Grace; no power but to reſiſt and withſtand the Spirit. But reſt only upon the Promiſes and Power of Him who is *Alpha and Omega, the Author and Finiſher of thy Faith*; Who is a Head to take care of his weakeſt members. When thou art as weake as a worme in thine owne ſenſe, yet *feare not O worme Iacob, be not diſmaide O Men of Iſrael*, ſaith the Lord, *for I am thy God, I will ſtrengthen thee, yea I will helpe thee, yea I will uphold thee with the right hand of my righteouſneſſe*, that is, with the ſtrength of my Truth and Promiſes. *How ſhall I give thee up Ephraim*, It is ſpoken to backſliding *Ephraim*; *How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah, how ſhall I ſet thee as Zeboim?* That is, How ſhall I make mine owne Church as the cities of Sodome? *My heart is turned within me, my repentings are kindled together*, and marke the reaſon of all. *I am God, and not man.* Though you are *Men*, ſubject to many changes and miſcarriages, yet I am not a *Man* that I ſhould repent of my goodneſſe, and therefore I will not turne to deſtroy *Ephraim*.

Eſai. 41. 10, 14.

But now as men who looke upon the Sunne, when they looke downward againe upon darker objects, can ſcarſe ſee or diſtinguiſh any thing; ſo ought it to bee with us, our looking up unto God ſhould make us ſee nothing in our ſelves, but matter to be humbled by, and driven backe unto him againe. If once the ſtrong man beginne to glorie in his ſtrength, or the wiſe man in his wiſedome; If our proſperity and ſecurity make us reſolve with *David*, that we ſhall never be moved: If becauſe we finde our corruptions wounded and mortified, wee beginne to inſult over them more with our pride, then with our faith: How eaſie and juſt is it with God

to

to let in Satan upon us, to remove his hand from under us, to overshadow and withdraw His countenance from us, to set on our very wounded corruptions upon us to burne up our citie, and peradventure to plunge us in the guilt of some such fearefull sinnes, as at the very names and first suggestions whereof wee would haply before have beene startled and amazed? Alas what are wee to *David*, and *Peter*, to *Salomon* and *Hezekiah*, men of such dayly communion and intimate acquaintance with the Almightie. And yet notwithstanding what fearefull testimonies have they left upon record for all posteritie to take notice what a fraile and inconstant creature man is, when once Gods Spirit departs from him? That the strength of the greatest champions in the Church of God is but like the strength of *Sampson*, of whom in all his great exployts the Scripture saith, that [a] *The Spirit of the Lord came upon him*, and when hee was overcome, that [b] *the Lord was departed from him*. We should therefore labour to [c] rejoyce in the Lord *with trembling*, to [d] worke out our salvation *with feare*, to pray that wee may be delivered from our selves, and from the traines of Satan; that wee may never know by our owne feare-full experience, into what an incredible excesse of sinning our flesh, though otherwise mortified, would breake forth, if God should a little subduct his hand, and give us over a while to the violence of our owne passions, to the treacherie of our owne hearts. Wee should be very watchfull and cautious against our selvees, that wee presume not to sinne, because Grace hath abounded. [e] *How shall wee that are dead to sinne, live any longer therein?* saith the Apostle. What a monstrous perverting of the grace and mercie of God is this to build straw and stubble upon so pretious a foundation? Surely wee would esteeme that man prodigiously fooliſh and contumelious unto nature, who should spend his time, substance, and industrie to finde out a perverse philosophers stone, that should

[a] Iudg.14.6,19. 15.14.

[b] Iudg.16.20.

[c] Psal.2.11.

[d] Phil.2.12.

[e] Rom 6.1.

should turne all the gold it touched into lead or drosse: how injurious then and reprochfull are they to the grace of God, who extract their owne presumptions out of His mercie, and turne the redundancie of divine Grace into an advantage and priviledge of sinning? As if Gods mercie had no other use then a dogges grasse, or a drunkards vomit, or a [f] Papists confession to his Priest, to absolve us for some sinnes that there might be roome made for more. Surely Grace teacheth men to make other conclusions from Gods mercie. [g] *Deale bountifully with thy servant that I may keepe thy Word,* was *Davids* inference from Gods favour. And Saint [h] *Paul* assures us that none but hard and impenitent hearts despise the goodnesse and riches of Gods patience and forbearance, not knowing that the goodnesse of God should lead them to repentance. It is the worke of grace to re-imprint the image of God in us, to conforme us unto Christ, to bend and incline the heart to a Spirituall delight in the Law, to remoove in some measure the ignorance of our mindes, that wee may see the beautie and wonders of Gods Law, and the difficultie and frowardnesse of the fleshly will against grace, that Gods Commands may not be grievous, but sweete unto us.

[f] Sr. *Edwin Sands relation.*

[g] Psal. 119. 17.

[h] Rom. 2. 4, 5.

These are the branches and properties of that Life which we have from Christ. And wee have them from Him *as the Sonne,* as a middle person betweene us and his Father. First, because the *Sonne* hath His Fathers *Seale:* Hath [i] *Iudgement, Power,* libertie to dispose of and dispense Life and Salvation to whom He will. [k] *Labour for the Meate that endureth unto Eternall Life, which the Sonne of Man shall give unto you; for Him hath God the Father sealed.* Secondly, because the [l] *Son is in his Fathers bosome,* hath His heart, His eare, His affections, and therefore He is [m] *heard alwayes* in whatsoever Hee desireth for any of His members: and this interest in His Fathers Love was that by which He raised *Lazarus* unto

[i] Ioh. 5. 26, 27. Math. 28. 18.

[k] Ioh. 6. 27.

[l] Ioh. 1. 18.

[m] Ioh. 11. 42.

to Life againe. Lastly, he that hath the *Sonne*, hath the greatest gift which the Father ever gave unto the World. Hee cannot denie Life where He hath given the Sonne; He cannot with-hold silver whers Hee hath given gold and Diamonds: [n] *If He spared not His Son, but delivered Him up for us all, how shall He not with Him freely give us all things?*

[n] Rom. 8. 32.

Now our *life* is conveyed from Christ unto us. First, *by Imputation of His merit*, whereby our persons are made righteous and acceptable unto God. Secondly, *by Infusion or communion with His Spirit*, which sanctifies our nature, and enables us to doe spirituall services. For though we exclude workes from Iustification formally considered; yet we require them of every Iustified man; neither doth any Faith Iustifie but that which worketh by Love, though it justifie not under that reason as a working Faith, but under that relative office of receiving and applying Christ. Thirdly, *by His Life and Intercession*, applying His merits unto us, and presenting our services unto His Father, as lively sacrifices, cleansed from those mixtures of deadnesse and corruption, which as passing from us did cleave unto them.

Having thus unfolded *our Life by Christ*, wee are in the last place to inquire into that *Proprietie* which wee have unto Christ, which is the ground of the Life wee receive from Him. For one thing cannot bee the principle and seede of Life unto another, except there be some union, and fellowship, which may be the ground of the conveyance: and this is that which the Text call's *the having of Christ*, which is the same with that of Saint *Iohn*, to as many as *received Him*, He gave power to be called the Sonnes of God. So then there must bee a mutuall Act, Christ exhibiteth Himselfe unto us, and wee adhere, and dwell in Him; whereby there is wrought a [a] Vnitie of will's, a Confederacie of affections, a Participation

Ioh. 1. 12.

[a] *Nostra & ipsius conjunctio, nec miscet personas, nec unit substantias; sed affectus consociat, & confederat voluntates.* Cypr. de cœna Domini.

cipation of natures, a concurrence to the making up of the ſame bodie; ſo that Chriſt accounteth Himſelfe incomplete without His Church. This union of the faithful to Chriſt, being one of thoſe *deepe things of God* which are not diſcernable without the Spirit, is yet ſet forth unto us in the Scriptures under ſundrie vulgar and obvious ſimilitudes, which I will but touch upon.

It is firſt ſet forth by the expreſſion of a *Bodie*, conſiſting of diverſe members. Rom. 12.4,5. 1. Cor. 12. 12. 13. Eph, 1. 22, 23. In which places the purpoſe of the Apoſtle is to ſhew how the proportion that is betweene Chriſt and His Church, anſwereth to that relation which is betweene the members of a Body and the Head. For as in the naturall Body all the members are joyned by nerves and vitall ligatures unto the Head, from whence they receive their ſtrength and ſenſation, and doe, by vertue of that union to the Head, retaine a fellowſhip and communion amongſt themſelves: So is it betweene Chriſt and His Church. Every member of the true and myſticall Body of Chriſt is by a ſecret knot of his Spirit ſo faſtned unto him, and ſo compacted with the other members by that which every joynt ſupplieth, as that the whole world of Elect, from Chriſt the Head and firſt borne of the Creatures, unto the loweſt and meaneſt of all His members, doe make up but *one Body*, unto which Chriſt, by being the *Head*, hath theſe principall relations. Firſt, He is the principle of all Spirituall Influences, as the Head of naturall. All the Grace in us is but an overflowing and meaſure from His fulneſſe. Secondly, He is the principle of all governement and direction; all the wiſedome and prudence of the Church is from Him. He is the everlaſting Counſell, or the Light that inlightneth every man that commeth inro the world, the power and the wiſedome of God unto us. Thirdly, He is *conformable* to the members (for Chriſts Church is no monſter) and maketh them conformable unto Him;

Vid. Aquin. part. 3. q. 8. art. 1 Bonavent. diſt. 3. qu. 13. de gratia capitis.

He

Hee to us in our infirmities, tempted in all things as we are; and we to Him in His holyneſſe: He that Sanctifieth and they that are Sanctified are all of one. Now as in a body wee reſolve the whole into no parts but thoſe which are integrall and proper to it in the nature of a living and organicall Body, namely the members; though many things elſe are in the Body, yet nothing belongs intregrally unto it, but the members: So many men are in the Body of Chriſt, onely by an externall and ſacramentall admiſſion, or by ſome falſe and preſumptuous perſwaſions and profeſſions (as wennes or excrements in the naturall body) they doe no ſervices, they exerciſe no vitall and ſpirituall functions, but rather cumber and infeſt the members.

Secondly, this union is compar'd unto *a building or houſe*, Eph. 2. 20. 21. 1. Tim. 3. 14. 1. Pet. 2. 5. whoſe ſtones are knitte together by the juncture and bond of Love, and are firmely grounded upon the Elect pretious and ſure foundation, who as He doth by His power *uphold all things*, ſo much more thoſe that are built upon Him. Now as in a ſtructure the ſtones cannot ſubſiſt in the building by any qualities or inherent vertues of their owne, but onely by that direct and perpendicular dependence, and ſubſiſtence which they have upon the foundation: ſo in the Church no graces, no carvings, no inherent excellencies doe hold men up, but onely that full and ſole reliance, and ſubſiſtence of the Soule upon Chriſt. If a man have any other bottome that holds him up, if he be not even and full upon Chriſt, if hee be not in all things levelled and proportioned unto him by the doctrine of the Apoſtles and Prophets (which is therefore likewiſe called a foundation, becauſe by it wee are ſet right upon Chriſt, who is the *Foundation of foundations*, as the Scripture ſpeakes) Hee cannot abide in the building for ever; the wall and the foundation muſt all have the ſame center; and there muſt bee the ſame propenſions,

Heb. 1. 3.

Eſai. 28. 16.

penſions, and affections in us which were in Chriſt, His Rule muſt be ours, and His Ends ours, and His Will ours. If there be any ſuch exorbitancies, and ſwellings out, as make the heart have quite another point and center to move to, other grounds to fixe upon, if men will deſpiſe the Word, will not be par'd and regulated to the foundation, but will *truſt in oppreſſion and perverſeneſſe, and ſtay on that; this iniquitie will at length prove a breach which commeth ſuddenly at an inſtant.*

Eſai. 30.12, 13.

Thirdly, this union is cõpar'd to an *ingrafture of a branch in a tree*, whereby the juice and nouriſhment of the ſtock is conveyed, and the branch thereby quickned to bring forth fruite. Where by the way it is worth our noting that the Church is moſt vſually in this particular compared to a *Vine*, and the branches of a *Vine*, to note that there is nothing of worth or expectation in Chriſtians, but their fruite. A man cannot *make a pinne* to faſten in a wall of the branch of a vine. An unfruiteſull Chriſtian is the moſt unprofitable Creature that is; there are no ſecondarie uſes which can mediate (as I may ſo ſpeake) for a dead vine, to keepe that from the fire: either it muſt be for fruite or for fuell; to all other purpoſes it is utterly improper and unprofitable.

Ioh. 15.1, 5.

Exek. 15.3.

Now wee muſt obſerve, that a Branch may bee in a Tree two wayes. Firſt, by a meere corporeall adherencie, or continuation with the ſtocke; by cleaving and ſticking to the bodie of the Tree; and ſo every dead branch is in the Tree, as well as thoſe that live: but this alone is not that which our Saviour requires, for ſuch branches the husbandman will cut off and caſt into the fire. Secondly, by a reall participation of the life, ſappe, and influences of the roote, which unto the former ſort of branches, though offered, yet is not received, becauſe of the inward deadneſſe and indiſpoſition that is in it: thus it is betweene Chriſt and Chriſtians. That which makes us to be in Chriſt after any kinde of way is Faith.

And

And according to the differences of Faith are these differences of being in Christ to bee discerned. Saint Iames makes mention of a *dead Faith*, when men are in Christ by some generall acknowledgement, by externall profession, by a partiall dependence (comming to Him only as to a *Iesus* for roome and shelter to keepe them from the fire; not as to *a Christ* for grace and government in His service) not by any particular and willing attraction of those vitall influences, those working principles of grace and obedience which are from him shed abroad upon true beleevers. And this is the semi-conversion and imperfect renovation of many men, whereby they receive from Him onely generall light of truth and common vertues, which make them visibly, and externally branches in Him. But Saint *Paul* makes mention of a lively, operative, unfained faith, which in true beleevers draweth in the power of Christs death, and the vertue of His resurrection, unto the mortification of sinne, and quickning of Spirit, and bringing forth fruite unto God, and this onely is that which is the ground of our life from Him. *The Life that I live, I live by the Faith of the Sonne of God.* Iam. 2. 26.

Lastly, this *Vnion* unto Christ is compared unto *Marriage:* Psal. 45. Eph. 5. 32, whereby the Church hath a right and proprietie created to the body, name, goods, table, possessions, purchases of Christ, and doth reciprocally become all His, resigning its will, wayes, desires unto His governement. Now for the discovery of this we may consider either the *essentials*, or the *consequents of marriage.* The former hath for the *genus* the most generall requisite, *consent:* and that must have these *differencies* and restrictions. First, it must bee a [a] *mutuall consent:* for though Christ declare His good will, when He knocketh at our doores, and beseecheth us in the ministry of His Word; yet if we keepe our distance, reject His tokens of Love and Favour, and stop our eares

[a] *Lumbar. dist. c. 4. dist incl. 27. Vbi non est utriusque consessus, non potest esse matrimonium. Instit. Iur. Can. lib. 2. Tit. 11. nuptias igitur Aquin. supplem. 3. partis qu. 45. art. 1. Fran. a victor. Relect 7. part. 1.*

to His invitations, there is then no covenant made; this is but a *wooing*, and no *marriage*. Secondly, it must bee a * *present consent*, and in words *de praesenti*, or else it is onely a *Promise*, but no *Contract*. Many men, like *Balaam* would faine die the death of the righteous, but live their owne lives; would faine belong to Christ at the last, and have nothing to doe with Him ever before; would have Him out of neede, but not at all out of love; and therefore for the present they put Him off: Many other suiters they have whom they cannot deferre, or denie; till at last peradventure Hee grow jealous and wearie, departs from them, and turnes unto those who will esteeme Him worthy of more acceptation. [a] Seeing you put the Word from you, saith the Apostle, and judge *your selves unworthy of Eternall Life, Lo wee turne unto the Gentiles*. Thirdly, it must be *free and unconstrained*; for compulsion makes it a *ravishment*, and not a *marriage*. They [b] who must be but one Bodie, ought first to agree in the same free and willing resolution. Many men when God [c] slayes them, will enquire earely after Him; when Hee puts them upon a racke will give a forced consent to serve Him; when Hee [d] sends His Lions amongst them, will send for His Priests to instruct them how to worship Him; but this is onely to flatter with their lippes, that they may escape the present paine; (like the howling devotion of some desperate Mariner in a storme) not at all out of cordiall and sinceere affection; wicked men deale no better with God, then the froggs in the fable with the blocke which was throwne in to be their king. When He makes a noyse, and disturbes their peace; when He falls heavie upon them, they are sore affrighted, and seeme to reverence His Power: but if He suffer their streame to bee calme about them, and stir not up His wrath, they securely dance about Him, and re-assume their wonted loosenesse. Fourthly, it must be [c] *without errour*, for hee that erres; cannot consent. If a woman

* *Verba praesentem consensum exprimentia sunt necessaria. Justit. Iur. Can. lib. 2. Tit 11. §. Licet autem per solum Lumbard. lib. 4. distinct. 28. Francisc. a victoria. Relect. 7. part. 1. Punct. 2.*

a Act. 13. 46. Act 22. 21.

b *Quorum unum corpus est, unus debet esse & animus. Vrban. in Decret. part. 2. caus. 31. Lumbard. Dist. 29.*

c Psa. 78. 34, 37.

d 2. King. 17. 25. 26.

c *Qui errat non sentit, Ergo nec consentit. Decret. part. 2. Cau. 29 qu. 1. Error circa ea quae sunt de essentiâ contractus vitiat contractum. Francisc. a victoria Relect 7 part. 1. punct. 2.*

woman take her selfe upon some absence of her husband to be now free from him, and conceive him dead, and thereupon marry againe; if it appeare that the [f] former husband is yet living, there was a mistake and error in the person, and so a nullity in the contract. So if a man mistake himselfe, judge himselfe free from his former tie unto sinne and the Law, and yet live in obedience to his lusts still, and is not cleansed from his filthinesse, he cannot give any full consent to Christ, who will have a chaste spouse, without adulterers, or corrivals. Lastly, It must [g] be an *universall and perpetuall consent*, for all time, and in all states and conditions. This is a great difference betweene a wife, and a strumpet: A wife takes her husband upon all tearmes; his burdens, as well as his goods; his troubles, as well as his pleasures: whereas a strumpet is onely for hire and lust; when the purse is emptied, or the body wasted, the love is at an end. So here, He that will *have Christ*, must have Him *All*; (*for Christ is not divided*) must entertaine Him to all purposes, must follow the Lambe wheresoever He goeth, must leave Father, Mother, Wife, Children, his owne life for Christ; must take as well His Yoake, as His Crowne; as well His Sufferings, as His Salvation; as well His Grace, as His Mercie; as well His Spirit to leade, as His Blood to redeeme. He that will be his owne Master to doe the workes of his owne will, must, if hee can, bee his owne Saviour too, to deliver his soule from the wrath to come.

The consequents and intendments of marriage are two, *Convictus & Proles*. First mutuall societie; Christ and a Christian must live together, have intimate, and deare acquaintance with each other; the spirit of a Christian must solace it selfe in the armes and embracements, in the riches and lovelinesse of Christ; in his absence and removes long after Him; in His presence and returnes delight in Him, and entertaine Him with such pure af-

[f] *Decret. part 2 Caus. 34 q. 1. 2.*

[g] *Quod perpetuitati repugnat, matrimonium tollit. Aquin. supplem. 3 part. qu. 47. art. 3. In matrimonio est quasi quædam servitus perpetua. Ibid. art. 6.*

fections, and Heavenly desires, as may make him take pleasure in His Beautie. Secondly, there must be a fruitfulnesse in us, we must bring forth unto God. Christ will not have a barren Spouse: every one that loveth Him, keepeth His Commandements.

Now then in one word to unfold the more distinct qualitie of this our union to Christ, wee may consider a [h] threefold unitie. Of Persons in one nature; of natures in one Person; of natures and Persons in one qualitie. In the first is one God. In the second, is one Christ. In the third, is one Church. Our union unto Christ is the last of these, whereby Hee and we are all spiritually united to the making up of one mysticall Body. The [i] formall reason or bond of this union is the Spirit of *Christ*, by which as by immortall and abiding seede we are begotten a new unto Christ. For He being the second *Adam*, we are spiritually in Him, and from Him, as we are naturally, or corruptly, in and from *Adam*. [k] As *Adam* was the fountaine of all that are naturally generated, and by that meanes transmitted condemnation to all that are One with Him: so Christ is the Head of all that are Spiritually borne againe, and by that meanes transmitteth grace & righteousnes to al that are one with him.

From this *Vnion* of the faithfull unto Christ doth immediately arise a *Communion* with Him in all such good things as he is pleased to Communicate. I will but touch them, it having been the subject of this discours hitherto.

First, we have a *Communion* with Him *in His merits*, [l] which are as fully imputed unto us for *Justification*, as

h Dr. *Reynolds* confer. with *Hart* c. 1. d. vis. 2

i *Occulta communicatione & inspiratione gratiæ spiritalis quisquis hæret Domino unus spiritus est. Aug. de peccat. Mer. & Remiss. lib. 1. cap. 10.*
1 Ioh 3.24. 4.13.

k Rom. 5. 18. *Non est mulieris semen ratione quadam plebeiâ & vulgari, sed conseptus è spiritu sancto. Itaque non est sic natus ut effet omnium hominum caput, sed eorum tantùm quos ex universo humano genere corrupto Deus voluit regenerare per spiritum sanctum, &c. Cameron de eccles. pag. 88*

l *Non est salvatus cruce Christi qui non est crucifixus in Christo. Non est crucifixus in Christo, qui non est membrum corporis Christi. Prosper. Resp. ad Capitul. Gallorum. cap. 9. Christo propriè ecclesia unitur quatenus Crucifixus est, & excitatus à mortuis, nempe ut in Christi morte ecclesia sit veluti satisfaciens Deo, & expians peccata non in se, sed in capite. In resurrectione autem ecclesia sit veluti defuncta satisfactione, &c. Cameron de ecclesia pag. 106. Adeo arcto vinculo Christus & ecclesia conjuncti sunt, ut Christus sit veluti peccator in ecclesia, ecclesia veluti defuncta pœnâ peccatis in Christo. Ibid. pag. 127.*

if

if His sufferings had beene by us endured, or the debt by us satisfied. As wee finde in the body medicines often apylyed unto sound parts, not with relation to themselves, but to cure others which are unsound; In a distillation of rhewmes on the eyes, we cuppe and scarifie the necke which was unaffected, to draw backe the humor from the part distempered: even so Christ the glorious and innocent Head of a miserable and leprous bodie suffered Himselfe to be wounded and crucified; to wrestle with the wrath of His Father; to bee One with a wretched people in the condition of their infirmities, as He was with His Father in the unitie of divine holinesse; that so by his infirmitie being joyn'd unto us, the Communion of His puritie might joyne us unto God againe. [a] He alone without any demerit of His suffered our punishment, that we without any merit of ours might obtaine His Grace. [b] The paines of Christs wounds were His, but the profit ours; the holes in His hands and side were His, but the balme which issued out was ours; the thornes were His, but the Crowne was ours: in one word, the price which He paid was His, but the Inheritance which Hee purchased was ours. All the ignominie and agonie of His Crosse was infinitely unbeseeming so honourable a Person as Christ, if it had not beene necessary for so vile a sinner as man.

Secondly, we have *Communion* with Him in His *Life and Graces* by habituall and reall infusion and inhabitation of His Spirit unto *Sanctification*. For we are [c] *Sanctified in Him*, and [d] *except we abide in Him, we cannot bring forth fruite*. Christ comes not onely with a passion, but with an unction to consecrate us to Himselfe: except thou be a partaker as well of this, as of that, bee as willing to be rull'd, as redeemed by Christ; In Him indeed thou art, but it is as a withered branch in a fruitefull vine; while thou art in Him, it is to thy shame, that thou shouldest bee dead, where there is such aboundance of

[a] *Solus pro nobis suscepit sine malis meritis panam, ut nos per illum sine bonis meritis consequeremur gratiam. Aug. contr. 2. epistolas pelag. lib. 4. c. 4. Hugo de sacram l. 2. part. 1. c. 12.*

[b] *Illa in corpore Christi vulnera non erant Christi vulnera sed Latronis. Ambr. serm. de latrone.*

[c] 1. Cor. 1. 2.

[d] Ioh. 15. 4.

Life; and the time will come that thou shalt bee cut off from Him: *Every branch in me that beareth not fruite, He taketh away.*

Lastly, we have *Communion with Him in many priviledges and dignities.* But here we must distinguish of the priviledges of Christ: some, are *personall* and *incommunicable*; others, *generall* and *communicable.* Of the former sort are all such as belong unto Him either in regard of His Divine Person, as to be the everlasting Sonne, the word and wisedome of His Father, the expresse Image of His Person, and brightnesse of His Glory, the upholder of all things by the Word of His Power, and the like; or in regard of His Office, as to bee the Redeemer of the Church, the Author and finisher of our Faith, the Prince of our Salvation, the propitiation for the sinnes of the world, the second *Adam*, the Mediator betweene God and Man, in which things He is alone, and there is none with Him. Other priviledges there are which are *communicable*, all which may bee compriz'd under this generall of being *fellow members with Him* in the most glorious Bodie and societie of Creatures in the world.

The particulars I touch'd before. First, we have communion in some sort with Him in His *Holy unction*, whereby we are consecrated to be [e] *Kings and Priests*, to subdue our corruptions, to conquer spirituall wickednesse, to offer up the sacrifices of prayer, prayses, almes and Holy services; for we are by Him *a* [f] *royall priesthood.*

Secondly we have Communion in His *victories*; wee are [g] *more then conquerors through Him*, because in the midst of the enemies insultations, and our owne distresses, the victorie is still ours. The enemie may kill us, but not overcome us, because our death is victorious. As Christ [h] triumphed upon the Crosse, and had His government on His shoulders: so we [i] rejoyce in afflictions, glory in tribulations, and in all of them, in a confluence

[e] Revel. 1.6.

[f] 1. Per. 2.9.

[g] Rom. 8.37.

[h] Col 2.15.

[i] Rom. 5.3.

fluence and conspiracie of them all, wee are more then conquerors.

Thirdly, wee haue Communion with Christ in His k *Sonship*, from whence it comes to passe that Christ and His Church doe interchangeably take one anothers names: Sometimes Hee is not ashamed to call Himselfe *Iacob and Israel.* l *This is the generation of them that seeke thy face O Iacob*, and m *Thou art my servant O Israel in whom I will bee glorified*, saith the Lord speaking unto Christ: n yea Hee giveth to the Church His owne Name. o *As there are many members, and yet but one body; so is Christ:* p that is, so is the Church of Christ. And q *what manner of love is this*, saith the Apostle, *that we should be called the Sons of God?* From hence it comes that wee have fellowship with the Father, accesse and approach with confidence for all needfull supplyes, assurance of His care in all extremities, interest in the inheritance which Hee reserveth for His Children, confidence to be spared in all our failings, and to be accepted in all our sincere and willing services; secret debates, spirituall conferences of the heart with God, He speaking unto our spirits by His Spirit in the Word, and wee by the same spirit speaking unto Him in prayers, complaints, supplycations, thankesgivings, covenants, resolutions: r Hee kissing us with kisses of Love and comfort, and wae kissing Him againe with s kisses of reverence and worship.

We see then, to conclude all, what an absolute necessity lyes upon us of *having Christ*, because with Him we have t All things, and u can doe all things: without Him wee are x poore and y can doe nothing. And the more necessary the dutie, the more sinfull the neglect: especially considering that Christ with-holds not Himselfe, but is ready to meete, to prevent, to attend every heart that in truth desires Him. If a man have a serious, simple, sincere will, to come wholy to Christ, not to be held back

k Ioh. 20. 17.
l Psal. 24. 6.
m Esai. 49. 3.
o 1 Cor. 12. 12.
p *Aug. de Civ. Dei. lib.* 17. *c.* 18. *Tom.* 7 *de unitate Ecclesiæ cap.* 4. *Totus Christus caput & corpus est, homines sancti & fideles sunt cum homine Christo unus Christus. de peccat. Mer. & remiss. lib.* 1. *cap.* 31. *Ita & Christus. Non dixit, ita & Christi, sed ita & Christus, ostendens Christum rectè appellari etiam universum, hoc est caput cum corpore suo quod est Ecclesia. Id. Tom.* 4 *lib.* 83. *qu.* 69.
q 1. Ioh. 3. 1.
r Cant. 1. 2.
s Psal. 2. 12.
t Rom. 8. 32.
u Phil. 4. 13.
x Revel. 3. 17.
y Ioh. 15. 5.

from him by His deareſt and cloſeſt corruptions, by the ſweeteſt pleaſures, or ſtrongeſt temptations, which can allure or aſſault him, he may draw neere unto Him with boldneſſe, and aſſurance of acceptation; he hath a call, Chriſt [z] inviteth, yea [a] intreateth him, and therefore he may come: he hath a [b] command, Chriſt requireth it of him, and therefore he muſt come.

z Rev.22.17.
a 2.Cor.5.20.
b 1.Ioh.3.24.

And now when we have Chriſt, how carefull ſhould we be to keepe Him; how tender and watchfull over all our behaviours towards Him, leſt Hee be grieved and depart againe. The Spirit of the Lord is a [c] delicate ſpirit, moſt ſenſible of thoſe injuries which his friends doe him. Let us therefore take heede of violating, afflicting, diſcouraging, grieving this Spirit (which is the bond of all our union and intereſt with Chriſt) in any of thoſe his ſacred breathings and operations upon the Soule. But when He teacheth, let us ſubmit and obey, receive the beleefe and the love of His Truth: when He promiſeth, let us neither diſtruſt nor deſpiſe, but embrace as true, and admire as pretious, all the offers which He makes to us: when Hee contends with our luſts in His Word and ſecret ſuggeſtions, let him not alwayes ſtrive, but let us give up our fleſhly affections to bee crucified by Him: when Hee woes and invites us, when Hee offers to lead and to draw us, let us not ſtop the eare, or pull away the ſhoulder, or draw backward like froward children, or caſt cold water in the face of Grace, by thwarting the motions, and rebelling againſt the dictates thereof, but let us yeeld our ſelves unto Him, captivate all our luſts, and conſecrate all our powers, and ſubmit all our deſires to His rule and governement; and then when Hee hath beene a Spirit of union, to incorporate us into Chriſts Body; and a Spirit of unction, to ſanctifie us with His Grace, Hee will undoubtedly bee a Spirit of comfort and aſſurance, to ſeale us unto the day of our full redemption.

c *Res delicata eſt Dei ſpiritus. Tert.*

THE

THE LIFE OF CHRIST.

PHILIP. 3. 10.

That I may know Him, and the Power of His Resurrection, and the fellowship of His sufferings.

THe purpose of the Apostle in this place is to arme the church of the Philippians against those false Iudaizing Teachers that Confounded Christ and *Moses*, Circumcision and the Gospell together. This he doth by Arguments *Personall* from men, and by arguments *reall* from the *matter* it selfe. *Arguments Personall* are first from the disposition, quality, End of those false teachers, whom he describes ver. 3. They are evill trees, and therefore no great heed tobe given to the fruits they beare, to the doctrines they obtrude. They are *Dogs*, uncleane beasts, that barke onely for their bellies, and doe not onely barke, but watch their times to bite too. They are *Evill workers*; though they come like fellow workers with Christ, pretending much strictnes in the edification of the Church, yet indeed their businesse is only to pull downe and to pervert. They are the *Concision*, where the Apostle by an Ironicall paranomasia shewes the end of their doctrines, They preach.

preach indeed Circumcision, but their busineſſe is ſchiſme and Conciſion; In the Law it was Circumciſion, Gods ordinance, but now being by Chriſt aboliſhed it is nothing at all but a bare Conciſion or cutting of the fleſh, and will in the Event prove a rent and ſchiſme in the Church. The Second perſonall Argument is taken from the Apoſtles owne condition, who neither by nature nor Education was an enemie to legall Ceremonies, who in all points had as great reaſon to vindicate the Law, and to boaſt in fleſhly priuiledges as any of thoſe Falſe Teachers. ver. 4. He was by nature *an Iſraelite* of the whole bloud as well as they; by Education, of the ſtricteſt ſect of all, *a phariſe*; by cuſtome and practice *a perſecutor* of the Church, under that very name becauſe the law he had been bred under was engdanger'd by that new way; and in his courſe of life altogether *unblameable* in regard of legall Obedience and obſervations: and laſtly in his opinions touching them, he counted them *gainfull things*, and reſted upon them for his ſalvation, till the Lord opened his eyes, to ſee the light of the Glorious Goſpell of God in the face of Ieſus Chriſt. The arguments from the *matter* are firſt from the Subſtance of which Circumciſion was the ſhadow. *Wee are the Circumciſion, who worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, &c.* Verſ. 3. They boaſt in the fleſh, they have a Conciſion, but we are the Circumciſion, becauſe we have the fruite and Truth of Circumciſion, the ſpirituall worſhip of God, which is oppoſite to externall Ceremonies, Ioh. 4. 23. Secondly from the plenitude and allſufficiencie of Chriſt, which ſtands not in neede of any legall acceſſion to peece it out, and this the Apoſtle ſhewes by his owne practiſe and experience. *What things were gaine to me thoſe I counted loſſe for Chriſt*, becauſe they were things that kept him from Chriſt before, and he repeats the ſame words Confidently againe, that he might not to be thought to have ſpoken them unaduiſed-

ly

by or in a heate, *yea doubtles and I count all things but losse for the Excellency of the knowledge of Christ Iesus my Lord, for whom I have suffered the losse of all things*, As a merchant in a tempest is contented to Suffer the losse of all his goods to redeeme his life, or rather as a man will be content to part with all his owne beggerly furniture for a Iewell of greate value, Math. 13.44. Onely here wee are to note that the Apostle did not suffer the losse of them *quoad Substantiam*, in regard of the Substance of the duties, but *quoad qualitatem et officium Iustificandi*, in regard of that dependance, and Expectation of happines which he had from them before. Neither did he onely Suffer the losse of them (as a man may doe of things which are excellent in themselves and use, as a merchant throwes his wares out of the ship, when yet he dearly loves the, and delights in thē) but he shews what estimation he had of them, *I count them dung, that I may win Christ*, I Count them then filthy carrion: so the word signifies; σκυβαλα, quasi κυσιβαλα, garbage and filth that is thrown out to dogs, things which dogs (such as he describes these false teachers to be) may delight in; but the spirit of God in a sincere hart cannot relish nor sauor in comparison, of Christ. *And may be found in him*, when I shall appeare before the face of God, or *may finde in him* All that I loose for him, that is a most plentifull recompence for any legall commodities which I part from for his sake, *not Having mine owne righteousnesse, &c.* Here the Apostle distinguisheth of a twofold Righteousnesse; *Legall*, which is a mans owne, because a man must come by it by working himselfe, Rom. 10.5. And *Evangelicall*, which is not a mans owne, but *the righteousnes of God* Rom. 3.21.22. Freely given to us by grace through Christ. *That I may know Him, &c.* That I may have the Experience of his Grace and mercy in Iustifying me freely by faith through the vertue of his suffrings and resurrection.

Here

Here then we have these two things set down, first, the *Pretiousnesse*, secondly the *nature* of *Saving Faith*. The *Pretiousnesse* is in the whole scope of the place, for the words are a comparative speech, where faith is preferd before all legall or morall performances. The *nature* is open'd by the *Act* of it *Knowledge*, and the *Object*, the *vertue of Christs Resurrection, and the fellowship of his Sufferings*.

Touching the former of these two, the scope of the Apostle in this place is to shew, that faith is the most pretious and excellent gift of God to a Christian man. So it is Expresly called by Saint *Peter*, a *pretious faith*. 2. Pet. 1.1. For understanding of which point mee must note that faith may be Consider'd in a double respect. Either as it is a *Qualitie* inherent in the Soule, or as an *Instrument* whereby the Soule apprehendeth some other thing. Now in the same thing there is much difference betwene it selfe as a Qualitie, and as an Instrument. Heate as a Qaulitie, can only produce the like quality againe, but as an Instrument of the Sunne it can produce life and sense, things of more excellency then the Quality it selfe. Faith as a Quality is noe better then other graces of the spirit, but as an Instrument so it hath a Quickning quality which noe other Grace hath. *The iust shall live by Faith.* Heb. 10.38.

This pretiousnesse of Faith is seene chiefely in two respects. First, in regard of the *Objects*, and secondly, in regard of the *Offices* of it. First Faith hath the most pretitious and excellent *object* of any other, Christ and his Truth, and promises. *Herein*, saith the Apostle, *God commended His Love, in that when we were sinners Christ died*, Rom. 5.8. This was the soveraigne and most excellent love token, and testification of divine favor that ever was sent from Heaven to men. *God so loved the world*, so superlatively, so beyond all measure or apprehension, *that He gave His Sonne*, Ioh. 3.16. There is such a compasse

passe of all dimensions in Gods love manifested through Christ, such a heigth and length, and breadth, and depth, as makes it exceede *all knowledge*, Eph. 3. 18, 19. It is exceeding & unsearchable riches. In one word that which faith lookes upon in Christ is the price, the purchase, and the promises which we have by Him. The price which made satisfaction unto God; the purchase which procured Salvation for us; and the promises which comfort and secure us in the certaintie of both; and all these are pretious things, *The blood of Christ, pretious blood:* 1. Pet. 1. 18. *The promises of Christ, pretious promises*: 2. Pet. 1. 4. *And the purchase of Christ, a very exceeding and abounndant weight of Glorie.* 2. Cor. 4. 17. But it may be objected, Have not other Graces the same object as well as Faith? Doe we not love Christ, and feare Him, and hope in Him, and desire Him, as well as Beleeve in Him? True indeede, but heerein is the excellencie of Faith, that it is the first grace which lookes towards Christ.

Eph. 2. 7. Eph. 3. 8.

ἡ πρώτη πρὸς σωτηρίαν γνῶσις. *Clem. Alex. strom. lib. 2.*

Now the Scripture useth to commend things by their order & precedencie. As the women are commended for comming first to the Sepulcher; the messenger which brings the first tidings of good things is ever most welcome; the servant who is neerest his masters person is esteemed the best man in that order: so Faith being the first grace that brings tidings of Salvation, the neerest Grace to Christs Person, is therefore the most excellent in regard of the obiect.

Secondly, Faith is the most pretious Grace in regard of the *offices of it*. Though in its inherent and habituall qualification it be no more noble then other graces, yet in the offices which it executeth, it is farre more excellent then any. Two pieces of parchment and waxe are in themselves of little or no difference in value, but in their offices which they beare as instruments or patents one may as farre exceede the other as a mans life exceedes his

his lands; for one may bee a pardon of life, the other a leaſe of a Cottage. One man in a Citie may in his perſonall eſtare be much inferiour to another, yet as an Officer in the Citie hee may have a great precedence and diſtance above him. Compare a piece of gold with a ſeale of ſilver or braſſe, and it may have farre more worth in it ſelfe; yet the ſeale hath an Office or Relative power to ratifie covenants of far more worth then the piece of gold: ſo is it betweene Faith and other Graces; Conſider Faith in its inherent properties, ſo it is not more noble then the reſt: but conſider it as an inſtrument, by God appointed for the moſt noble offices, ſo is it the moſt ſuperlative and excellent grace. Theſe offices which are to it peculiar, I take it, are principally theſe three. The firſt to *unite to Chriſt*, and give poſſeſſion of Him. The Apoſtle prayes for the Epheſians, *that Chriſt may dwell in their hearts by Faith* Eph 3.17. Wealth in the Mine doth no good at all till it be ſever'd and appropriated to perſons and uſes: Water in the Fountaine is of no ſervice unto me, till it be conveyed thence to mine owne Ciſterne; the light of the Sunne brings no comfort to him who hath no eyes to injoy it: So though Chriſt be a Mine full of excellent and unſearchable riches, a Fountaine full of comforts and refreſhments, a Sunne of righteouſneſſe, a Captaine and Prince of Life and Salvation, yet till Hee is made ours, till there bee ſome bond and communion betweene Him and us, we remaine as poore and miſerable as if this Fountaine had never beene opened, nor this Mine diſcovered.

Now this Vnion to and Communion with Chriſt is on our part the worke of Faith, which is as it were the ſpirituall joynt and ligament by which Chriſt and a Chriſtian are coupled. In one place wee are ſaid to *live by Chriſt*, *Becauſe I live*, ſaith he, *you ſhall live alſo.* Ioh. 14.19. In another, *by Faith, The Iuſt ſhall live by Faith.* Heb. 10. 38. How by both? By Chriſt, as the Fountaine; By Faith,

Faith, as the pipe conveying water to us from the fountaine; By Chriſt, as the Foundation; By Faith, as the Cement knitting us to the foundation; By Chriſt, as the Treaſure; By Faith, as the clue which directs; as the Keye which opens, and let us in to that Treaſure. This the Apoſtle explaines in the former place, where he ſhewes by what meanes Faith makes us liue, namely by giving us an enterance and approach to Chriſt; for he oppoſeth Faith to *drawing backe*, verſ. 19. 30. Noting that the proper worke of Faith, is to carry us unto Chriſt, as our Saviour Himſelfe expoundeth *beleeving in Him, by comming unto Him*, Ioh. 6. 64. 65. Therefore the Apoſtle puts both together, *not I, but Chriſt liveth in mee, and the life which I live, I live by the Faith of the Sonne of God*. Gal. 2. 20. Faith is compared to eating and drinking, Ioh. 6. and we know there is no ſenſe requires ſuch an intimate and ſecret union to its object as that of taſting, no ſenſe that is the inſtrument of ſo neere a union as that. So then as the motion of the mouth in eating is not in the nature of a motion any whit more excellent then the motion of the eye or foote, or of it ſelfe in ſpeaking; yet in the inſtrumentall office of life and nouriſhment it is farre more neceſſarie: So though Faith in the ſubſtance of it as it is an inherent qualitie hath no ſingular excellencie above other graces; yet as it is an inſtrument of conveying Chriſt our ſpirituall Bread unto our ſoules, and ſo of aſſimilating and incorporating us into Him, which no other Grace can doe, no more then the motion of the eye or foote can nouriſh the body; ſo it is the moſt pretious and uſefull of all others. It may be objected, doe not other graces joyne a man unto Chriſt, as well as Faith? *Vnion* is the proper effect of *Love*; therefore wee are one with Chriſt as well by loving Him, as by beleeving in Him.

To this I anſwere, that Love makes onely *a morall union* in affections, but Faith makes a *myſticall union*, a more

more close and intimate fellowship in nature betweene us and Christ. Besides, Faith is the immediate tie betweene Christ and a Christian, but love a secondary union following upon, and grounded on the former. By nature we are all enemies to Christ and His Kingdome, of the Iewes minde, *wee will not have this man to raigne over us:* therefore till by Faith wee are throughly perswaded of Christs Love to us, we can never repay Love to Him againe. *Herein is Love*, saith the Apostle, *not that wee loved God, but that Hee loved us, and sent His Sonne.* 1. Ioh. 4. 10. Now betweene Gods Love and ours comes Faith to make us One with Christ, *we have knowne and beleeved the Love that God hath to us.* ver. 16. And hence it followes that because by Faith as Hee is so are wee in this world, therefore *Our love to Him is made perfect, and so wee love Him because Hee first loved us*, vers. 19. So that we see the union we have with Christ by Love presupposeth the Vnitie wee have in Him by Faith; so Faith still hath the preeminence.

The second office wherein consists the excellencie of Faith is a consequent of the former, namely to *justifie a man:* for there is no man righteous in the sight of God any further then he is taken into the unitie of Christ, and into the fellowship of His Merits. God is alone well pleased in Christ, and till a man be a member of His Bodie, a part of His fulnesse, hee cannot appeare in Gods presence. This was the reason why Christ would have none of His bones broken, or taken of from the Communion of His naturall body, Ioh. 19. 36. to note the indissoluble union which was to bee betweene Him and His mysticall Members. So that now as in a naturall bodie the member is certainely fast to the whole so long as the bones are firme and sound: so in the mysticall, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ goe to Heaven, if Hee stand unblameable before Gods

Gods justice, we al shal in him appeare so too; because his bones cannot be broken. That which thus puts us into the Vnitie of Christ, must needs Iustifie our persons, and set us right in the presence of God: and this is our Faith. The Apostle gives two excellent reasons why our Iustification should be of Faith rather then of any other grace. The first on Gods part, that *it might bee of Grace:* The second on the part of the promise, *that the promise might be sure to all the seede.* Rom.4.16. First, Iustification that is by Faith is of meere Grace and favour, no way of worke or merit. For the Act whereby Faith Iustifies, is an act of humility, and selfe-dereliction, a holy despaire of any thing in our selves, and a going to Christ, a receiving, a looking towards Him and His Al-sufficiencie; so that as *Marie* said of her selfe, so we may say of Faith; *The Lord hath respect unto the lowlynes of his grace*, which is so farre from looking inward for matter of Iustification, that it selfe as it is a worke of the heart, τὸ *credere*, doth not justifie, but onely as it is *an apprehension or taking hold of Christ.* For as the hand in the very receiving of a thing must needs first make it selfe emptie (If it bee full before, it must let all that goe ere it can take hold on any other thing:) So Faith being a receiving of Christ, Ioh.1.12. must needes suppose an emptinesse in the soule before.

Faith hath two properties (as a Hand) *To worke* and *to receive*; when Faith purifies the heart, supports the droaping spirits, worketh by love, carries a man through afflictions and the like, these are the workes of Faith: when Faith Accepts of righteousnesse in Christ, and receives Him as the gift of His Fathers Love, when it embraceth the promises a farre of, Heb. 11.13. and layes hold on Eternall Life, 1.Tim.6.12. This is the *receiving act of Faith.* Now Faith justifies not by working (lest the effect should not bee wholly of Grace, but partly of Grace, and partly of worke, Ephesians, 2.

8,9.) but by bare receiving, and accepting or yeelding consent to that righteousnesse, which in regard of working was the righteousnesse of Christ, Rom.5.18. and in regard of disposing, imputing, appropriating unto us, was the righteousnesse of God, Rom.3.21.1.Cor. 1, 30. Phil,3.9. To make the point of Iustification by the receiving and not the working of Faith plaine, let us consider it by a familiar similitude.

Suppose a Chirurgian should perfectly cure the hand of a poore man from some desperate wound which utterly disabled him for anyworke: when he hath so done, should at one time freely bestow some good almes upon the man, to the receiving whereof he was enabled by the former cure; and at another time should set the man about some worke, unto the which likewise the former cure had enabled him; and the worke being done, should give him a reward proportionable to his labour: I demaund which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength hee restored, or the free bestowing of an equall gift, unto the receiving whereof likewise he himselfe gave abilitie? Any man will easily answere that the gift was a worke of more free grace then the reward, though unto both way was made by His owne mercifull cure; for all the mercy which was shewed in the cure was not able to nullifie the intrinsecall proportion which afterwards did arise betweene the worke and the reward. Now this is the plaine difference betweene our doctrine and the doctrine of our adversaries in the point of Iustification. They say we are justified by Grace, and yet by workes, because grace enables us to worke: we say we are justified freely, not by the workes of grace, but by the grace which bestowes our Iustification, and therewith our strength of working unto us. For surely Gods free grace is more magnified in giving us undeservedly both righteousnesse

teousneſſe and workes; then in giving us workes to deſerve our righteousneſſe.

Secondly, Iuſtification by Faith doth make the *promiſe ſure* to all the ſeede. If unto a begger ſhould bee propoſed ſome excellent benefit upon condition to performe ſome acceptable and perfect ſervice unto the perſonne that offers it; whom yet it would bee impoſſible to pleaſe by working, without ſome exact abilitie for the dutie required; the man might eaſily doubt of the certaintie of the benefit, becauſe his performance of the condition requir'd is uncertaine: but if the ſame benefit ſhould bee propoſed upon no other act on his part requir'd, then onely the acknowledgement of his owne want, and the willing acceptance of the thing offered, a man could not bee unſure of it: So if the Lord ſhould propoſe righteouſneſſe or ſalvation to a man upon condition of his morall obedience, mans corruptions are ſo many, and his abilities ſo weake, his enemies ſo potent, and his heart ſo treacherous to comply with them, that the promiſe cannot bee made ſure to him upon the concurrence of his owne workes. But when there is nothing required of a man but to cleave to Chriſt, nothing but to relinquiſh his owne endeavours, and to accept the helpe of a ſure Saviour, and to rely upon the ſure mercies of *David*, this muſt needes make our righteouſneſſe and ſalvation to be as certaine as is the value of the merits, or fidelitie of the promiſe, on which we rely. If there bee nothing requiſite to the firmeneſſe and conſiſtencie of a houſe, but onely to be put upon the foundation, then the houſe muſt needs be as ſure as the foundation; if there bee nothing requiſite to the ſafeneſſe of a mans money or writings, but to put them in a cloſet or boxe, the things muſt needes be as ſafe as the place into which they are put: ſo ſince nothing elſe is required to make our ſalvation ſure but onely to reſt upon Chriſt, who is a ſafe foundation to his Church, Math. 16. 18.

and a certaine Treasure, Col. 3. 3. Faith which alone puts us into him, doth therewithall make our Salvation sure unto us. *Behold I lay in Sion a chiefe corner stone, elect and pretious*, (there is both our foundation and our Treasure) now the safety which Faith brings from hence is this, *He that beleeveth shall not be confounded*, or put to shame; in the Prophet it is, *shall not make hast*, 1. Pet. 2. 6. both words expresse safetie. For a man to rely upon another for any good thing, and at last to faile in his expectation, this must needes shame him in the disappointment of his hopes; but when the hopes of a man are grounded upon the unsearchable riches, and the unfaileable promise, and the immutable truth, power, and goodnesse of God; impossible it is that the faith of such a man should shame or deceive him. When a man is secure and certaine of any good thing, he is contented to waite the season of it; *David* by Gods promise, and unction was certaine of the kingdome, and therefore he would not take away the life of *Saul* when it was in his power, but waited till the time of his death by God appointed should come, 1. Sam. 26. 9, 10, 11. but when a man is unconfident of a thing, hee is ready to snatch at every probabilitie, to make use of every occasion that happens to further his desires. If I should see two men going towards the Court in competition for some office or preferment, and should observe the one to ride night and day in full speede, to deny himselfe the comforts of the way, and to expresse much impatiencie and indignation at every stoppage that met him; the other to take time and leisure, to rely upon the former promises of the prince, or the prevalencie of some honourable friends, and to laugh at the gredinesse of his competitor, I should easily conclude that the hopes of that man were greater, whose hast as lesse: for when a man hath a thing already in promise, and that from the hands of a man of whose power and fidelitie he hath infallible assurance, he

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is not over vehement for performance, but willingly attends the times and good pleasure of his friend. Now this is the businesse of faith to give a being to the things we hope for, and though in themselves they bee a farre of, and out of sight, yet to make them subsistent and at hand in the promise, even within the reach and embracement of Faith, Heb. 11. 1, 13. So that Faith doth therefore keep a man from greedinesse and precipitancie in his pursuite, and from confusion and shame in his hopes of good, because it sees them as safe, & certain in the power and promises of Christ, as if they were already made good unto him. So then to conclude this point, Faith being the onely Grace wherein is magnified the fulnesse and freenesse of Gods favour, and wherein is secured his promise to all the seede; It must needes bee the fittest grace for a mercifull Iustification.

Habet fides oculos suos quibus quodammodo videt verum esse quod nondum videt. Aug. Ep. 222.
προλημψις ἀκόλουθος. Clem. Alex. Strom. lib. 2.
Anticipatio & præcomprehensio Ibid.
ἡ μὲν ἐστὶν ἐν τῇ ἀγνοίᾳ γνῶσις. Ibid lib. 5.

The third office of Faith, is having put us into Christ, and Iustified us by him, *to give us together with Him all other things*, which is the conviction that the Apostle makes, Rom 8. 32. *If Hee have given us Christ, how shall He not with Him freely also giue us all things?* These *All Things*, are of two sorts. First, *All graces*: Secondly, *All secular good things*. Saint *Peter* puts them together, and shewes how they runne from Christ to us, through Faith as the pipe; *His divine Power hath given unto us all things that pertaine to Life and Godlynesse*, and that *through the knowledge* (that is, the Faith) *of him that hath called us to glorie and vertue*. 2. Pet. 1. 3.

First *all Graces*: Faith is the first Grace in a Christian Soule, and the spring of the rest. This is the maine businesse of that excellent chapter, Heb 11. to shew how Faith was the master wheele in the lives and actions of those holy men whose renowne is there upon record. The Apostle tels us *that Faith worketh by Love*, Gal. 5. 6. where by *Love* we may understand either generally the universall habit of all other operative graces, and then

ἡ πίστις ὑδραυμα ἀγάπης. Clem. Alex. strom. lib. 2.

the ſenſe is, that Faith doth as it were actuate and animate all other habits of grace, and apply them to their ſeverall workes: Or rather particularly, *that Love of God which is ſhed abroad in our hearts by the Holy Ghoſt*; and then the method and meaning of the place is this. Firſt, Faith ſhewes us the great Love of God in Chriſt, The life that I live, ſaith the Apoſtle, *I live by the Faith of the Sonne of God, who loved me, and gave Himſelfe for me*. Gal. 2.20. where we ſee the principall diſcovery that Faith makes in Chriſt, and that it fixeth upon is His love to us; and this is a moſt ſoveraigne and ſuperlative love: Herein ſaith the Apoſtle *God commended*, God heaped together *His Love toward us, in that while wee were yet ſinners, Chriſt died for us*. Rom. 5.8.

Secondly, Faith having thus revealed to our hearts the Love of God in Chriſt, doth kindle in them a reciprocall Love towards Chriſt againe, working in us the ſame minde that is in Chriſt, Phil. 2.5. and enflaming our ſpirits to a retribution of Love for Love. *We have beleeved the Love that God hath to us*, ſaith the Apoſtle, and therefore, ſaith he, *we love Him becauſe He loved us firſt*. 1. Ioh. 4.16, 19. Thus Faith worketh Love.

But now thirdly there is a further power in Faith, for it doth not onely work Love, but it worketh by Love as the text ſpeakes: that is, it maketh uſe of that Love which it hath thus kindled, as of a goad and incentive to further obedience; for that Love which we repay unto Chriſt againe, ſtirreth us unto an intimate and Heavenly communion with Him, unto an entire and ſpirituall conformitie unto Him. And the reaſon is, becauſe it is a *conjugall Love*, and therefore a fruitefull love, for the end of marriage is fructification. *Yee are become dead to the Law*, ſaith the Apoſtle, *by the body of Chriſt, that yee ſhould be married to another, even to Him who is raiſed from the dead*, and the end of this ſpirituall marriage is added, *That we ſhould bring forth fruite unto God*, which

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is presently after expounded, That *wee should serve in newnesse of Spirit*, Rom.7 4,6. *If a man Love mee*, saith our Saviour, *he will keepe my Words*: and this obedience is the childe of Faith as it is set downe in the same place, *yee shall know that I am in my Father, and you in me, and I in you*; and immediately upon this Faith it followes, *He that hath my Commandements and keepeth them, hee it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my selfe unto Him*, Ioh.14.20.21,22,23. In which place there are these things of excellent observation. First the noble objects that Faith doth contemplate, even the excellencie of Gods Love unto us in Christ. *You shall know that I am in my Father*; in His bosome, in His bowels, in His dearest affection: One with Him in mercie, in counsell, in power. That He and I both goe one way; have both one decree and resolution of Grace and compassion towards sinners: And *that you are in mee*, your nature in me, your infirmities in me, the punishment of your sinnes upon me, *that I am bone of your bone, and flesh of your flesh, that you are in my heart, and in my tenderest affections, that you were crucified together with me, that you live together with mee, that you sit together with mee in Heavenly places*; *that I died your death*, that you rose my resurrection, that I pray your prayers, that you were my righteousnesse, and that *I am in you*, by my merits to justifie you, by my Grace and Spirit to renew and purifie you, by my Power to keep you, by my wisedome to leade you, by my Communion and Compassion to share with you in all your troubles; these are the mysteries of the Love of the Father and the Sonne to us.

Rom.6.6.8. Eph.2.6.

Now this Love kindleth a Love in us againe, and that Love sheweth it selfe in two things. First in *having* the Commandements of Christ; that is in accepting of them, in giving audience unto them, in opening our eyes to see, and our hearts to entertaine the wonders of the

Law. And ſecondly *in keeping* of them, in putting to the ſtrength of our Love (for Love is as ſtrong as Death; it will make a man neglectfull of his owne life, to ſerve and pleaſe the perſon whom he loves) that ſo wee may performe the duties which ſo good a Saviour requires of us. And now as our Love was not the firſt mover (*we loved Him, becauſe He loved us firſt*) So neither ſhall it be the laſt; as the Father and the Son did by their firſt Love provoke ours, ſo will they by their ſecond Love reward ours. And therefore it ſollowes; *He that loveth me ſhall be loved of my Father, and I will love him.* This is not ment of a new Love, but of a further declaration of their former Love, namely in a more cloſe and familiar communion, and Heavenly cohabitation with them; *wee will come unto Him, and make our abode with Him,* we will ſhew Him our face, we will make all our goodneſſe to paſſe before Him, wee will converſe and commune with His Spirit, we will Suppe with Him, we will provide Him a feaſt of fatted things, and of refined wine, wee will open the breaſts of conſolation, and delight Him with the aboundance of Glory. Excellent to the purpoſe of the preſent point is that place of the Apoſtle, 2. Cor. 5. 14, 15. *The Love of Chriſt*, ſaith he, *conſtraineth us*, that is, either Chriſts Love to us by Faith apprehended, or our Love to Chriſt by the apprehenſion of His Love wrought in us, doth by a kinde of ſweete and lovely violence winne, and overrule our hearts; not to live henceforth unto our ſelves, but unto Him that died for us and roſe againe: and the roote of this ſtrong perſwaſion is adjoyned, namely becauſe wee thus ludge, becauſe we know and beleeve, that if one died for all, then all are dead to the guilt, and to the power of ſinne, and ought to live a new life conformable to the reſurrection of Chriſt againe. Therefore in two paralell places the Apoſtle uſeth promiſcuouſly Faith and a new Creature. In Chriſt Ieſus neither Circumciſion availeth any thing,

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nor uncircumcision, but * *Faith which worketh by Love*, neither circumcision nor uncircumcision, but a * *new creature*. The reason of which promiscuous acceptation the Apostle renders the inseparable union between faith and renovation. „ *If any man be in Christ, he is a new Creature.*

* Gal. 5.6.
* Gal. 6.15.
* 2. Cor. 5.17.

Secondly, Faith gives us *all good things* requisite to our condition. *Adam* was created Lord of his fellow inferiour Creatures, invested with proprietie to them all. In his fall hee made a forfeiture of every good thing which God gave him: In the second Covenant a reconciliation being procur'd, Faith entitling a man to the Covenant doth likewise re-invest him with the Creatures againe. *All things*, saith the Apostle, *are yours*, and hee opens the title and conveyance of them, *you are Christs, and Christ is Gods*. 1. Cor. 3.23. So elsewhere hee saith that *the living God giveth us all things richly to enioy*, that is, not onely the possession but the use of the things, 1. Tim. 6.17. where by *all things* wee may understand, first the libertie and enlargement of Christians, as it stands in opposition to the pedagogie and discipline of *Moses* Law, which distinguished the Creatures into cleane and uncleane, and so by consequence into usefull and unusefull; so that now by any immediate tie of conscience we are not prohibited the free enjoyment of any Creature of God. Secondly by *all things* we understand not all simply, but all requisites; All that in regard of our state and course are necessary to life and godlinesse. O woman, saith our Saviour, great is thy Faith, *Be it unto thee even as thou wilt*, Math. 15. 28. This is a large grant to aske what we will and to have promise of obtaining it; but hee who promiseth to beleevers what they will, doth likewise regulate and confine their wills to desire nothing but with subordination to His Will; nothing but their owne portion, that which *is food convenient for them*. The heathen man could say, That man hath as much as hee desires, who desires nothing but what

Tantum habet quantum vult, qui nihil vult nisi quod habet. Sen.

what he hath. So we may say of a Christian, hee hath indeede whatsoever hee will, because God gives him a heart to desire nothing but that which is Gods promise and his owne necessitie.

Now all these things Faith gives us, first because it gives us the *Fountaine*, and secondly the *Promises of them all*. First Faith carries us to the *Fountaine*, that is, to God. With thee, saith the Prophet *David*, there is *the Fountaine of Life*. Psal.36.9. And *we are of God in Christ Iesus*, saith the Apostle, 1.Cor.1.30. Now wee know there is a kinde of All-sufficiencie in a Fountaine, what ever water a man wants, hee may have his supply at the Fountaine; whereas Cisternes and broken pits will bee presently exhausted. Wee may observe in many fountaines that to the eye they seeme to have far lesse water in them for the time, then some greater torrent or winter flood which overrunnes whole valleyes, and carries away woods and stones before it: yet *Iob* tell's us that a Torrent will make men ashamed in summer, when they turne aside for water to refresh them, and can finde none, *Iob*.6.19.20. But hee that comes to a Fountaine for refreshment shall never be ashamed, because it is living and growing water, and so makes a perpetuall supply. So the Faithfull oftentimes have lesse wealth and aboundance of earthly things then other men: yet notwithstanding they have therewithall the *Fountaine*, and so by consequence they have more certainty, and more sweetnesse. First more certaintie for Fountaine water is Living water, and so it multiplies; whereas other men have their water in Cisterns that are broken, full of holes and chinkes to let it out at againe: so the Prophets tels us of some that drudge and labour, but it is *in the fire*, their worke perisheth as fast as it growes; and of others that eatne wages, but put it in a *bagge with holes*, it falles out as fast as it is put in. What are these holes, this fire that melts, and lets out the estates

estates of wicked men; they are principally these two. First, the *lusts* of their owne harts, *Ye aske and receive not, because yee spend it upon your lusts*, saith the Apostle; and as lust keepes it away, so lust lets it out when wee have it. How many great estates have Wine and women, Hawkes and Hounds, fashions and complements, pride and vaine-glory, humours and projects, quarrels and dissentions, the backe, the belly, the eye, the eare, the tongue, the many inventions of an idle head, the many exorbitancies of a wandring heart, melted away, and reduced to nothing. Every member of the body, every appetite of the soule, so many chinkes to let out an estate. But now the faithfull have their lusts abated, their hearts ordered, the dropsie and intemperancie of their affections removed, and so all the holes at which Gods blessings might soke away are stopped up. Secondly, the cisternes of wicked men are broken, and their bagges full of holes by the secret *iudgement and curse of God* punishing their sinfull lusts in their sinfull-gaine, blasting and withering their fruitlesse estates, as Christ did the barren fig-tree. We see how the Lord threatens to curse the people for their sinnes in their going out and comming in, in their basket and in their store: to breake the staffe of their bread, to take away their cup from their mouth, to take his Wine and his Oyle to himselfe againe, to consume their palaces with fire, to remove their bankets, to discover their treasures, and to seeke out their hidden things, to heare the cry of the beame, and of the stone out of the wall, and to pull them out of their nests, even from among the Starres, with infinite other the like expressions, in which the Lord useth to shew unto us the power and vigilancie of his Iustice in the administration of the World: Whereas the faithfull have the Bread and the Word, the Creatures and the blessings of God together, and so have more certaintie in these things. The Womans Oyle and Meale

Meale was not much, yet it encreased, and went along with her occasions, there was a Spring in the Cruse and in the Barrell, it was living Oyle, and living Meale, that grew, and held out in the famine. As a mans occasions are, so the Fountaine supplies him. If he want a Cup, a Bucket, a Cisterne full, there is in the Fountaine answerable to all his wants: so whatever necessitie the Lord brings the faithfull unto, he gives them an eye to see, a heart to rest in, and to expect in the use of honest meanes a supply proportionable to each of them. And as they have more certaintie, so have they more *sweetnesse* in the waters which they fetch from the Fountaine. Water in pits and cisternes rots, and growes muddy and unsavorie; so doe the Creatures of God to wicked men. Cares, feares, jealousies, desires, hopes, ends, infinite commixtures and disturbances deprive the Creatures of their native rellish and pureneſſe. The sweetest wine to an aguish palate tastes of that bitter humour which it there finds. So lusts and curses interweaving themselves with the Creatures in a wicked mans hands, must needs take away the sense of their simple goodnesse, turne their table to a snare, and the things which should have been for their good into an occasion of falling. Whereas the faithfull by the Word and Prayer have the Creature sanctified, seasoned, and perfumed unto their use againe, have the curse of God removed, and their owne lusts corrected, and with-held from mingling with them. Thus faith gives us *all things* in the *Fountaine*, more *certaine*, and more *sweet*, by stopping the holes which did let them out, and by removing the *lusts* and *curses* which did before embitter them.

Secondly, Faith gives us *all things* by giving us the *Promises*. *Godlinesse hath the promises of this life, and that which is to come*, 1. Tim. 4. 8. Wicked men haue good things onely by Gods *generall providence*, which maketh his Sunne to shine as well on them as on the just

juſt by a common bounty. But this manner of tenure is liable to many forfeitures, curſes, taxations; many inrodes and devaſtations, by wolviſh and waſting luſts; and by conſequence is not able to ſettle and ſecure the heart in the enioyment of them. But now by Faith in the promiſes the godly have their hold altered, have their eſtate ſetled in a better and ſurer tenure, delivered from thoſe many encumbrances and intanglements vnto the which before they were obnoxious; ſo that now a mans heart is ſecured beyond all doubts or humane feares. A poore man may obiect; I am not wiſe enough to order my affaires, I am diſabled by ſickneſſe and weakeneſſe to attend my Calling, my charge encreaſeth vpon mee, and my probabilities of providing for them waxe ſmaller then before. But yet Faith is able to anſwer theſe and all other the like obiections, by propoſing the *promiſe*. Doſt thou live by thine owne ſtrength? Doſt thou proſper by thine owne wiſedome and induſtry, or by the bleſſing and truth of God in his promiſes? and is Gods Truth an Accepter of perſons? Is not his fidelitie as firme towards weake and poore, as towards rich beleevers? Is there any want or weakeneſſe, any poverty or deficiency in heaven? Doe the promiſes of God ſtand in need of mans wiſedome or ſtrength to bring them to paſſe? Can thy encreaſe of charge or occaſions, exhauſt the Treaſures, or drie vp the Fountaines and truth of God? If an honourable and wealthy perſon have occaſions to enlarge his retinue, and live at a higher pitch then before, yet becauſe hee hath abundance, he doth not repine at this neceſſitie. All the faithfull are of the houſhold and family of God, who is no whit the poorer in his ſtate and power by maintaining many or few. He gives to *all men*, & yet he gives *liberally*, Iam. 1. 5. which no rich man in the World is able to do; becauſe as he gives to others, himſelf decreaſeth. But God gives out of a Fountaine, as the Sunne gives light, which

which whether it shine to one, or to thousands, retaines still equall light in it selfe, neither can the eyes of men exhaust or draw out the light of the Sunne. *All the Creatures are mine*, saith God, *upon a thousand hills*. If a thousand hills can beare corne enough, or feed Cattel enough for any poore mans relieſe, he need not doubt or feare; for God hath still thousands of mountaines, as it were so many granaries or store-houses, in his truth and promises, for the faithfull in any straits to have recourse unto. And thus faith gives us all things by entituling us to the Promises.

Against all this which hath been spoken touching the excellency of Faith, may be objected that determination of the Apostle; *Now abideth Faith, Hope, and Charitie, these three; but the greateſt of these is Charitie*, 1. Cor. 13. 13. By which comparison this point touching the precedency of faith seemes to be impaired. To which I answer; That the Apostle speakes of a greatnesse *extensivè*, in regard of duration, Charitie being an everlasting Grace, but faith pertaining onely to this life, as being requisite to the present qualitie and states of the Church: (for faith and fruition are oppos'd, 2. Cor. 5. 7. Faith looketh upon things in their promises, fruition in their reall existence) but now consider faith as an *instrument* to lay hold on Christ, and the precious promises of life and grace in him, and consider it as a *Roote*, a living principle to put the heart in worke, to purifie the conscience, to enflame the heart to spirituall obedience, and a retribution of holy love to God for all his love to us in his Sonne; and thus Faith exceeds Charitie as the motion of the mouth in eating, which is an act that tends immediately to life, doth the motion of the mouth in speaking, which tendeth not to an end so important, nor absolutely necessary.

Another objection may be this. Other Graces make a man like Christ, which Faith cannot do, because Christ could

could not beleeve unto justification, or life, having the Fountaine of both aboundantly in himselfe, whereas the proper and primitive worke of Faith is to carry a man out of himselfe, and to make him see all his sufficiency in another. To which I answer two wayes. First, Christ had faith, though not to such purposes as wee: Faith in the common nature of it, as it imports *assent* to all divine *truth*, and *adherence*, or *reliance* of the soule to the benefit and *goodnesse* which the same brings with it (for *ratio veritatis* and *ratio commodi* are the two objects of a right faith, or rather severall qualifications of the same object) thus it is a Legall thing, comming under the compasse of those duties of the Law, unto which Christ made himselfe subject. But faith as a Condition, an Officer, an Instrument of justification, so it could not stand with Christ, who was not to be righteous by beleeving, but to bee himselfe the righteousnesse of those that beleeve. But in other respects when the Apostle saith, hee was heard in that which he feared, when hee saith himselfe, My God, my God; it is manifest, that though he had not faith for righteousnesse, yet he had it for deliverance, that though he were not saved by beleeving, yet hee was obedient in beleeving. Secondly, it is more to be *one* with Christ, then to be *like* him; more to bee a part of him, then a picture: now faith makes a unitie with Christ, other graces onely a resemblance; faith makes a man a member, others onely a follower of him; and so in that respect still Faith hath the preheminence.

Now then from the great necessitie and pretiousnesse of this duty we may first inferre the greatnesse of their sin, who neglect it, who live with no sense of the want, and little sorrow for the weakenesse of it, to lie, sweare, revell, cozen, to live in the practice of any notorious outrage, and morall enormitie, many men esteeme hainous and vnworthie; But to live in infidelitie, without the know-

knowledge or fellowship of Christ, in an utter unacquaintance with their owne unworthinesse, and unexperience of their everlasting insufficiencies to compasse or contrive their owne saluation, are things seldome or never seriously thought on by them. And yet infidelity is indeed the edge, and sting of all other sinnes, that which bindes them and their guilt everlastingly upon the soule, and locketh them like shackles to the conscience, which otherwise by the helpe of Christ might easily shake them of. He that beleeveth, saith Christ, is not condemned, *he that beleeveth not is condemned already, and the wrath of God abideth on him.* There is a displeasure which is but *for a moment*, a wrath which doth only sing, and blow vpon the soule, and then away; such the faithfull themselues after some bold adventure into the waies of sinne, may haue experience of. And there is a wrath which is constant, permanent, intimately and euerlastinglie adherent vnto the Soule, which will seize onely vpon vnbeleeuers. *The spirit shall convince the World of Sinne because they beleeve not*, saith Christ. Sinne there stands in opposition to *righteousnesse*, and *Iudgement*, or holinesse; so that the meaning is, The spirit shall convince men that they are unrighteous and unholie men, held under by the guilt, condemnation, and power of sinne; shut vp in fast chaines unto the wrath and iudgement of the great Day; unauoidably cast and condemned in the Court of Law, because they fled not by faith unto that office of mercie and reconciliation which the Father hath erected in his beloved Sonne. All sinnes do of themselues deserve damnation, but none doe *de facto* inferre damnation without infidelitie. This was that great provocation in the Wilderneſse which kept the people out of the Land of Promise, and for which God is said to have beene grieved fortie yeeres together. *How long will this people provoke mee? How long will it bee ere they beleeve in me? they despised the holy Land, they beleeved not*

Ioh. 3. 18. 36. *Notat Constantiam & pernitissimam rei adhæsionem. Camer.*

Esai 54. 7, 8.

Ioh. 16. 8.

not his word; they drew backward, and turned againe in their hearts into Egypt. The Apoſtle ſummes vp all their murmurings and provocations, for which they were excluded that type of heauen, in this one word, *They entred not in δι ἀπιστίαν, becauſe of their vnbeliefe.* If there bee but one onely medicine againſt a deadly diſeaſe, and when that is offered to the ſicke perſon he refuſe it, and throw it vnder his feete, the ſtate of that man is infallibly deſperate and remedileſſe. There is but one name, but one ſacrifice, but one blood, by which we can be ſaved, perfected, and purged for ever, and without which God can have no pleaſure in us: how can wee then eſcape if we neglect ſo great ſalvation, and trample under foote the blood of the Covenant? It is a fruitleſſe labour and an endleſſe folly for men to uſe any other courſes (be they in appearance never ſo ſpecious, probable, rigorous, mortified, Phariſaicall, nay angelicall) for extricating themſelues out of the maze of ſinne, or exonerating their conſciences of the guilt or power thereof without faith. Though a man could ſcourge out of his owne bodie rivers of blood, and in a neglect of himſelfe could outfaſt *Moſes* or *Elias*; though he could weare out his knees with prayer, and had his eyes nail'd vnto heaven; though he could build hoſpitals for all the poore on the earth, and exhauſt the Mines of India into almes; though hee could walke like an Angell of light, and with the glittering of an outward holineſſe dazle the eyes of all beholders; nay (if it were poſſible to be conceiv'd) though he ſhould live for a thouſand yeeres in a perfect and perpetuall obſervation of the whole Law of God, his originall corruption, or any one, though the leaſt digreſſion and deviation from that Law, alone excepted: yet ſuch a man as this could no more appeare before the tribunall of Gods Iuſtice, then ſtubble before a conſuming fire. It is onely Chriſt in the buſh that can keepe the fire from burning; It is onely Chriſt in the heart that can keepe ſinne

Heb. 10. 39. Act. 7. 39.

Heb. 3. 19.

Act. 4. 12. Heb. 10. 14. Heb. 9. 13. 14. Heb. 2. 3.

Ioh. 15. 5. from condemning. χωρὶς μοῦ, *without mee*, that is, separated from mee, *yee can doe nothing* towards the iuſtification of your perſons, or ſalvation of your ſoules, or ſanctification of your lives or natures. No burden can a man ſhake off, no obſtacle can hee breake through, no temptation can hee overcome without faith; Heb. 12. 1. 2. *ſhake off every thing that preſſeth downe, and the ſinne which hangeth ſo faſt on, and runne with patience* (namely through all oppoſitions and contradictions,) *the race that is ſet before you*, ſaith the Apoſtle. But how ſhall we do ſuch unfeaſible works? Hee ſhewes that in the next words, Ἀφορῶντες, *looking of from our ſelves unto Ieſus the Author and finiſher of our faith.* When a man lookes inward upon his owne ſtrength, hee may as juſtly deſpaire of moving ſinne from his ſoule, as of caſting downe Mountaines with one of his fingers: but he who is able to give vs faith, is by that able to make all things poſſible unto vs. The world tempts with promiſes, wages, pleaſures of ſinne, with frownes, threats, and perſecutions for righteouſneſſe: If a man have not faith to ſee in Chriſt more pretious promiſes, more ſure mercies, more full rewards, more aboundant and everlaſting pleaſures: to ſee in the frownes of God more terror, in the wrath of God more bitternes, in the threats of God more certainty, in the Law of God more curſes, then all the world can load him withall; impoſſible it is that he ſhould ſtand under ſuch aſſaults; for 1. Ioh. 5. 4. Eph. 6. 16. *this is the victory which overcommeth the world, even our faith.* Satan diſchargeth his *fierie darts* upon the ſoule, darts pointed and poyſoned with the venome of Serpents, which ſet the heart on fire from one luſt unto another: if a man have not put on Chriſt, do not make uſe of the ſhield of faith, to hold up his heart with the promiſes of victory, to hold out the triumph of Chriſt over the powers of death and darkeneſſe; to ſee himſelfe under the protection of him who hath already throwne downe the Dragon from Heaven, who hath Satan in a chaine,

and

and the keyes of the bottomleſſe Pit in his owne command; to ſay unto him, The Lord rebuke thee Satan, even the Lord that hath choſen Ieruſalem rebuke thee; impoſſible it is to quench any of his temptations, or to ſtand before the rage and fury of ſo roaring a Lion. *Whom reſiſt*, ſaith S. *Peter, ſtedfaſt in the faith.* Our corruptions ſet upon us with our own ſtrength, with high imaginations, with ſtrong reaſonings, with luſtfull dalliances, with treacherous ſolicitations, with plauſible pretences, with violent importunities, with deceitfull promiſes, with fearefull prejudices, with profound & unſearchable points and traines; on all ſides luſt ſtirs & workes within us like ſparkles in a dried leafe, & ſets every faculty againſt it ſelf. The mind tempts it ſelf unto vanity, the underſtanding tempts it ſelfe unto error and curioſity; the will tempts it ſelfe unto frowardneſſe and contumacie; the heart tempts it ſelfe unto hardneſſe and ſecurity. If a man have not faith, impoſſible it is either to make any requeſts to God againſt himſelfe, or to denie the requeſts of ſinne which himſelfe maketh. It is faith alone which muſt *purifie the heart*, and truſt his power and fidelity who is both willing and able *to ſubdue corruptions*. In vaine it is to ſtrive, except a man ſtrive lawfully. In [a] prayer, it is faith which muſt make us ſucceſſefull: in the [b] word, it is faith which muſt make us profitable: In [c] obedience, it is faith which muſt make us cheerefull: in [d] afflictions, it is faith which muſt make vs patient: in [e] trials, it is faith which muſt make vs reſolute: in [f] deſertions it is faith which muſt make us comfortable: in [g] life it is faith which muſt make vs fruitfull: and in [h] death, it is faith which muſt make us victorious. So that as he ſaid of water, ἄριστον μὲν ὕδωρ, ſo may I of faith, It is of all things the moſt ſoveraigne and pretious, becauſe it is of univerſall uſe in the life of man. Therefore the Apoſtle calleth men without faith [i] *Abſurd men*, becauſe it is an unreaſonable and ſottiſh thing for a workman to be without his chiefe inſtrument, and that which is univerſally

1. Pet. 5. 9.

Act. 15. 9.
Mic. 7. 19.
a Iam. 1. 6. 7.
b Heb. 4. 2.
c 1. Cor. 15. 58.
d Heb. 10. 36. 38.
e Heb. 11. 33. 36.
f Eſay 50. 10. Ionah 2. 4.
g Heb. 10. 38.
h Rom. 9. 37. 38.
i 2. Theſ. 3. 2.

 verſally

versally requisite to euery one of his works. A Husbandman without a plow, or a builder without a rule, a preacher without a bible, a Christian without faith, are things equally absurd and unreasonable. And yet thus unreasonable are men usually. By faith *Moses* repell'd and fled from the solicitations of his adulterous mistresse; and have they then faith that run upon temptations of lust, let their hearts wallow in the speculations, and their bodies in the beds of uncleanenesse? Faith made *David* looke to God when *Shimei* reviled him; and have they faith that dart out othes, stabs, and execrations at once against their enemie and against God? Faith made *Noah* when he was warned of God to feare, and *Iosiah* to tremble at his word; and have they faith who mocke the messengers, and despise the Word, and misuse the Prophets, and reject the remedies, and sleight the times of their peace and visitation which God gives them? Faith made *Abraham* put a sword to the throat of his beloved son, the Sonne of blessing, and the Sonne of promise; and have they then faith who will not sacrifice a stinking lust, nor part from a prodigious vanitie when God requires it? O what a world of sweetnes & closenes is there in sin to our nature, when men love a lust, a rag, a fashion, an excrement, better then *Abraham* did his Sonne *Isaak*. Faith made *Moses* suffer rather the reproaches of Christ then the riches of Egypt; and have they faith, who had rather be without Christ then their profits and pleasures; who subordinate the blood, the spirit, the will, the waies, the glory of Christ to their earthlie designes and base resolutions? By faith he feared not the wrath of a King; and have they faith who feare the breath of fooles, and would faine be religious, if it did not discredit them, and crush their arts of compliance, plausibilitie, and ambition? Thus euery sinne wilfully committed is back'd and strengthened with infidelity. If men did by faith see him that is invisible, an unapproachable light, and a consuming

ming fire; see the sword in his left hand to revenge iniquitie, and the Crowne in his right hand to reward holinesse; looke upon his judgements as present in his power, and upon his glorie as present in his promises; It couldnot be that they should goe on in such outrages against him and his Law. *Know you not*, saith the Apostle, *that neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, &c. nor abusers of themselves with mankind, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdome of God?* Nothing but faith can unbinde and unlocke the sinnes from the soule, and by faith not onely their guilt, but their power and dominion is removed and subdued. 1.Cor.6.9.10

A second use and inference from this Doctrine is to enflame the heart to seeke for faith as for a pretious Iewell, or a hidden treasure. Men are never satisfied with earthly treasures, though oftentimes they heape them up for the last day: How much more carefull should they be to lay up a good foundation for the time to come, that they may obtaine eternall life? Great encouragement we may have hereunto upon these considerations. Iam.5.3. 1.Tim.6.19.

First, the more faith a man hath, the more comfort he may take in all the good things which he doth enjoy. He may looke upon them as the witnesses of Gods truth and promises, as the tokens of his love, as the accessions and supernumerary accruments unto his Kingdome, as the supplies and daily provisions of a Father which careth for us. Matth.6.32.

Secondly, the more faith a man hath, the more securitie he hath against all evils, he may undergoe them with patience, with [a] hope, with [b] joy, with [c] triumph, with [d] profit. He may looke upon them as [e] needfull things, as [f] pretious things, as [g] conformities unto Christ his Head, as the [h] seeds of peace, righteousnesse and praises; As raine though it make the way foule, yet it makes the Land fruitfull.

a Rom.5.3.4.
b Iam.1.2.3.
c Rom.8.37.38. 1 Cor.15 55.
d Esai.27.8.9.
e 1.Pet.1.6.
f 1.Pet.1.7.
g 1.Pet.4.13.
h.Deut.8.16. Heb.12.11.

Thirdly, the more faith a man hath, the more certaine and victorious will his conquests be against his enemies: that which by faith wee relie upon, and put on, will bee impregnable munition, and impenetrable armour to secure us. The love, the blood, the compassions, the temptations of Christ, [i] these by faith apprehended have pulled downe walles, subdued kingdomes, stopped the mouthes of Lions, quenched the violence of fire, escaped the edge of the sword, and turned to flight the armies of the Aliens.

Fourthly, the more faith a man hath, the more insight hee hath into Christ, and those mysteries of salvation which the [k] Angels desire to looke into. [l] Faith is the eye, and mouth, [m] and [n] care of the soule, by which wee peepe through the curtaines of mortalitie, and take a view and foretaste of heavenly things, wherby we have a more secret and intimate communion with God in his Covenants, promises, precepts; in his will guiding vs by counsell; and in his face, comforting us with his favour.

Fifthly, the more faith a man hath, the more tranquillitie and establishment of heart shall he find in the midst of all spirituall desertions, distractions and difficulties. When a mans wits are non-plusd, his reason pos'd, his contrivances and counsels disappointed, his heart clouded with sorrow, and feare; when he walketh in darknesse, and hath no light; O then to have a sanctuary, an Altar to flie unto; to have a God to role himselfe upon, to leane upon his wisedome, to lay hold upon his Covenant, to [o] waite quietly upon the salvation of that God, who doth not cast off for ever; but though hee cause griefe, yet will have compassion according to the multitude of his mercies; [p] to commit his way to him who is able to bring it to passe, and to doe abundantly above the thoughts, desires, expectations, or petitions of men: what peace and serenity must this bee to the soule which

i Heb. 12. 32, 33.

k 1. Pet. 1. 12.

l ὑπηρετεῖν ὀφθαλμῷ δὲ καὶ στόματι, τοῦτο δέ ἐστι πίστις ἐν διανοίᾳ μᾶλλον δὲ ὑπὲρ ὀφθαλμοὺς δηλονότι φησὶν ὁ θεῖος ἀπόστολος καὶ τὰ ἐσόπτρου, ὅπου δὲ ἀνὴρ ὁρᾷ τὴν πίστιν ὁ θεῖος ἀπόστολος τὸ δεῖκνυσι. Theodor. de Cur. græc. affect. serm. 1.

m Crede & Manducasti. Aug.

n πίστις ἡ τῆς ψυχῆς. Clem. Alex. Strom. l. 5.

o Lam. 3. 26, 31.

p Psal. 37. 5.

which is otherwise without light and peace?

Lastly, the more faith a man hath, the more joy and glory he hath in spirituall, the more contentment and quietnesse in earthly things. *Being iustified by faith, wee have peace with God; in whom beleeving, we reioyce with ioy unspeakeable, and full of glory. Let your conversation be without covetousnesse, and bee content with such things as you have, for he hath said, I will not faile thee, nor forsake thee.* Earthly-mindednesse and worldly cares grow out of want of faith. In these and a world the like respects should we be moov'd to seeke for this grace: and that so much the more carefully, because the heart is of it selfe barren, and therefore very unfit to have a forraigne plant grow in it; very apt to over-top it with lusts and vanities. We must therefore bee diligent to make our assurance full and certaine; diligent in the *Word of faith*, and with the *spirit of faith*. *Bee yee not slothfull*, saith the Apostle, *but followers of them who through faith and patience inherit the Promises.*

Rom. 5. 1. 1. Pet. 1. 8. Heb. 13. 5, 6.

2. Pet. 1. 10. Rom. 10. 8. 2. Cor. 4. 13. Heb. 6. 12.

Lastly, we must doe with faith, as men doe with pretious things, Try it, and put it to the touchstone, that wee may prove whether it be truly valuable and unfeigned; because there is much counterfeite faith, as there is false money, and deceitfull jewels, and wilde herbes in the field, which very neerely resemble those that are right and pure. This is an argument which hath been much travail'd in by men of more learning and spirit; and therefore I will but touch upon it, by considering foure principall effects of this Grace.

The first is *a love* and liking of those spirituall truths which by faith the heart assenteth unto: for according as is the evidence and pretiousnesse of the thing beleeved, such is the measure of our love unto it. For saving faith is an assent with adherence and delight, contrary to that of Divels, which is with trembling and horror; and that delight is nothing else but a kind of relish and expe-

perience of the goodneſſe of that truth which we aſſent unto. Whereupon it neceſſarily followes even from the dictate of nature (which inſtructeth a man to love that which worketh in him comfort and delight) that from this aſſent muſt ariſe a love of thoſe truths whence ſuch ſweetneſſe doth iſſue. By the firſt act of faith we apprehend God a reconcileable God, by the ſecond a reconciled God; for faith ſhewes us [a] Gods love to us in Chriſt, propoſeth him as altogether lovely, the chiefeſt of ten thouſand, and thereby begetteth in us a love unto Chriſt againe: and this love is a ſincere, uncorrupted, immortall love; a conjugall and ſuperlative love; nothing muſt be loved in competition with Chriſt; every thing muſt be rejected and caſt away, either as a ſnare when hee hates it, or as a Sacrifice when he calles for it. Therefore [c] God required the neereſt of a mans blood in ſome caſes to throw the firſt ſtone at an Idolater; to ſhew, that no relations ſhould preponderate, or over-ſway our hearts from his love. Chriſt and earthly things often come into competition in the life of a man. In every unjuſt gaine, Chriſt and a bribe, or Chriſt and cruelty; in every oth or execration, Chriſt and a blaſphemy; in every ſinfull faſhion, Chriſt and a ragge, or Chriſt and an excrement; in every vaine-glorious affectation, Chriſt and a blaſt; in every intemperancy, Chriſt and a vomit, a ſtagger, a ſhame, a diſeaſe. O where is that faith in men which ſhould overcome the world, and the things of the world? Why ſhould men delight in any thing while they live, which when they lie on their death-beds (a time ſpeedily approching) they ſhall never bee able to reflect on with comfort, nor to recount without amazement and horror? Certainely he that foſters any *Daſila* or darling luſt againſt the will and command of Chriſt, well may hee delude himſelfe with fooliſh conceits that hee loves the Lord Ieſus; but let him be aſſured, that though he may be deceived, yet God will not bee mocked;

ἔστι γὰρ τίμιον ἐξ τὸ πεθύμθον τοσοῦτον ἀγαπᾶ). καὶ ὅπερ ἀγαπᾶ), τοῦτο ὁ ἀγαπῶν τῶ ἐκπλωτὸν αὐτὸ φοβεῖ). *Juſt. Mart. Qu. Orthodox.* 98.

a Eph. 5. 25 Rom. 5. 5. 8. 1. Ioh. 4. 16. Cant. 5. 10. 16.

b 1. Ioh. 4. 19. 5. 1.

c. Eph 6. 24.

d Rom. 7. 4. Math. 10 37. Luk. 14. 26.

e Deut. 13 6. 9.

ked; not every one that saith, Lord, Lord, shall bee accounted the friends of Christ, but they who keepe his Commandements.

The second effect of faith is *Affiance and Hope*, confidently for the present relying on the goodnesse, and for the future waiting on the power of God, which shall to the full in due time performe, what in his word hee hath promised. I haue set life and death before you, saith *Moses* to the people, *That thou maist love the Lord thy God, and that thou maist obey his voice, and that thou maist cleave unto him, &c. Wee are confident*, saith the Apostle, *knowing that whilst wee are at home in the body we are absent from the Lord.* When once the minde of a man is wrought so to assent unto divine promises made in Christ as to acknowledge an interest, claime, and propriety unto them, and that to be at last actually performed, not by a man, who may be subject both to unfaithfulnesse in keeping, and disability in performing his promises, but by Almighty God, who the better to confirme our faith in him, hath both by word and oath engaged his fidelity, and is altogether omnipotent to doe what hee hath purposed or promised: Impossible it is but from such an assent grounded on the veracity and allsufficiency of God, there should result in the minde of a faithfull man, a confident dependance on such Promises: renouncing in the meane time all selfe-concurrencie, as in it selfe utterly impotent, and to the fullfilling of such a worke, as is to be by Gods owne omnipotencie effected, altogether irrequisite: and resolving in the midst of temptations to relie on him, to hold fast his mercy and the profession of his faith without wavering, having an eye to the recompence of reward, and being assured that hee who hath promised will certainly bring it to passe.

Deut 30.20. 2.Cor.5.6.

A third effect of faith is *ioy and peace of Conscience*: Being justified by faith wee haue peace with God. *The God of peace fill you with all ioy and peace in beleeuing.* The mind

Rom.15-13.

mind is by the relliſh and experience of ſweetneſſe in Gods Promiſes, compoſed unto a ſetled calmeneſſe and ſerenity. I doe not meane a Dead peace, which is onely an immobility and ſleepineſſe of Conſcience, like the reſt of a dreaming man on the top of a maſt, but ſuch a peace as a man may by a ſyllogiſme of the practicall judgement, upon right examination of his owne intereſt unto Chriſt, ſafely inferre unto himſelfe. The wicked often haue an appearance of peace as well as the faithfull, but there is a great difference. For there is but a dore betweene a wicked man and his ſinne, which will certainely one day open, and then ſinne at the doore will fly upon the Soule: but betweene a faithfull man and his ſin there is a wall of fire, and an immoveable & impregnable fort, even the merits of Chriſt: the wicked mans peace growes out of Ignorance of God, the Law, himſelfe: but a righteous mans peace growes out of the knowledge of God, and Chriſt. So that there are two things in it, *Tranquillity*, it is a quiet thing, and *ſerenitie*, it is a cleare and diſtinct thing. However, if a faithfull man have not preſent peace (becauſe peace is an effect not of the firſt and direct, but of the ſecond and reflexive act of faith) yet there is ever with all faith the ſeed of peace, and a reſolution to ſeeke and to ſue it out.

The laſt effect of faith which I ſhall now ſpeake of is *fructification*; faith worketh by love. And it worketh firſt, *Repentance*, whereby we are not only to underſtand griefe for ſinne, or a ſenſe of the weight and guilt of it, which is onely a legall thing (if it proceed no farther) and may goe before faith; but hatred of ſinne, as a thing contrary to that new ſpirit of holineſſe and grace, which in Chriſt wee haue receiued. For as ſenſe of ſin as a curſed thing (which is legall humiliation) doth ariſe from that faith whereby wee beleeve and aſſent to the truth of God in all his threatnings (which is a legall faith): ſo the Abominating of ſinne as an uncleane thing and contrary

trary to the image and holineſſe of God (which is evangelicall repentance) doth ariſe from evangelicall faith, whereby we look upon God as moſt mercifull, moſt holie, and therefore moſt worthie to bee imitated and ſerved. Secondly, *Renovation*, and that two fold. Firſt, *inward* in the conſtitution of the heart which is by faith purified. Secondly, *outward* in the converſation and practice, when a man out of the good treaſure of his heart bringeth forth good things, and as he hath received the Lord Ieſus ſo walketh in him. Now in all our *obedience* wee muſt obſerve theſe *three Rules*. Firſt, that binding power which is in the law, doth ſolely depend upon the authority of the Lawgiver who is God. Hee that cuſtomarilie, and without care of obedience, or feare of diſpleaſure, or antipathy of ſpirit, breaks any one Commandement, ventures to violate that authority which by one and the ſame ordination made the whole law equally binding, & by conſequence is habitually, & in *praparatione animi* a tranſgreſſor of the whole Law. And therefore Obedience muſt not bee *partiall* but *univerſall*, as proceeding from that faith which hath reſpect equally to all Gods will, and lookes upon him as moſt true and moſt holy in all his commands. Secondly, As God, ſo his Law is a *ſpirituall and a perfect Law*, and therefore requires an *inward univerſality* of the ſubject, as well as that other of the Precepts which wee walke by. I meane ſuch a ſpiritual and ſincere obedience of the hart, as may, without any mercenary or reſerv'd reſpects, uniformely ſway our whole man unto the ſame way and end. Thirdly, In every Law all matter Homogeneall and of the ſame kind with the particular named, every ſprig, ſeede, originall of the Dutie is included, as all the branches of a tree belong unto the ſame ſtock. And by theſe rules wee are to examine the truth of our obedience.

Before I draw downe theſe premiſes to a particular Aſſumption and Applycation, I muſt for Caution ſake premiſe

Iam. 2. 10.

premiſe that *faith* may be in the heart either *habitually*, as an *actus primus*, a forme or ſeede, or principle of working, or elſe *actually* as an *actus ſecundus*, a particular Operation; and that in the former ſenſe it doth but remotely diſpoſe and order the ſoule to theſe properties; but in the later it doth more viſibly and diſtinctly produce them. So then according as the heart is deaded in the exerciſe of Faith, ſo doe theſe properties thereof more dimly appeare, and more remiſly worke.

Secondly, we muſt note that according as faith hath ſeverall workings, ſo Satan hath ſeverall wayes to aſſault and weaken it. There are two maine workes of Faith, *Obedience*, and *Comfort*, to *purifie* and to *pacifie* the heart: and according unto theſe, ſo Satan tempts. His maine end is to wrong and diſhonour God, and therefore chiefly hee labours to diſable the former vertue of Faith, and tempts to ſinne againſt God. But when hee cannot proceede ſo farre, hee labours to diſcomfort and cruſh the ſpirits of men: when hee prevailes in the former, he weakens all the properties of Faith: when in the later onely, he doth not then weaken all, but onely intercept and darken a Chriſtians peace.

For underſtanding this point, we muſt note that there are *many acts of faith*. Some *direct*, that looke outward towards Chriſt, others *reflexive*, that looke inward upon themſelves. *The firſt act of faith* is that whereby a man having beene formerly reduced unto extremities and impoſſibilities within himſelfe, lookes upon God as Omnipotent, and ſo able to ſave; as mercifull, and in Chriſt reconcileable, and ſo likely to ſave if he be ſought unto.

Hereupon growes *a ſecond act*, namely a kinde of *excluſive reſolution*, to bethinke himſelfe of no new wayes; to truſt no inferiour cauſes for ſalvation, or righteouſnes, to ſell all, to count them all dung, not to conſult any more with fleſh or blood, but to prepare the heart to

seeke the Lord: To resolve as the Lepers in the famine at Samaria, not to continue in the state he is in, nor yet to returne to the Citie, to his wonted haunts and wayes, where he shall be sure to perish: and from this resolution a man cannot by any discomforts bee removed, or made to bethinke himselfe of any other new way, but onely that which hee sees is possible and probable, and where he knowes, if he finde acceptance, hee shall have supplyes and life enough: and this act may consist with much feare, doubt, and trembling. The Syrians had food, and Samaria had none, therefore the Lepers resolve to venture abroad. Yet this they cannot doe without much doubting and distrust, because the Syrians whom they should meete with were their enemies. However this resolution over-rul'd them, because in their present estate, they were sure to perish, in the other there was roome for hope, and possibilitie of living; and that carried them to *Esters* resolution; If we perish, we perish: such is the Act of Faith in this present case. It is well assured that in the case a man is in, there is nothing but death to bee expected; therefore it makes him resolve to relinquish that. It lookes upon God as plenteous in power and mercie, and so likely ro save, and yet it sees him too as arm'd with Iustice against sinne, as justly provoked and wearied in his patience; and therefore may feare to bee rejected, and not saved alive. Yet because in the former state there is a certainty to perish, & in the later a possibility not to perish, therefore from hence ariseth a *third act*, a conclusive and positive purpose to trust Christ. I will not onely deny all other wayes, but I will resolve to trie this way, to set about it, to go to him that hath plenty of redemption and Life. If I must perish, yet He shall reject me; I will not reject my selfe, I will goe unto Him. And this act or resolution of faith is built upon these grounds.

Gal. 1. 16.
2. Chron. 30. 19
2 King. 7. 3. 4.

First, because Gods Love and free Grace is the first originall

originall mover in our ſalvation. If God did beginne His worke upon previſion of any thing in and from our ſelves, we ſhould never dare to come vnto Him, becauſe wee ſhould never finde any thing in our ſelves to ground His mercie towards us upon. But now the Love of God is ſo abſolute and independant, that it doth not only require nothing in us to excite and to cal it out, but it is not ſo much as grounded upon Chriſt himſelfe. I ſpeake of His firſt Love and Grace: Chriſt was not the impulſive cauſe of Gods firſt Love to mankinde, but was Himſelfe the great gift which God ſent to men therein to teſtifie that Hee did freely love them before. *God ſo loved the World, that He gave His Son. Herein is Love, not that we loved Him, but that Hee loved us and ſent His Son.* The love muſt needs go before the gift, becauſe the gift is an effect, a token, a teſtimonie of the Love. Chriſt firſt [a] *loved the Church, before He gave Himſelfe for it.* Now then if the firſt Love of God to man was not procured, merited, or excited by Chriſt Himſelfe as Mediator; but was altogether abſolute: [b] much leſſe doth the Love of God ground it ſelfe upon any thing in us. The whole ſeries of our Salvation is made up without reſpect to any thing of ours, or from us. [c] He Loved us without cauſe or ground in our ſelves. For we Love Him, becauſe *He firſt loved us.* He elected us of meere grace, without cauſe or ground from our ſelves. [d] *There is a remnant*, ſaith the Apoſtle, *according to the Election of grace; and if of grace, then is it no more of workes, otherwiſe grace is no more grace.* Hee called us without Intuition of any thing in our ſelves, [e] κατ' ἰδίαν προθεσιν καὶ χάριν, ſaith the Apoſtle, *not according to our owne workes, but according to His purpoſe and grace He called us with an Holy calling.* He Iuſtified us without any ground in or from our ſelves, [f] *freely by his grace, when we were enemies and ungodly perſons.* He ſaveth us without any ground in and from our ſelv's. [g] *By grace ye are ſav'd through faith, & that not of your ſelvs'.*

There

Iohn.3.16. 1.Iohn.4.10.

[a] Epheſ.5.25.

[b] Rom.9.11.

[c] 1.Iohn.4.19. Hoſ.14.4.

[d] Rom.11.5.6.

[e] 2.Tim.1.9.

[f] Rom.3.24. 4.5. 5.10.

[g] Eph.2.8.9.

There is nothing in us of which wee may boast in the matter of Salvation, and therefore there is nothing in us which should make us despaire or flie from God: for all the gradations and progresses of our Salvation are alone from His Grace.

Secondly, because there is an All-sufficiencie in the righteousnesse and merits of Christ, [h] To cleanse all sin, [i] To consummate all our saluation, to subdue all our enemies, [k] To answere all our objections, to silence all challenges and charges that are laid against us.

[h] 1.Ioh.1.7.
[i] Heb.7.25.
[k] Rom.8.31.32.

Thirdly, because of the manifold experiences which many other grievous sinners have found of the same love, and All-sufficiencie. When Faith lookes upon a converted *Manasse*, upon a thiefe translated into paradise, upon a persecutor turned into an Apostle; and when it considers that God [l] hath a residue of spirit still, that the blood of Christ is an inexhausted fountaine, and that these spectacles of Gods compassion are in the Scriptures exhibited, that [m] wee through patience and comfort of the Scriptures might have hope, and that God in [n] them did shew forth all long suffering for a patterne to those who should after beleeue in Him: It then makes a man reflect inward upon himselfe, and resolve to trie that gate, at which they have entered before.

[l] Mal.2.15.
[m] Rom.15.4.
[n] 1.Tim.1.16.

Fourthly, because there is a generalitie and unlimitednesse in the *Invitation* unto Christ. [o] *Come unto mee all that are wearie.* [p] *Let every one that will come.* There is in Christ erected an Office of Salvation, a Heavenly Chancerie of equitie and mercie, not onely to moderate the rigor, but to reverse and revoke the very acts of the Law. Christ is [q] set foorth or proposed openly as [r] a Sanctuarie, and [s] ensigne for the nations to flie unto; and He hath sent His [t] Ambassadors abroad to warne, and to invite every man. As a Fountaine is open for any man to drinke, and a schoole for any man to learne, and the Gate of a Citie for any man to enter, and a Court of Equitie

[o] Math.11.28.
[p] Rev.22.17.
[q] Rom.3.25.
Act.13.47.
Psal.2.6.
[r] Esa.8.14.
[s] Esai.18.3.
[t] Mark.16.15.

2.Cor.5.20. Equitie for any man to relieve himſelfe: ſo Chriſt is publikely and univerſally ſet forth as a generall refuge from the wrath to come, upon no other condition then ſuch a will as is nor onely deſirous to enjoy His mercie, but to ſubmit to His Kingdome, and glorifie the power of His Spirit and Grace in new obedience.

Fifthly, becauſe God Himſelfe workes the worke and the will in us. For in the *new Covenant* God workes firſt. In the firſt Covenant man was able by his created and naturall ſtrength to worke his owne condition, and ſo to expect Gods performance: But in the New, as there is difference in the things covenanted, then only righteouſneſſe and Salvation, now [u] *remiſſion of ſinnes and adoption*; in the [x] meanes or intermediate cauſes, which are now [y] Chriſt and His righteouſneſſe and Spirit; in the [z] ſtability, that a periſhable, this an eternall and finall Covenant, that can never be changed; in the conditions, there legall obedience, heere only faith, and the certaine conſequent thereof repentance: So likewiſe is there difference in the manner of performing theſe conditions; for now God Himſelfe beginnes firſt to worke upon us, and in us, before we move or ſtirre towards Him. Hee doth not onely commaund us, and leave us to our created ſtrength to obey the Command, but He furniſheth us with His owne Grace and Spirit to fulfill the Commaund, and when He bids us come unto Him, He doth likewiſe draw us unto Him. In this Covenant *the firſt Treatie* is betweene God and Chriſt. For though the Covenant be betweene God and us; yet the negotiation and tranſaction of it is betweene God and Chriſt, who was [a] *a ſuretie of the Covenant for us.* For firſt God in His decree of Love beſtowed us upon Chriſt. [b] *(Thine they were, and thou gaveſt them unto me)* we were [c] *choſen in Him:* wee to be members in Him, and He to be a Head and Fountaine unto us of all grace and glorie. For [d] God had committed unto Him an

[u] Ier.31.34.
[x] Ier.33.21.
[y] Ier.32.40. 33.20.
[z] Ier.31.33. 32.39. Exek.11.19.20. 36.26,27.
[a] Heb.7.22. 8.6.
[b] Ioh.17.2.
[c] Ephe.1.4.
[d] Ioh.10.18. Ioh.14.14.

an Office of power to redeeme His Church, and He received a Commandement from His Father to finish the worke of mediation.

Secondly, being thus made Christs, partly by the gift of Gods eternall Love, partly by Christs owne voluntarie susception of that Office whereby He was to be a Head and Captaine of Salvation to His Members; God in due time reveales Himselfe, His Name, Power, and Covenant unto us: e *I have manifested thy Name unto the men which thou gavest mee*, and this is the tender of the Covenant, and beginning of a Treaty with us. And here God beginnes to worke in us: for though the Covenant be proposed under a condition; yet God gives us as well the condition as the Covenant. Our Faith is f the *operation of God*, and the *work of his Power:* g that which he requires of us, He doth bestow upon us; and here the first worke of God is h *spiritual* and *heavenly teaching*. The second, is the *terminus*, or product of that teaching i *our learning* which I call Gods worke, not as if we did nothing when we are said to learne, and to come unto Christ; but because all that we doe is by the strength and grace which from Him we receive: wee come unto Christ as a childe may be said to come unto his mother, or nurse, who holds him at a distance from her selfe, and drawes him neerer and neerer when she cals him. Thus as we were made Christs by *donation*, *Thou gavest them me*; so after likewise by *incorporation*, and unitie of natures with him in his spirit, and having this Spirit of Christ, He thereby worketh in us the will and the deed, and thus k *our seale is put unto Gods covenant*, and wee have a *constat* of it in our selves in some measure; whereas l *infidelitie makes God a lyer*, by saying either I looke for life some other way, or I have nothing to doe to depend on Christ for it, though God have proposed Him as an all-sufficient Saviour. Now then when man hath experience of Gods working this will in him, when he

e Ioh. 17.6.

f Col. 2.12.
1. Cor. 2.5.
g *Gratias ago tibi clementissime Domine quia quod quæris à me prius ipse donasti. Cyprian.*
h Esai. 54.9.13.
i Eph. 4.20
Qui Credunt prædicatore forinsecus insonante, intus à patre audiunt atq; discunt: qui autem non credunt foris audiunt, intus non audiunt. Aug. de prædest. Sanct. cap. 8.
k Ioh. 3.33.
l 1. Ioh. 3.10.

findes his heart opened to attend, and his will ready to obey the call: when hee is made desirous to feare Gods Name, and prepared to seeke His face, ready to subscribe and beare witnesse to all Gods wayes and methodes of saving; That Hee is righteous in His Iudgements, if He should condemne; wonderfull in His patience, when He doth forbeare; mighty in His power, wisedome, and mercie, when Hee doth convert; unsearchable in the riches and treasures of Christ, when he doth Iustifie; most holy, pure and good in all His commands; the soveraigne Lord of our persons and lives, to order and dispose them at His will; on the sense and experience of these workes doth grow that conclusion and resolution to cleave to Christ.

Lastly, because this act of Faith is our dutie to God: As we may come to Christ because we are *called*, so wee *must come*, because wee are *commanded*. For as Christ was [e] commanded to save us, so we are [f] commanded to beleeve in Him. From these and the like considerations ariseth a purpose to rely on Christ. But yet still this purpose at first by the mixture of sinne, the pragmaticalnesse and importunitie of Satan in tempting, the unexperience of the heart in trials, the tendernesse of the spirit, and fresh sight and reflexion on the state of sinne, is very weake, and consisteth with much feare, doubts, trepidation, shrinking, mistrust of it selfe. And therefore though all other effects flow in great measure from it, yet that of comfort, and calmenesse of spirit, more weakly; because the heart being most busied in spirituall debatements, prayers, groanes, conflicts, struglings of heart, languishing and sighing importunities of spirit, is not at leisure to reflect on its own translated condition, or in the seeds time of teares to reape a harvest of Ioy. As a tree new planted is apt to be bended at every touch or blast of winde, or children new borne to crie at every turne and noyse, so men in their first conversion are usually more

[e] Ioh. 10. 18.
[f] 1. Ioh. 3. 24.

more retentive of fearefull, then of more comfortable impreſſions.

The laſt act then of Faith is that *reflexive act*, whereby a man knoweth his owne Faith and Knowledge of Chriſt, which is the aſſurance of faith upon which the joy and peace of a Chriſtian doth principally depend; and hath its ſeverall differences and degrees according to the evidence and cleereneſſe of that reflection. As beautie is more diſtinctly rendered in a cleere, then in a dimme and diſturbed glaſſe; ſo is comfort more diſtinct and evident according to the proportions of evidence and aſſurance in faith. So then to conclude with this generall rule; according as the habits of faith are more firme and radicated; the acts more ſtrong, conſtant and evident; the conqueſts and experiences more frequent and ſucceſſefull; ſo are the properties more evident and conſpicuous. For the meaſure and magnitude of a proper paſſion and effect, doth ever follow the perfection of the nature and cauſe whence it proceedes: And therefore every man as he tenders either the love and obedience he owes to God, or the comfort he deſires in himſelfe to enjoy, muſt labour to attaine the higheſt pitch of Faith, and ſtill with Saint *Paul* to grow in the knowledge of him and his reſurrection and ſufferings. So then upon theſe premiſes the heart is to examine it ſelfe touching the truth of faith in it. Doe I love all divine truth, not becauſe it is proportionable to my deſires, but conformable unto God who is the Author of it? Can I in all eſtates without murmuring, impatiencie, or rebellion, caſt my ſelfe upon Gods mercie, and truſt in Him though He ſhould kill me? Doe I wholly renounce all ſelfe confidence and dependance, all worthineſſe or concurrence of my ſelfe to righteouſneſſe? Can I willingly, and in the truth and ſinceritie of my heart, owne all ſhame and condemnation, and acquit God as moſt righteous and holy if He ſhould reject me? Doe I not build either my

hopes or feares upon the faces of men, nor make either them or my ſelfe the rule or end of my deſires? Doe I yeeld and ſeriouſly endeavour an univerſall obedience unto all Gods law, and that in the whole extent and latitude thereof, without any allowance, exception, or reſervation? Is not my obedience mercenarie, but ſincere? Do I not diſpenſe with my ſelfe for the leaſt ſprigges of ſinne, for irregular thoughts, for occaſions of offence, for appearances of evill, for motions of concupiſcence, for idle words, and vaine converſation, for any thing that carries with it the face of ſinne? And when in any of theſe I am overtaken, doe I bewaile my weakeneſſe, and renew my reſolutions againſt it? In a word, when I have impartially and uprightly meaſured mine owne heart by the rule, doth it not condemne mee of ſelfe-deceite, of hypocriſie, of halting and diſſembling, of halfing and prevaricating in Gods ſervice? I may then comfortably conclude, that my Faith is in ſome meaſure operative and effectuall in mee: Which yet I may further trie by the nature of it, as it is further expreſſed by the Apoſtle in the Text; *That I may know him.*

Here we ſee the nature of faith is expreſſed by an *act of knowledge*, and that act (reſpectively to juſtification) limited to Chriſt; *This is eternall Life to know thee, and him whom thou haſt ſent:* where by knowledge I underſtand *a certaine and evident aſſent.* Now ſuch aſſents are of two ſorts; ſome grounded upon the evidence *of the object*, and that light which the thing aſſented unto doth carrie and preſent to the underſtanding; as I aſſent to this truth, that the Sunne is light by the evidence of the thing it ſelfe: and this kinde of aſſent the Apoſtle contradiſtinguiſheth from faith by the name of ſight. Others are grounded upon the *authoritie or authenticalneſſe of a narrator*, upon whoſe report while wee rely without any evidence of the thing it ſelfe, the aſſent which we produce is an aſſent of *faith or credence.* Now

that

that Faith is a *certaine assent*, and that even above the certaintie of meere naturall conclusions, is on all hands I thinke confessed: because, how ever in regard of our weakenesse and distrust, wee are often subject to stagger, yet in the thing it selfe, it dependeth upon the infallibilitie of Gods owne Word, who hath said it, and is by consequence neerer unto him who is the fountaine of all truth, and therefore must needes more share in the properties of truth, which are *certainty* and *evidence*, then any proved by meere naturall reasons: and the assent produced by it is differenced from suspition, hesitancie, dubitation in the opinion of schoolemen themselves. Now then in as much as we are bound to yeeld an evident assent unto divine truths, necessary hereunto it is that the understanding bee convinc'd of these two things. First, that God is of infallible authoritie, and cannot lye nor deceive (which thing is a principle by the light of nature evident and unquestioned.) Secondly, that this authoritie which in faith I rely upon is indeede and infallibly Gods owne authoritie.

Aquin. 2.2æ. qu.4 art. 8. Greg.val. Tom.3 Disp.1. qu.4 punct 8. Aquin.2.2æ.q.1 art.4.

The meanes whereby I come to know that may bee either extraordinary, as revelation, such as was made by the Prophets concerning future events; or else ordinary and common to the faithfull. This the Papists say is the authoritie of the Church. Against which if one would dispute much might bee said. Briefly (granting first unto the Church a ministeriall, introductory, perswasive, and conducting concurrence in this worke, pointing unto the starre, which yet it selfe shineth by its owne light, reaching forth and exhibiting the light, which though in it selfe visible, could not bee so ordinarily to mee, unlesse thus presented; explaning the evidence of those truths unto which I assent for their owne intrinsecall certainty:) I doe here demaund how it is that each man comes to beleeve? The Colliar will quickly make a wise answere, as the Church beleeves. But now how

Aug. de doctrin. Christ. lib.1. in proæm.

or why doth the Church beleeve these or these truths to bee divine? Surely not becauſe the Church hath ſo determined; our Saviour Himſelfe would not be ſo beleeved. *If I beare record of my ſelfe, my record is not true.* Well then, the Church muſt needes beleeve by the ſpirit which leads it into all truth. And what is the Church, but the *Bodie of Christ*, the congregrtion of the faithfull, conſiſting of divers members? And what worke is that whereby the Spirit doth illuminate and raiſe the underſtanding to perceive aright divine truth, but onely that *Oyntment which dwelleth in you*, ſaith the Apoſtle, whereby Chriſts ſheepe are enabled *to heare His voyce*, in matters of more Heavenly and fundamentall conſequence, and to diſtinguiſh the ſame from the voyce of ſtrangers?

Ioh.5.31.
Eph.1.23.
1.Ioh.2.27.
Ioh.10.4.

Now, have not all the faithfull of this unction? Doth it not runne downe from the head to the skirts of the garment? Are wee not all a *royall Prieſthood*? and in both theſe reſpects annointed by the Spirit? And having all the Spirit, (though in different meaſures and degrees) is it not incongruitie probable that we have with Him received thoſe vivificall and illightning operations which come along with him? Capable is the pooreſt member in Chriſts Church, being growne to maturitie of yeeres, of information in the faith. Strange therefore it is, that the Spirit, not leaving mee deſtitute of other quickning graces, ſhould in this onely leave my poore ſoule to travell as farre as Rome, to ſee that by a candle, or rather by an *ignis fatuus*, which himſelfe might more evidently make knowne unto me. For the Spirit doth beget knowledge. *We have received the ſpirit which is of God, that we might know the things which are freely given to us of God.* And againe, *Hereby we know that wee dwell in Him and Hee in us, becauſe Hee hath given us of His Spirit.* And againe, *Hereby we know that Hee abideth in us, by the Spirit which Hee hath given us:* Eſpecially

1.Pet.2.9.
1.Cor.2.12.
1.Ioh.4.13.
1.Ioh.3.24.

ſince

ſince wee muſt take even the determinations of the Church and Pope, (though they were infallible in themſelves) at ſecond hand as they paſſe through the mouth of a Prieſt, whoſe authoritie, being not infallible, nor apoſtolicall, but humane, impoſſible it is not but that he may miſreport His holy Father, and by that meanes miſguide and delude an unſetled ſoule.

Againe I demaund, How doth it appeare unto mee, that the Iudgment of the Church is infallible, when it alone is the warrant of my Faith? That this is it ſelfe *no principle*, nor to the light of naturall reaſon *primo intuitu* manifeſt *ex evidentia terminorum*, is moſt certaine. For that this company of men ſhould not erre, when other companies of men may erre, cannot poſſibly be immediately and *per ſe* evident, ſince there muſt firſt needs *a priori* be diſcovered ſome internall difference betweene thoſe men, from whence, as from an antecedent principle, this differenee of erring or not erring muſt needes grow.

Now then I demand, what is that whereby I doe aſſent unto this propoſition (in caſe it were true) That the Church cannot erre? The Church it ſelfe it cannot be, ſince nothing beares record of it ſelfe, and if it ſhould, the proofe would be more ridiculous then the opinion, being but *idem per idem, and petitio quaſtionis*. Above the Church a *Priori* there is not any light but the ſcriptures and the ſpirit. Therefore needs by theſe muſt I aſſent unto that one propoſition at leaſt. And if unto that by theſe, why then by the ſame light may I not aſſent unto all other divine truths, ſince evident it is, that the ſame light which enables me rightly to apprehend one object, is ſufficient alſo to any other, for which a leſſer light then that is preſumed to ſuffice? So then a true faith hath its evidence and certainty grounded upon the Authoritie of the word, as the inſtrument, and of the ſpirit of God raiſing and quickning the ſoule to attend, and ac-

knowledge the things therein revealed, and to set to its owne seale unto the truth and goodnesse of them. But how doe I know either this word to be Gods Word, or this spirit to bee Gods spirit, since there are sundry false and lying spirits? I answer, first, *ad Hominem*, there are many particular Churches, and Bishops, which take themselves to be equally with Rome members, and Bishops of the universall Church. How shall it invincibly appeare to my Conscience that other Churches and Bishops all, save this onely, doe or may erre? and that this, which will have me to beleeve her infallibility, is not her selfe an hereticall and revolted Church? This is a question controuerted. By what autority shall it be decided, or into what principles *à priori* resolved? and how shall the evidence of those principles appeare to the Conscience? That the Popes are successors of *Peter* in his see of Rome, that they are doctrinall as wel as personall successours, that *Peter* did there sit as moderator of the Catholike Church, that his infallibility should not stick to his chaire at Antioch, as well as to that at Rome; that Christ gave him a principality, jurisdiction, and Apostleship to have to himselfe over all others, and to leave to his successors; who though otherwise privat men, and not any of the pen-men of the holy Ghost, should yet have after him a power over those Apostles who survivd *Peter* (as it is manifest *John* did.) That the scripture doth say any title of all this, that the traditions which do say it are a divine word, are al controversed points: and though there be sorceries more then enough in the Church of Rome, yet I doubt whether they have yet enough to conjure themselves out of that circle, which the agitation of these questions doe carry them in. But secondly, there are sundry lights, there is light in the Sunne, and there is light in a blazing or falling starre. How shall I difference these lights will you say? surely I know not otherwise then by the lights themselves; undoubtedlie the spirit brings a proper

proper, distinctive, uncommunicable Majesty and luster into the soule, which cannot be by any false spirit counterfeited: and this spirit doth open first the eie, and then the Word, and doth in that discover *notas insitas veritatis* those markes of truth and certainty there, which are as apparant as the light, which is without any other *medium*, by it selfe discerned.

Thus then we see in the general, That saving faith is an assent created by the word & spirit. We must note further that this knowledge is two fold, first, *Generall, mentall, speculative*, and this is simply necessary, not as a part of saving faith, but as a *medium*, degree, & passage thereunto. For *how can men beleeve without a teacher*? Secondly, *particular, practicall, Applicative*, which carries the soule to Christ and there fixeth it. *To whom shall wee go? thou hast the words of eternall life; wee beleeve and are sure that thou art that Christ. I know that my Redeemer liveth. That yee being rooted and grounded in Love, may be able to comprehend, and to know the Love of Christ. I live by the faith of the Sonne of God, who loved me, and gave himselfe for me. By his knowledge shall my righteous servant justifie many.* This saving knowledge must bee commensurate to the object knowne, and to the ends for which it is instituted, which are Christ to be made ours for righteousnesse and salvation. Now Christ is not proposed as an object of bare and naked truth to bee assented unto, but as a Soveraigne and saving truth to do good unto men. He is proposed, as the *Desire of all flesh*. It is the heart which beleeves; *With the heart man beleeveth unto righteousnesse*, and Christ dwelleth by faith in the heart; *If thou beleevest with all thine heart thou maist be baptized*. And the heart doth not onely looke for truth but for goodnesse in the objects which it desireth, for an allsufficiencie and adequate ground of full satisfaction to the appetites of the soule; such a compasse of goodnesse as upon which the whole man may rest, and relie, and unto

Rom.10. 14,15.
Ioh.6.68,69.
Iob 19.25.
Eph.4.13. 3.17,18.
Gal.2.20.
Esay 53.11.
Hag.2.7.
Rom.10.10.
Eph.3.17.
Act.8.37.

unto the which he may have a personall propriety, hold-fast, and possession. So then in one word, *faith* is a *particular assent* unto the *truth and goodnes of God in Christ*, his sufferings and resurrection, as an allsufficient and open treasurie of righteousnesse and salvation to every one which comes unto them; and thereupon a resolution of the heart there to fixe and fasten for those things, and to looke no further.

Now this faith is called *knowledge*. First, in regard of the principles of it, The [a] word and spirit: both which produce faith by a way of [b] conviction, and manifestation. Secondly, in regard of the ground of beleeving, which is the knowledge of Gods will revealed: for none must dare demand or take any thing from God, till hee have revealed his will of giving it; [c] *He hath said*, must be the ground of our faith. Thirdly, in regard of the certainty and undoubtednesse which there is in the assent of faith. [d] *Abraham* was fully perswaded of Gods pow'r and promise; now there is a twofold certainty: a certainty of the thing beleeved, because of the power and promise of him that hath said it; and a certainty of the minde beleeving. The former is as full and sure to one beleever as to any other, as an Almes is as certainly and fully given to one poore man who yet receives it with a shaking and Palsie hand, as it is to another that receives it with more strength. But the mind of one man may bee more certaine and assured then another, or then it selfe at some other time: sometimes it may have a certainty of evidence, assurance, and full perswasion of Gods goodnesse; sometimes a certainty onely of Adherence, in the midst of the buffets of Satan, and some strong temptations, whereby it resolveth to cleave unto God in Christ, though it walke in darkenesse, and have no light. Fourthly, and lastly, in regard of the last *Reflexive Act* [e] Whereby we know that we know him, and [f] beleeve in him. And yet both this and all the rest are capable of growth

a Rom.10.14. 2.Cor.4.13.
b 1.Cor.14.24. Ioh.16.8.
c.Rom.10.14. Heb.13.5. 1.Cron.17.25.
d Rom.4.21.
e 1.Ioh.2.3. 2.Tim.1.12.
f Rom.1.17. 2.Pet.3.18.

grow'th, as the Apoſtle here intimates; we know heere but in part, and therefore our knowledge of Him may ſtill increaſe. The heart may have more plentifull experience of Gods mercie in comfotting, guiding, defending, illightning, ſanctifying it, which the Scripture cals *the learning of Christ*, and thereupon cannot but deſire to have more knowledge of Him, and Communion with Him: eſpecially in thoſe two great benefits, His Reſurrection and ſufferings. g Eph. 4. 20. Phil. 4. 11.

And the power of His reſurrection.] The Apoſtles deſire in theſe words is double. Firſt, that he may finde the workings of that power in his ſoule, which was ſhewed in the reſurrection of Chriſt from the Dead, that is, the Power of the Spirit of Holyneſſe, which is the mighty principle of Faith in the heart. That Spirit h of Holyneſſe which quickned Chriſt from the Dead, doth by the ſame glorious power beget Faith and other graces in the Soule. It is as great a worke of the Spirit to forme Chriſt in the heart of a ſinner, as it was to faſhion Him in the wombe of a virgin. h Rom. 1. 4. Rom. 8. 11. 1. Pet. 3 18. Ephe. 1. 19. Col. 1 2.

Secondly, that He may feele *the reſurrection of Chriſt* to have *a Power in Him*. Now Chriſts reſurrection hath a twofold Power upon us or towards us. Firſt, to apply all His merits unto us, to accompliſh the worke of His ſatisfaction, to declare his conqueſt over death, and to propoſe himſelfe as an All-ſufficient Saviour to the faithfull. As the ſtampe addes no vertue nor matter of reall value to a piece of gould, but onely makes that value which before it had, actually applyable and currant: So the reſurrection of Chriſt, though it was no part of the price or ſatisfaction which Chriſt made, yet it was that which made them all of force to His members. Therefore the Apoſtle ſaith that Chriſt *was Iuſtified in Spirit*. In His Death Hee ſuffered as a malefactor, and did undertake the guilt of our ſinnes (ſo farre as it denotes an obligation unto puniſhment, though not a meritorioufneſſe 1. Tim. 3. 16.

ouſneſſe of puniſhment;) but by that Spirit which raiſed Him from the Dead Hee was Iuſtified Himſelfe, that is, He declared to the world that Hee had ſhaken of all that guilt from Himſelfe, and as it were left it in His Grave with His Grave clothes. For as Chriſts righteouſneſſe is compared to a robe of triumph, ſo may our guilt to a garment of Death, which Chriſt in His Reſurrection ſhooke all of, to note that Death had no holdfaſt at all of Him. When *Lazarus* was raiſed, It is ſaid that Hee came forth bound hand and foote with Grave cloathes, to note that Hee came not out as a victor over Death, unto which He was to returne againe: but when Chriſt roſe Hee left them behinde, becauſe death was to have no more power over Him. Thus by His reſurrection He was declared to have gone through the whole puniſhment which Hee was to ſuffer for ſinne, and being thus juſtified himſelfe, that hee was able alſo to juſtifie others that beleeved in him. This is the reaſon why the Apoſtle uſeth theſe words to prove the reſurrection of Chriſt, *I will give you the* [a] *ſure mercies of David*, for none of Gods mercies had been ſure to us if Chriſt had been held under by death; [b] *Our faith had been vaine, we had been yet in our ſinnes.* But his worke being fully finiſhed, the mercy which thereupon depended was made certaine, and as the Apoſtle ſpeakes, [c] ſure unto all the ſeed. Thus as the Day wherein Redemption is victorious and conſummate is cald the [d] day of Redemption: ſo the worke wherein the merits of Chriſt were declar'd victorious is ſaid to [e] have been for our juſtification, becauſe they were thereby made appliable unto that purpoſe.

Ioh. 11.44.

Ioh. 20.6,7.

Revel. 1.18.

a Act. 13.34.

b 1. Cor. 15.17.

c Rom. 4.16.

d Eph. 4.30. Rom 8.23.

e Rom. 4 25.

The ſecond worke of the Power of Chriſts Reſurrection is to *overcome all death in vs*, and reſtore vs to life againe. Therfore he is cald [f] the *Lord of the living*, and [g] *the Prince of life*, to note that his life is operative unto others. wee are by his Reſurrection ſecur'd firſt againſt the death and Law, which wee were held under; for euery ſinner is con-

f Rom. 14.9.

g Act. 3.15.

condemn'd already. Now when Christ was condemned for sinne, hee thereby deliver'd us from the death of the Law, which is the curse: so that though some of the grave cloathes may not be quite shaken off, but that wee may be subject to the workings & feares of the Law upon some occasions, yet the malediction thereof is for ever removed. Secondly, we are secured against the death in sinne, [h] regenerated, quickned, renued, fashioned by the power of godlinesse, which tameth our rebellions, subdueth our corruptions, and turneth all our affections another way. Thirdly, against [i] the hold-fast and conquest of death in the grave, from whence wee shall bee [k] translated unto glory: a *specimen* and resemblance of this was shewed at the resurrection of Christ, [l] *when the graves were opened, and many dead bodies of the Saints arose, and entred into the Citie.* As a Prince in his inauguration or sosemne state openeth prisons, and unlooseth many which there were bound, to honour his solemnitie: so did Christ do to those Saints at his resurrection, and in them gave assurance to all his of their conquest over the last Enemy.

[h] 1. Pet. 1. 3. Rom. 8. 11. Rom. 6. 4.

[i] Ioh. 6. 39, 40. 1. Cor. 15. 22, 23 Revel. 1. 5.

[k] Heb. 5. 9. Heb. 4 9, 10. 1. Thes. 4. 16, 17

[l] Mat. 27. 52. 53.

What a fearefull condition then are all men out of Christ in, who shall have no interest in His resurrection? Rise indeed they shall, but barely by his power as their [m] Iudge, not by fellowship with him as the first fruites and first borne of the dead; and therefore theirs shall not be properly, or at least comfortably a Resurrection, no more than a condemn'd persons going from the prison to his execution may be cald an enlargement. *Pharaohs* Butler and Baker went both out of prison, but they were not both delivered; so the righteous and the wicked shall all appeare before Christ, and bee gathered out of their graves, but they shall not all bee Children of the Resurrection, for that belongs onely to the just. The wicked shall be dead everlastingly to all the pleasures and wayes of sin, which here they wallowed in. As there

[m] Act. 17 31. Luk. 20. 36. Luk. 14. 14.

there remaines nothing to a drunkard or adulterer after all his youthfull exceſſes but crudities, rottenneſſe, diſeaſes, and the worme of Conſcience; ſo the wicked ſhall carry no worlds nor ſatisfactions of luſt to hell with them, their [a] glorie ſhall not deſcend after them. Theſe things are truths written with a ſunne beame in the booke of God: Firſt, That [b] none out of Chriſt ſhall riſe unto Glorie. Secondly, That [c] all who are in him are purged from the Love and power of ſinne, are made a people willingly obedient unto his ſcepter and the government of his grace and ſpirit; and have eyes given them to ſee no beauty but in his kingdome. Thirdly, Hereupon it is manifeſt [d] that no uncleane thing ſhall riſe unto glory. A prince in the day of his ſtate, or any roiall ſolemnitie, wil not admit beggers, or baſe companions into his preſence. [e] Hee is of purer eyes then to behold, much leſſe to communicate with uncleane perſons. [f] None but the pure in heart ſhal ſee God. Fourthly, that every [g] wicked man waxeth worſe and worſe, that hee who is filthy growes more filthy, [h] that ſinne hardneth the heart, and [i] infidelitie haſteneth perdition. Whence the concluſion is evident, That every impenitent ſinner, who without any inward hatred & purpoſes of revenge againſt ſinne, without godly ſorrow forepaſt, and ſpirituall renovation for after-times, allowes himſelfe to continue in any courſe of uncleanneſſe, ſpends all his time and ſtrength to no other purpoſe, then [k] onely to heape up coales of Iuniper againſt his owne ſoule, and to gather together a treaſure of ſins and wrath, like an infinite pile of wood to burne himſelfe in.

Again, this power of Chriſts reſurrection is a ground of ſolid and invincible comfort to the faithfull in any preſſures or calamities though never ſo deſperate, becauſe God hath power and promiſes to raiſe them up againe. This is a ſufficient ſupportance, firſt, Againſt any either publike, or privat afflictions. However the Church may ſeeme

a Pſal.49.17.
b 1.Theſ.4.16, 18.
Matth.25.46.
c Ioh.15.2.
Mal.3.3.
Tit 2.14.
Pſal.110.3.
d Heb.12.14.
Revel.22.15.
e Habak.1.13.
f Matth.5.8.
2.Tim.2.21.
g 2.Tim.3.13.
Revel 22.11.
h Heb.3.12,13.
i Heb.10.39.
k Rom.2.5.
Iam.5.3.
Deut.32.34-35.
Eſai.30.33.

seeme to be reduc'd to as low and uncureable an estate [l] as dried bones in a grave, or the brands of wood in a fire, yet it shall be but like [m] the darkenesse of a night, after two daies he will revive againe, His goings forth in the defence of his Church are prepared as the morning. When [n] *Iob* was upon a dunghill, and his reines were consumed within him; When [o] *Ionah* was at the bottome of the Mountaines, and the weedes wrapped about his head, and the great billowes and waves went over him, so that he seemed as cast out of Gods sight; When [p] *David* was in the midst of troubles, and [q] *Ezekiah* in great bitternesse, this power of God to raise unto life againe was the onely refuge and comfort they had. Secondly, against all temptations and discomforts: Satans traines and policies come too late after once Christ is risen from the dead; for [r] in his resurrection the Church is discharged and set at large. Thirdly, against Death it selfe; because wee shall come out of our graves as gold out of the fire, or miners out of their pits, laden with gold and glory at the last.

Lastly, wee must from hence learne [s] to seeke those things that are above whither Christ is gone. [t] Christs Kingdome is not here, and therefore our hearts should not be here. [u] *Hee is ascended on high, and hath given gifts unto Men*, as absent lovers send tokens to each other, to attract the affections, and call thither the thoughts. If Christ would have had our hearts rest on the earth, He would have continued with us here; [x] *but it is his Will that we be where He is:* and therefore we must make it the maine businesse of our life to move towards him. Things of a nature encline to one another even to their prejudice. A stone will fall to his center, though there be so many rubbes in the way, that it is sure to bee broken all to peeces in the motion. The same should be a Christians resolution. Christ is his Center, and Heaven is his Country, and therefore thither hee must conclude

[l] Ezek. 37.11. Lam. 3.6.
[m] Psal. Hos. 6.2.3. Mic. 7.8. Zach. 3.2.
[n] Iob. 19.25.27.
[o] Ioh. 2.2.7.
[p] Psal. 138.7.
[q] Esai. 38.17.
[r] Rom. 8.33, 34. Heb. 7.14, 25.
[s] Col. 3.1.
[t] Ioh. 18.36.
[u] Eph. 4.8.
[x] Ioh. 17.24.

clude to goe, notwithstanding he must be broken in the way with manifold temptations, and afflictions. Saint [y] *Paul* desired, if it had been possible, to be clothed upon, and to have his mortalitie swallowed up of life, and to get whole to Heaven. But if he may not have it upon so good termes, hee will not onely [z] confidently endure, but [*] desire to be dissolved and broken in pieces, that by any meanes he may come to Christ, because that, being best of all, will be an aboundant recompence for any intercurrent damage. It is not a losse, but a marriage and honour for a woman to forsake her owne kindred, and house, to go to a husband: neither is it a losse but a preferment for the soule, to relinquish for a time the bodie, that it may goe to Christ, who hath married it unto himselfe for ever.

y 2 Cor. 5. 4.
z Ibib. ver. 8.
*Phil. 1. 23.
[r] *Mercatura est quædam amittere vt maiora lucreris. Tertul.*

And the fellowship of his sufferings] This fellowship notes two things: First, A participation in the benefits of his Sufferings; Secondly, A Conformity of ours to his. First, His [a] Sufferings are *Ours*; we were buried and Crucified with him, and that againe notes two things. First, we communicate in the Price of Christs Death, covering the guilt of sinne, satisfying the wrath of God, and being an Expiation and propitiation for us. Secondly, in the [b] *Power of his Death*, cleansing our Consciences from dead workes, mortifying our earthly members, crucifying our old man, subduing our iniquities and corruptions, pulling downe the throne of Satan, spoiling him of all his armor, and destroying the workes of the Divell. And this power worketh, first, by the propheticall office of Christ, Revealing; secondly, by his Regall office, applying and reaching forth the power of his bloud to subdue sinne, as it had before triumphed over death and Satan.

a Rom. 6. 6. Col. 2. 12.
b Heb 9. 14. Col. 3. 5. Gal. 5. 24. Ioh. 16. 11. Luk. 11. 22. 1. Ioh. 3. 8.

But here the maine point and question will be, what this mighty power of the Death of Christ is thus to kill sinne in us, and wherein the *Causality* thereof Consisteth?

sisteth? To this I answere that Christs Death is a three-fold Cause of the death of sinne in his members.

First, It is *Causa meritoria*, A meritorious Cause. For Christs death was so great a price that it did deserve at Gods hand to have our sinnes subdued. All power and Iudgement was given unto him by his father, and that power was given him to purchase his Church withall. And this was amongst other of the covenants, that their sinnes should be Crucified. He gave himselfe unto Gods Iustice for his Church; and that which by that gift he purchased, was the sanctification & cleansing of it. Now as a price is said to doe that which a man doth by the power which that price purchased: so the bloud of Christ is said to cleanse us, because the office or power whereby he purifieth us, was Conferd upon him *Sub intuitu pretij*, under the condition of suffring. For it was necessarie that remission and purification should be by bloud. Eph.5.25,26. Heb.9.22.23.

Secondly, it is *Causa exemplaris*, The death of Christ was the Exemplar pattern, and Idea of our Death to sin. He did beare our sinnes in his Body on the tree, to shew that as his Body did naturally, so sinne did by analogie and legally dye. Therefore the Apostle saith that he was made sinne for us; to note that not onely our persons were in Gods accompt Crucified with him unto Iustification; but that sinne it selfe did hang upon his Crosse with him unto mortification and holinesse. In which respect Saint *Paul* saith, *That he condemned sinne in the flesh*, because he died as sinne *in Abstracto*. And in this regard of mortification wee are said to be planted in the likenesse of Christs Death; because as when an Ambassador doth solemnize the marriage of his king with a forraine princesse, that is truely effected betweene the parties themselves, which is transacted by the agent, and representative person to that purpose and service authorized: so Christ being made sinne for us (as the Sacri- 1.Pet.2.24. 2.Cor.5.21. Rom.8.3.

fice had the sinnes of the people emptied upon him) and in that relation, Dying; sinne it selfe likewise dieth in us. And there is a proportion betweene the Death of the Crosse which Christ died, and the Dying of sinne in us. Christ died as a Servant, to note that sinne should not rule, but be brought into slaverie and bondage: He died a Curse, to note that wee should loke upon sinne as an accursed and devoted thing, and therefore should not with Achan hide, or reserve any: He Dranke vinegar on his Crosse, to note that wee should make sinne feele the sharpnesse of Gods displeasure aginst it: he was fast naild unto the Crosse, to note that wee should put sinne out of ease, and leave noe lust or Corruption at large, but crucifie the whole body thereof. Lastly though he did not presently die, yet there he did hang till he died; to note that wee should never give over subduing sinne while it hath any life or working in us. Thus the Death of Christ is the patterne of the death of sinne.

Thirdly, It is *Causa Obiectiva*, an Impelling or moving cause as *Obiects* are. For Obiects have an *Attractive Power*. *Achan* saw the wedge of gold, and then Coveted it. *David* saw *Bathsheba*, and then desired her. Therefore the apostle mentions Lusts of the Eye, which are kindled by the Things of the world. As the strength of imagination fixing upon a blackemoore on the wall made the woman bring forth a blacke child: so there is a kinde of spirituall Imaginative power in faith to crucifie sinne by looking upon Christ Crucified. As the Brasen Serpent did heale those who had been bitten by the fierie serpents *tanquam obiectum fidei*, meerly by being looked upon: so Christ Crucified doth heale sin by being looked upon with the eye of faith. Now faith lookes upon Christ crucified, and bleeding, First, as the gift of his fathers love, as a token and spectacle of more unsearchable and transcendent mercie, then the comprehension of the whole hoast of Angels can reach unto. And hereby the

Joh.7.21.
2 Sam.11.2.3.
1.Ioh.2.15.16.
Numb.21.9.
Rom.5.8.

the heart is raviſhed with love againe, and with a grate-full deſire of returning all our time, parts, powers, ſervices unto him, who ſpared not the ſonne of his owne love for us. Secondly, It looketh on him *As a ſacrifice for Sinne*, and Expiation thereof to Gods Iuſtice; and hereby the heart is framed to an humble feare of reproaching, voiding, nullifying unto it ſelfe the Death of Christ, or by Continuance in ſinne of crucifying the Lord Ieſus againe. It is made more diſtinctly, in the ſufferings of Christ, to know that infinite guilt, and helliſh filthineſſe which is in ſinne, which brought ſo great a puniſhment upon ſo great a perſon; And hereupon groweth to a more ſerious Hatred thereof, and carefulneſſe againſt it, as being a greater enemie unto his Ieſus, then *Iudas* that betraid, or the Phariſees that accuſed, or the ſouldiers that Crucified him; as being more ſharpe to the ſoule of Christ then the nailes or ſpeares that pierced his ſacred body. How ſhall I dare (thinkes the faithfull ſoule) to live in thoſe ſinnes by which I may as truely be denominated a betrayer and Crucifier of him that ſaved mee, as *Iudas*, or *Pilate*, were? Thirdly It lookes on him as *Our Forerunner into Glorie*, whither he Entred not but by away of bloud. From whence the heart eaſily concludes, if Christ Entred not into his own glory but by ſuffering, how ſhall I enter into that glory which is none of mine, if I ſhed not the bloud of my luſts, and take order to Crucifie all them before I goe?

Heb. 9. 16.

Heb. 6. 20. Luk. 24. 26. 1. Pet. 1. 11.

So then none can Conclude that Christ died for him, who findes not himſelfe Set againſt the life of ſinne within him, in whom the body of Corruption is not ſo leſned, as that it doth no more rule to waſt his conſcience or enrage his heart. If a man grow worſe and worſe, his heart more hard, his Conſcience more ſenſeleſſe, his reſolutions more deſperate, his eare more dead, his courſes more carnall and worldly then before; certainely the

fellowship and vertue of the bloud of Christ hath hitherto done little good to such a man. And what a wofull thing is it for a man to live and die in an estate much more miserable then if there never had beene any Iesus given unto men? For that man who hath heard of Christ, at whose heart he hath knocked, unto whose Conscience he hath beene revealed, and yet never beleeveth in him unto righteousnesse, or sanctification, but lives and dies in his filthinesse, shall be punished with a farre sorer Condemnation, then those of Tyre, Sydon, or Sodome, that knew nothing of him. O then let us labour to shew forth the power of Christs Death, and that he died not in vaine unto us. Though wee cannot yet totally kill, yet let us crucifie our corruptions, weaken their vigor, abate their rage, dispossesse them of the throne in our hearts, put them unto shame: and in as much as Christ hath Suffered for sinne, let us cease from sinne, and live the rest of our time not to the will of the flesh, nor to the lusts of men, but to the will of God.

Math.11.21,24
Heb.10,28.29.

1.Pet.1.2.3.

The second part of our fellowship in sufferings with Christ is the *conformitie* of ours to His. In all our afflictions he is afflicted; and Saint *Paul* cals His sufferings the filling up of that which is behinde of the afflictions of Christ. Not as if Christs sufferings were imperfect (*for By one offering Hee hath perfected for ever them that are sanctified.*) But as Christ hath *Personall* sufferings *in corpore proprio*, in His humane Body, as Mediator, which once for ever He finished: So He hath generall sufferings *in corpore mystico*, in His Church, as a member with the rest.

Esai.63.9.
Col.1.24.

Heb.10.14.

Now of these sufferings of the Church we must note that they have no conformitie with Christs in these two things. First, not in *Officio*, in the office of Christs sufferings; for His were meritorious and satisfactorie; Ours onely ministeriall, and for edification. Secondly, not in *pondere & mensura*, not in the weight and measure of them;

them; not ſo bitter, heavie, and wofull as Chriſts were. For the ſufferings of Chriſt, vpon any other Creature, would have cruſhed him as low as Hell, and ſwallowed him up for ever. In other reſpects there is a conformitie of our ſufferings to Chriſts; ſo that He eſteemeth them His.

Our ſufferings are: Firſt, ſuch as wee draw upon our ſelves by our owne folly; and even in theſe afflictions which Chriſt as the King over His people inflicteth upon them, yet as their Head and fellow member Hee compaſſionateth and as it were ſmarteth with them. For Chriſt is ſo full of tenderneſſe, and ſo acquainted with ſorrowes, that wee may juſtly conceive Him touched with the feeling of thoſe paines, which yet He Himſelfe ſeeth needefull for them. Secondly, ſuch as are by God impoſed for triall and exerciſe of thoſe graces which himſelfe gives; and in theſe we have a twofold Communion and conformitie to Chriſt: First, *By aſſociation*; Chriſt giveth us His Spirit to draw in the ſame yoke with us, and to hold us under them by His ſtrength. That Spirit of Holyneſſe by which Chriſt overcame his ſufferings, helpeth our infirmities in ours. Secondly, in the manner of undergoing them, with a proportion of that meeknes and patience which Chriſt ſhewed in His ſufferings. Thirdly, ſuch as are caſt upon us by the injuries of Satan and wicked men. And theſe alſo beare conformitie unto Chriſts, as in the two former reſpects, ſo thirdly in the cauſe of them, for it is Chriſt only whom in his members Satan and the world doe perſecute. All the enmitie that is betweene them is becauſe of the ſeede of the woman. If Chriſt were now amongſt us in the faſhion of a ſervant and in a low condition as once he was, & ſhould convince men of their wickedneſſe as ſearchingly as once he did, Hee would doubtleſſe be the moſt hated man upon the Earth. Now that Hee is conceived of, as God in glory, men deale with him as *Ioab* with *Abner*, they kiſſe and

Heb.4.15.

Iam.1.3. 1.Pet.1 7.

1.Pet.4.14.

1.Pet.2.21,23.

Act 9.4. 1.Pet. 4.14,16. Math.5.11. Ioh 15.18,19. Gen.3 15. 2.Tim.1.8.

flatter him in the outward profession of His Name and Worship; and they stabbe and persecute Him in the hatred of His wayes and members. And this is the principall reason why so many stand of from a through embracing of Christ and his wayes; because when they are indeede in His body, they must goe His way to Heaven, which was a way of suffering. They that will live godly in Christ Iesus must suffer persecution, and be by wicked men esteemed as signes and wonders to bee spoken against, and that not onely amongst pagans, and professed enemies to the Truth, but even in Israel, and amongst those who externally make the same profession.

2.Tim.3 12.
1.Pet.4 4.
Esai.8.18.
Zach 3.8.

But this should comfort us in all our sufferings for Christs sake, and for our obedience to His Gospell; that wee drinke of our masters owne Cuppe, that wee fill up that which is wanting of His afflictions, that Christ Himselfe was called a Samaritane, a Divell, a wine-bibber, entrapped, spied, snared, slaine; and Hee who is now our Captaine to leade us, will hereafter be our [a] Crowne to reward us; wee may safely [b] looke upon Christs issue, and know it to bee ours. First, wee have *Christs fellowship in them*; and if it were possible, a man were better bee in Hell with Christ, then in Heaven without Him: for His presence would make any place a Heaven, as the [c] King makes any place the Court. Secondly, wee have [d] *Christs strength* to beare them. Thirdly, [e] *His victories to overcome them.* Fourthly, [f] *His Intercession* to preserve us from falling away in them. Fifthly, *His Graces* to be the more glorified by them, as a Torch when it is shaken shines the brighter. Sixthly. *His compassion* to moderate and proportion them to the measure of strength which Hee gives us: And lastly, *His Crowne* on our heads, His Palme in our hands, His triumphall Garments upon us, when wee shall have tasted our measure of them.

Math.20.23.

[a] Iam.1.2.12.
[b] 1.Ioh.3.2.
Heb 12.2.3.

[c] *Veios habitante Camillo, Illic Roma fuit.*
[d] Phil.4.12.
[e] Ioh.16.33.
[f] Luc.22 32.

For

For our light affliction, which is but for a moment, worketh for us a farre more exceeding and Eternall weight of Glory. While we looke not at the things which are seene, but at the things which are not seene : *For the things which are seene are Temporall, but the things which are not seene, are Eternall.*

FINIS.

FINIS.